

But leaving these hints for future consideration, we find ourselves involved in a labyrinth of theological mysteries; according to modern sectaries, religion seems to have *deserted* the souls of men and women, and taken up its abode in Ecclesiastical Mysteries. To evolve, or disentangle and straighten out these knots of their divinity, has engaged the best minds of reformed catholicism for ages, and called forth many cart-loads of reformed divinity; writer after writer has puzzled his brains, and brought forth gas only; for the whole anti-christian scheme of salvation by proxy is a myth, an oriental speculation of the Brahmins. If any of our readers are yet in doubts, may we ask them to procure the "Bhagvat-Geeta," or the "Dialogues of Kreesna and Arjoon," translated by the English clerk, Charles Wilkins, of the East India commission; in that sacred volume he will find the whole of the mysteries pertaining to the secular godhead, and many more strange ideas, in conjunction with the triune divinity and incarnation. Also, the corroborative testimony of the Governor General, Warren Hastings, as to the truth of the translation, and the identity of Hindoo mythology and Catholicism. Truth has no place in this matchless chaos of absurdities: still, men are preaching.

The disciples of Luther and Calvin, and a host of others, after a collegiate education, study their speculative theology, or Brahminism, under some of their renowned Drs. of divinity, and being duly ordained, according to creed, go forth to teach, and spread paganism through the land; and the poor heathen, as we call them, have to be tortured with this miserable, speculative, rejuvenated sectarian paganism!

How long, before rational men and women will learn, that Salvation is a growth of righteousness in the human soul? and that this growth in the divine nature, is to continue to the endless ages of eternity? The Saviour never taught any other mode of salvation; he said nothing about salvation by proxy; nothing of "paying the debt in our law, room and stead;" but redemption from a sinful nature was to supervene by a life of self-denial and the cross; a daily dying to the propensities of a carnal animal nature, by following the Captain of our salvation in the regeneration.

In his parable he said, "I am the vine, ye are the branches, my Father is the husbandman;" thus to grow up in God, and become one with him, in the Divine nature, was the design and intent of the Saviour's mission.

This buying and selling salvation on hypothetical capital, seems too much like speculation, or gambling in matters of eternal interest.

O the folly of a deluded sectarian world! "The blind leading the blind;" and all in the ditch of ignorance, folly, and superstition:—Paganism reigning triumphant in a supposed Christian land; and fanaticism spending millions of money, and much precious time, and many valuable lives; and all for what? Simply to convert the Oriental Nations to their own Religion, of more than four thousand years' prevalence; aged and

grey-headed, long before its advent on the shores of Europe.

But there is still hope; the Saviour's Light is again burning and shining, and the nations are turning to its bright illuminations!

Paganism is destined to have an end, and the true God and his Gospel will be known; the gospel will spread to the uttermost parts of the earth; and the heavenly Father and Mother will be honored and glorified by the redemption of their prodigal children; all in their appointed time.

WM. N. REDMON.

Union Village, O., Dec. 2nd 1871.

Guardian Angels.

The Shakers do not claim that it is their special Mission to take care of Orphans, although it is said that their conditions in life, and especially those of the Sisterhood, are well adapted to the charge of those little sufferers of earth.

O were our eyes unsealed,
Glad secrets to descry,
What shining hosts would be revealed,
Divinely hovering nigh.

Bright Angels clothed with love,
True Ministers of grace,
In hovering circles gently move,
To guide the erring race.

Their gentle wings expand
In truth it may be said;
The lowliest saint, is rainbow spanned,
The child is Angel led.

And woman also shows
She can be Angel too;
The gentle mind reflects on those,
Our dim eyes may not view.

The garland that she weaves,
Would grace the Savior's brow;
'Tis fragrant as the perfumed leaves,
That by life's river grow.

In dungeons, she is day;
In sickness, solace mild;
To the maimed, a staff; to the blind, a ray;
She soothes the lonely child.

And never doth she send
More golden rays abroad,
Than when she shines the Orphan's friend,
And leads the child to God.

ANDREW BENNER,
Shirley, Mass.

Items of Interest.

"THE DEBATEABLE LAND," by R. D. Owen, is a most remarkable work on Spiritualism. Those who are interested in the progress of Spiritualism will not fail of its perusal. The address to the Clergy is a valuable exhortation to thinking humanity. But let no one read who will not understand, or who fears being persuaded. Carleton, New York, is the publisher.

A MAN proves himself fit to go higher, who shows that he is faithful where he is. A man that will not do well in his present place because he longs to be higher, is fit neither to be where he is, nor yet above it.

"LIFE of Victoria C. Woodhull" has been sent us; were it not from the pen of a nature's nobleman—Theodore Tilton—we would incline to the belief that its subject was a myth of the 19th century. Price 10 cents.

AS LONG as men continue to worship an exclusively masculine God, they will never practically acknowledge the equality of woman. Let women teach their children to pray MOTHER GOD, and there will soon be a change in the current of public opinion. Go to the fountain head, if you would purify the stream. The world has inherited its theology from the times when women were considered as the servants or slaves of men—when animal force was predominant, and men's highest conception of God was that of a being capable of executing justice, by force. The higher element of LOVE they had not realized as a moving power in the Godhead, and

hence had not recognized this feminine element in their worship. How long will enlightened women continue virtually to acknowledge their inferiority, by continuing to ignore the representation of their sex in the Godhead? Is this the Nineteenth century, and are the people awake? Who are the heathens to-day?—*Moonly Voice*.

AMONG our exchanges, we have found none more radical on the vital questions of to-day; none more willing to stand by and build up unpopular, but living truths; none that are willing to do more good to others than is done to it, than the neatly printed and ably edited "CRUCIBLE" of Baltimore, Md.

OUR Canadian subscribers must send postage; we are required to prepay.

ONE of the happy "signs of the times" may be eagerly observed by every true reformer, in an article on "Husbands and Wives" in "The Herald of Health" for Feb.

COMMUNISM.—Christian communism declares, "All that is mine is thine." Infidel communism, on the contrary, "All that is thine is mine."—*World's Crisis*.

Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.—*World's Crisis*.

Once virtue stood before knowledge, in the estimation of the Apostle, for he exhorted to add knowledge thereto. If he lived now, he would, doubtless, advise to add to knowledge virtue. E. MIRICK.

Bound copies of the first volume of THE SHAKER, may be obtained by application to the Resident Editor. Price, Two Dollars; extra binding, Three Dollars; unbound, 75 cents.

ITEM for meat eaters: An old ox, having done valuable service in one of the Shaker families, was fatted, and brought to the shambles. Walking up to the ring without resistance, he stood, and as if conscious of his past efforts and the impending blow, actually shed tears, until stunned by the butcher! We vouch for this.

ON page 20, present number, top of third column may be observed, a sentence—"Ye generation of vipers"—very commonly attributed to Jesus. Our reading of this in Matt. 3, 7, makes John the Baptist author of this harsh saying. "Search the Scriptures."

THE *Phrenological Annual* is out. Among other matters, we find a purported portrait of Ann Lee, together with our letter to S. R. Wells. Very few Shakers coincide with the Spirit Artist; but it is very interesting to observe what artists attempt, and phrenologists determine from such attempts.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

Vol. I.

SHAKERS, ALBANY, N. Y., JANUARY, 1871.

No. 1.

Salutatory.

To the Public:—Knowing it to be duty, to do all the good we can to our fellow travelers on the journey of life, withholding the knowledge of no good thing—impressed with the conviction, that there lies within our power the possibility of doing more good than heretofore; and being urged continually, by friends of reform, to communicate to the world of mind our ideas of life and happiness as viewed from the Shaker platform, are the reasons for our taking the bold step of appearing before you, as solicitors of your attention to the columns of THE SHAKER.

Claiming no distinction on the grounds of erudition, but, bowing beneath the rebuke of learned criticisms, we mean to tell you from our humble position, where, in our understanding, lies "the pearl of great price,"—Christ, or the kingdom of heaven on earth; thus explaining the peculiar testimony and life of the people, called *Shakers*. The policy of THE SHAKER will be, to treat of a more excellent way of life, than is the ordinary practice of the multitudes. It will be devoted to the cause of religious truths; devoid of speculative theories of a theological nature. It will aim to illustrate life, in accordance with God's pleasure; and in conformity with the operation of that "quickening spirit," that resurrects souls above the plane of earthly selfishness, where the spirit of *mine* is cast out, and the Pentecostal system of community of goods is in full exercise. It will be the aim of THE SHAKER to keep before the public mind the necessary distinction between life on the earthly plane, however proper, and the heavenly, or angelic life, however humble. It will not fail to contend that the celibacy of the Angel plane, is a necessary component of eternal life, and practiced with propriety on the earth, by those who love to think of its reality in the heavens; while admitting the propriety of marriage and procreation by those who have not risen sufficiently in love with the Christ life. It will advocate peace; deprecating, and expressing disbelief in the necessity of wars, whether of households or of nations—Christians never did, never can fight.

THE SHAKER will ever meet correspondents, in its various communications upon "Does Christianity admit of private property?" with a negative answer, from the most advanced reasons of a spiritual life. Its freedom from the arena of political parties will conserve the righteous idea of those whose name it bears. It will sketch, biographically, the founders and early communicants of the Society; and illustrate life, as it is enjoyed by the Society at present. The poetical sentiments of society will find an exponent in THE SHAKER; while "Answers to Correspondents" will receive due attention. It will advocate temperance in all things; and urge reformation and resurrection from the earthly, sensual life, to a life "eternal in the heavens." Friends of reform—lovers of wisdom—servants of God—aid us; bless our efforts to do good. Extend the cause of Christ to the notice of your neighbors; and let us all seek to walk "the way," learn "the truth" and live "the life"—being imitators of the beautiful Jesus—Christ. *

Who are the Shakers?

Historically and derivatively considered, the Shakers have their rise from the French prophets, a class of Divinely inspired dissenters from the Catholic and Protestant church of the seventeenth and eighteenth centuries, as the legitimate fruit of the Reformation. They were religious revivalists of a very remarkable character, called fanatics, and are to be prominently numbered among the few witnesses of the true Christ church during the gloomy reign of Antichrist.

In future pages of our paper a more full history of them may be properly given. Their testimony, in substance, was "*The end of the world*" in all followers of Christ; and they were the harbingers to declare *the near approach of the kingdom of God; the establishment of new heavens and a new earth; the kingdom of the Messiah; the marriage of the Lamb; the first resurrection from the dead; the planting of the New Jerusalem.* About 1706, some of these spiritual new lights and prophets went from France to England. About 1747, a small number of these witnesses,

in the neighborhood of Manchester, England, were led, by Divine, spirit influence, to form themselves into a society for mutual support, physically and spiritually, under the ministration of James and Jane Wardly; and the first pioneers of the Shaker Church were distinguished members of this Society, among whom Ann Lee became the acknowledged, divinely inspired leader, and a *spiritual mother*, and the Eldress of this infant Church. The name of this Church, "SHAKERS," was given them in derision, by the world, as descriptive of the religious exercises of body by which the members of this Church were affected during the seasons of their devotion to God, as the fruit of that spiritual baptism, under the influence of which they were bearing a testimony of God's truth, which was shaking the foundations of Antichrist's kingdom. So that the title, "SHAKERS," though given in derision and persecution, was appropriate, and as providentially applied as was the title, "KING OF THE JEWS," given to Jesus by the persecuting Jews.

Ann Lee became the acknowledged Eldress of the Shaker Church in the year 1770, while in England, so that it now has survived a century. A more extended history of the Shakers' rise and progress to the present day, may, perhaps, appropriately form the subject of future notices in our periodical.

WHAT ARE THE SHAKERS?

As national citizens, they are observers of the counsel of Paul, and recognize civil magistrates as powers of God, for the government of worldly citizens; hence, *Shakers* are law-observing and law-abiding.

As politicians they are nondescripts, and, in fact, not to be found; they are, truly, non-essentials!

As socialists, or, relative to society arrangements, they are Christian Communists; the property of a Community is common to *all*, and *each*, of the members forming that Community, but not common to all the communities belonging to the household of faith in the same town, county, State, or country, *except* in a moral, charitable and religious sense, in which sense all property dedicated to the Com-

munity is consecrated to one general end and purpose—*i. e.*, the support of the Gospel, and to religious and charitable purposes; and, in this sense, is common to all the members of the household of faith, so that for these sacred purposes all the communities are taxed according to their several abilities. In reference to national, political economy, as applicable to the disposal of public lands, they are agrarian in principle; at least largely so.

Religiously considered, the Shakers are Revolutionists, Reformers, Comeouters, Revivalists, Newlights, Second Adventists, and Spiritualists, in meaning, strictly conformable to the instructions of Jesus Christ. They are Ascetics, but only in a limited sense; they are Christian Celibates, but not of the monastic order and character, as the sexes dwell and associate together; they are not Sectarians, but simply Christians; they are *lovers*, and *free*, but not "*free lovers*" in the sense of that term as applied to a class of misled, modern Spiritualists; they are not *lovers* as *carnal* men and women, but only as disciples of Jesus and John; they are *free*, but not to lust or love as carnal men and women, but free from the bondage of sin and a worldly life, and from the shackles of theology and priestcraft; they are Spiritualists par excellence, but only in a Christian light, that, to be carnally minded is death, but to be spiritually minded is life and peace;—believe in continuous revelations from God to man, mediately; they are Bible believers after the following manner:

1st. That it is the most important compilation of books known to man.

2d. That it contains (not the word of God), but a *record of the WORD OF GOD* in the Law of Moses, and in the testimony of Jesus and the primitive Christians. The WORD OF GOD is a living power. In the words of the apostle, "Sharp, powerful, piercing, to the dividing asunder of soul and spirit, the joint and the marrow, and is a discernor of the thoughts and intents of heart." The Bible record is not this power!

The Shakers accept *Jesus* after he was baptized with the Christ, as the first born son of God, the *elder brother* of a large family of sons and daughters of God, constituting the Christian Church of the New and Spiritual Creation of God; they do not believe Jesus was a God, but is our guide and life exemplar; believe him to be *the Saviour* of men par excellence; but only the Elder of a large class of "Saviours" that "shall come up on Mount Zion" to "judge the Mount of Esau, and the kingdom shall be the Lord's." Obadiah, 21st. This kingdom is Christ's Church of the latter day, the New Creation of God.

Shakerism.

What is the meaning of the term? We *shake* a carpet, as we do grain to remove something from it that is not an integral portion of the fabric. Parents and school teachers sometimes *shake* a child for a similar purpose, to separate a fault from its character. This nation has recently been shaken from center to circumference, in the effort to divest the Constitution of an evil that was ramifying itself into the Constitution and institutions of all the States and territories in the Union.

Thus it was said to a city, "*Shake* thyself from the dust, O Jerusalem;" (Is. 52: 2.) "All men of the earth shall shake at my presence;" (Ezek. 38: 20.) "I will *shake* all nations, and the desire of all nations shall come;" (Hag. 2: 7.)

One said, "The foundations of the earth do *shake*;" (ib. 2: 21.) "Yet once more, and I will *shake* not only the earth, but the heavens also." "The *stars* shall fall from heaven, and the powers of the heavens shall be *shaken*." "Then shall appear the *sign* of the Son of Man in heaven; and then shall the kingdoms of the earth *MOURN*. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory." "And he shall send his *angels* with a great sound of a trumpet (preaching), and they shall *gather together* his *ELECT* from the four winds of heaven." "For wheresoever the carcass shall be, thither will the eagles be *gathered together*," from among the Gentiles into Community Order, as in the first appearing of the Christ Spirit to the Jews. Then was a Community formed, yet only as a kind of first-fruits; because it could not have been permanent, for two reasons:

First. The race was not yet prepared to continue to furnish enough of the Elect who should be celibates, non-resistants, spiritualists, who would cease to swear, or vote, or speculate.

Second. The Civil Governments had not yet become "the kingdoms of our Lord, and of his Christ;" and they would not permit the practice of Christ principles—Christian Communities.

The Pentecostal Church—Community—came under the action of these two forces. By the third century they had fallen into *marriage*, *private property*, and *war*; and then refused to allow others to practise *what they had fallen from*. The Gentile State determined what the Jewish Christian Church should be on earth; thus "treading down the holy city."

In the spirit land, this—the Pentecostal Church was continued, and "increased with the increase of God," up to the time of the second appearing of Christ; and is

the Bridegroom Church. It received its inspiration from the heavens still above, from the Christ Spirit, which is as the right hand of Deity to all free moral agents; and was as the Sun to spiritually enlighten the earth. But it shone upon a dark, benighted race, sunken in sensuality—Christian Pagans, or Pagan Christians.

Let it be borne in mind, that near two thousand years have intervened between the time of the First Christian Church and the day in which we live. Think of that! and consider the condition of this earth's civil governments then and now.

Rome was the ruling power over the Gentile world; and even Judea was one of the conquered nations. The Pentecostal Church was *masculine* in its organization and rulers; resting upon the Eastern world—the male of the earth. What then, had the race to wait for, in a second Coming of the Christ Spirits? Why, for the female of the earth—the Gentile Western world—to come up to the "Pattern showed in the Mount."

The First Christian Church, composed of the descendants of Abraham, with their permanent and ever-perfecting organization, that had been "caught up to God," in the spirit world, out of the reach of the "*dragon*" Pagan power, from whence it inspired the "*witnesses—stars*"—who, having shone upon the dark earth for a season, themselves "*fell to the earth*," by "marrying and giving in marriage."

Approaching the time of the Second Appearing of the Christ Spirits, the "*sign*" is seen of the Son of Man—Co-operative, Associative, Communistic efforts—in the most advanced nations, as England, America, France and Germany.

The foundations of the earth are being discovered, and found to be much out of course—wrong: Reproduction, Property, Wars, Theologies, Civil Governments, Organizations, and Institutions, are wanting perfection. Yet, in all the Churches, which the Spirit has raised up, throughout these two thousand years, the religious element has had a place and influence, from the Roman Catholic to the Oneida People; good has been done, and is progressing the race.

But then, *all of these* are still doing what the Pentecostal Church did not do, and what the Christ Spirit (coming not in atmospheric clouds, but "in the clouds of heaven"—Shaker Communities)—saves the Shakers from doing—"marrying and giving in marriage." Thus laying the foundations of new heavens and earth upon the "Rock" of sexual purity; a new and spiritual relation of the sexes, free from all the "trouble in the flesh," which comes of mixing the flesh and Spirit as in Gentile Christianity.

Do not all the "tribes of the earth mourn because of him?"—because of the testimony that thus "bruises the head" of the sensual propensities—the lusts of the flesh, taking the very life itself of the generative man and woman by celibacy and virgin purity.

Let it once become an established, Christian doctrine, that the highest Christ life is a celibate, virgin life, with its corollaries, and will there not be "great mourning in Jerusalem"—"the temple of God"—the Gentile Christian Church, in which the "man of sin" sits enthroned?

CELIBACY.—Its history is of great importance in the religion of all cultivated nations. It existed in the Therapeutes of Egypt, the Essenes among the Jews (out of which came the founder of Christianity), and among the ascetics of all other nations, and finally culminated in Christianity, as the corner stone of a new system.

Jesus, the Celibate Founder of this new system, was born of a *virgin mother*, thus connecting the two orders of *natural reproduction* and spiritual reproduction together; He was witnessed unto by John, the celibate Jewish Baptiser; and was supported by twelve men who had either never been married, or had, "for Christ's sake and his Gospel," forsaken all family relation; thus altogether founding a Church that has hitherto been, and still is, the ideal of *heaven upon earth*—the Pentecostal. This Celibate Jewish Church, after an existence of some 300 years, relapsed into the *Monastery* and *Nunnery* of the Constantine Gentile Church, which has ever accepted the *celibate principle* as the one essential of a pure, Christian life. The celibacy of its higher class of saints, and of the priesthood, no less than of its monastic orders, puts that beyond the region of debate. Of the clean animals that entered the ark, by sevens, Jerome says, the odd number denotes the *celibated* which will do to go with some of the proofs and confirmations of there being three individualities in Deity.

Respecting the progress of the Monastic movement, Lecky reports, that, "in the fourth century, it was no less rapid than that of Christianity itself. Egypt appears to have been the home of the celibates, being of all other nations the most advanced in civilization. Thus we read of there being seven thousand monks under St. Pachomus; five thousand under a single Abbott, in the desert of Nitria. That a certain city included twenty thousand virgins, and ten thousand monks. And that towards the end of the century, the Monastic population, in that country, nearly equaled the population of the cities." St. Jerome states, "that fifty

thousand monks were sometimes assembled at the Eastern festivities in Alexandria at one time."

Even in pagan Rome, "the Flamens of Jupiter, and the Vestal Virgins, were the two most sacred orders." (Ibid.)

"And the land (Christendom) shall mourn, every family apart, and their wives apart;" or as a more correct translation, "every husband apart, and every wife apart:" for the wife is a part of the family. The husbands of the house of David (the rulers) apart, and their wives apart. The husbands of the house of Nathan apart, and their wives apart. The husbands of the house of Levi (the priesthood) apart, and their wives apart."

Their gods and their priests being gone, what have they left? This is what remains to them: "In that day there shall be a fountain opened to the house of David (the rulers) and to the inhabitants of Jerusalem," (priesthood and all; for it is like priest, like people) "for sin, and for uncleanness."

"It shall come to pass that, in all the land, saith the Lord, two parts shall be cut off and *die*; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined; and will try them as gold is tried. They shall call on my name and I will hear them. I will say *it is my people*; and they will say the Lord is my God."—(Zech. xiii.)

These are the Elect, whose number shall eventually be proportioned to the exigencies of the case, always regulating population in the natural order, who will be as seed to reproduce and continue the race, when all forms of evil shall find no place in the Millenium of human life upon the earth; any more than it does upon thousands of other globes which we may be scientifically permitted to hope and believe have never departed from the condition of "very good," in which they first left the hand of Omnipotent Holiness.

"The angels who gather the Elect from the four quarters of the earth," are from the Resurrection or Seventh Heaven, nigh unto Deity, surrounding the throne of the Eternal Parentage. These, in their aggregated capacity, are the *Christ of God* to the illimitable Universe of heavens and earths that fill immensity. For as marbles to the school-boy, so are globes in the hands of the ultimate "Almighty."

"*All souls*," upon whatever planet they may reside, "*are mine*," saith *Deity*.

F. W. E.

"Mad as Christians used to be,
About the thirteenth century,
There's lots of Christians to be had,
In this, the nineteenth, just as bad."

BIOGRAPHICAL.

Ann Lee.

Ann Lee was the daughter of John Lee, of Manchester, Eng. She was born Feb. 29, 1736. Her father was a blacksmith; and though poor, was known to be respectable in character, moral in principle, honest and punctual in his dealings, and in his business, very industrious. Her mother was noted for her piety. As was common with the children of the poor in manufacturing towns, Ann was early taught to work, but never attended any school; she thus acquired a habit of industry, but was entirely ignorant of letters. From being an employee in a cotton factory, she became a cutter of hatter's fur; and was a faithful, prudent cook in the Manchester Infirmary for some time. There was discovered in her childhood, a bright, sagacious mind, bordering on precocity; with a seriousness that never permitted her to engage in the plays of her juvenile companions; while they played, she retired, and held converse with the inhabitants of the angel-land. As she arrived at maturing womanhood—at that age which commonly engulfs all thoughts of spirituality, and calls for action in the sphere of the marital and sensual—Ann was impressed with the odiousness of sin, and the depravity of humanity, in its longings to transcend the laws of nature, given for the multiplication of the race; and so abhorrent did these snares of sin appear to her soul, that she resolved never to marry. But nature in her, prone to the earthly, demanded indulgence; and, contrary to the teachings of her earlier visions, she yielded, through the importunities of others, and was married to a blacksmith, named Stanley. By him, she was the mother of four children, all of which died early. Ann and her husband lived at her father's house; and so far as adaptability of dispositions to each other's happiness, this was in their possession, excepting those seasons when the convictions of her youth would come upon her with such crushing force as to bring her under the deepest tribulation of soul. In this age of advanced soul-light, and spiritual intelligence, we know that many are familiar with this experience. And when Ann sought relief from the bondage to sin she felt her soul was in, giving herself no rest day nor night, but prayed and cried in agony to God for deliverance, her husband sympathized with her, and partook strongly of her convictions. Husbands, take notice. While under this great distress of mind, she became acquainted with the Society of people under the direction of James and Jane Wardley; and as she found them in possession of a greater degree of divine light, with a seathing testimony against those sins she herself had been so strongly convicted of, she eagerly embraced their manner of life, in the twenty-third year of her age.

These people were spiritually directed to an oral confession of every sin they had committed; and being enlightened, more than ordinarily, as to what sin was, they took up a full cross against everything they knew to be evil; hence, they really experienced an en-

during power over sin, unknown to those converts, who feel mentally relieved from the fear of the punishment of sin, but whose hearts are uncleansed and full of sinful desires—being yet under the dominion of nature depraved. Ann was one of a class of individuals, which can never be persuaded that their salvation and redemption is to be obtained for them, through the vicarious sufferings of another, good or bad. As an example of her exertions to free herself from sin, witness her testimony: "Soon after I began to travail in the way of God, I labored many nights in the works of God. Sometimes I labored all night, continually crying to God for my own redemption; other times I went to bed, and slept; but in the morning, I could not feel that sense of the work of God which I did before I slept. This brought me into great tribulation; and I cried to God, and promised him, that if he would give me the same mind that I had before I slept, I would labor all night. This I did many nights; and in the day time I put my hands to work, giving my heart to God; and when I felt weary and in need of rest, I labored for the refreshing power of God, which did relieve me, so that I felt able to go to my work again.

"Many times when about my work, I felt my soul overwhelmed with sorrow; then I used to work as long as I could keep it concealed, then run to get out of sight, lest some one should pity me with that pity which God did not. In my tribulation, my sufferings were so great, that my flesh consumed upon my bones, and a bloody sweat pressed through the pores of my skin, while I became as helpless as an infant. And when I was brought through, and born into the spiritual kingdom, I was just like an infant born into the world. It sees colors and objects, but it *knows* not what it sees. So it was with me, when I was born into the spiritual world; but before I was twenty-four hours old, I *saw*, and knew *what* I saw!" *

(To be continued.)

Items.

"The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads."—Isaiah.

Heaven and hell are *states* or *conditions* of the soul of man; they are not *objective* to man, but *positive*, being in him.

"So speak to God as if men heard you."

"Defile not the mouth with impure words."

"The immortal gods accept the meanest altars that are reared by pure devotion; and sometimes prefer an ounce of frankincense, honey, or milk, before whole hecatombs of Sabeian gems, offered in ostentation."

"Let every young man plant trees, that he may have something to give him pleasing recollections of his youth."

To disarm an enemy, sweeten his mouth with honey and his recollections with kindness.

The fire of forgiving love will melt the heart frigid with anger.

"Spare moments are the gold dust of time."

"Sands make the mountain, moments make the year; improve time."

Re-organization without Disintegration.

CHURCH—STATE.

What God hath put asunder, let not man join together again.

There is in the country a Sectarian movement of some extent, to put into the United States constitution the theological terms, God and Christ.

The Shakers are the only body of religious people who at this present time could not exist within, and find protection under the laws, of every civilized nation. They alone can make their community homes only in and under the protection of a non-sectarian republic, a separate church and state government.

The Shakers pray for these unhappy agitators: O, heavenly Father and Mother—God, "forgive them, for they know not what they do." And to our fellow American citizens, without exception, we do most solemnly appeal to prevent the consummation of this misconceived, mischievous project. Let well enough alone.

Who, more than the Shakers, believe in the whole of the God-head—a Duality? Yet, above all other, we would raise our voices in thunder-tones, to be heard by the souls of the revolutionary fathers, who are marching on before us in the spirit-land, against this worse than Trojan horse being introduced into our civil government.

All God-believers and Christ-proclaimers may well pause in serious contemplation of the wonderful fact in our national history, that while Pagans, Jews, Catholics, Protestants, Deists, Pantheists, Free-thinkers, Atheists, Materialists, all united in achieving our national independence, it is to the skeptical classes that we are largely indebted for the religious and civil liberty which we enjoy.

Jefferson, the inditer of the Declaration, that all men are equal by nature, irrespective of color or creed; no one having the right to coerce another in matters of mental speculation or theological belief, was but a fair type of the whole class of republican organizers, having Franklin and Thomas Paine, the Deists, as his bosom friends.

If a kind Providence thought fit, in its wisdom, to employ these skeptical powers—Horns, which had grown out of the beast, Christendom—to found a civil government on the basis of universal freedom, having an entire separation from its parallel religious organization, the Shaker Church, that ignores wars as the basis of religious persecution, would it not be the most presumptuous impiety in theological and religious people again to join together by an organic change of the national compact, things which God had thus significantly put asunder?

F. W. E.

"He who can suppress a moment's anger may prevent many days of sorrow."

JUVENILE DEPARTMENT.

A Dialogue.

Written for, and rehearsed at an Annual Social Gathering, in Canaan Pine Grove, N. Y., by Ann, Martha, Mary J., Charlotte, Melissa, Margaret, Sarah and Catharine.

A.—Beloved Gospel Companions:

You will not be surprised if I tell you, that I expect to take solid comfort to-day; an increase of pleasure and satisfaction has attended each social feast in this pleasant grove, where our enjoyment is enhanced by an interchange of thought and feeling, and where we always meet loving friends; noble souls of the promised land; I can but exclaim with joy and gladness, it is good to be here! and I believe that many of my young companions can reciprocate the feeling.

Mary.—I can most heartily, for,
On wings of the morning all joyous and strong,
Pure love and sweet union come bounding along,
Ready and willing to aid us at least,
By seeking a part in our true social feast.

Mar.—(Comes forward with a joyful clapping of hands.)

O gladly we welcome companions like these!
That bring us the freshness of day's early breeze—
That bring us a calmness, cause joy to abound,
And cover with blessings this dear hallowed ground

M.—
Lift! lift now the curtain that veils from our sight
The glories immortal in realms of pure light!
O what is the vision our spirits behold?
Its wonders, its beauties, can never be told;
They are in the future for all who will prize
Pure love and sweet union in every guise.

S.—
Away with all sadness and lay aside care,
Rejoice in the present, of every good share— [give,
Be filled with that peace which the world cannot
And noble enjoyment in which we may live;
For *Right*, and not *Might*, is the law of our band,
In each blessed gift we unite heart and hand.

C.—Cheered by the happy sentiments you have expressed, I would ask a share in your circle of union, hoping to engage with you in an interesting and profitable conversation.

A.—You are welcome! we would not exclude from our midst any of our companions who feel interested in adding to our gift of union.

Martha.—As your invitation is universal, with pleasure I accept; I have not ascertained the topic of conversation which is to engage our attention; but will tell you what I thought this morning as the sunlight burst in full splendor over the eastern horizon, flooding the earth with its glory, and bathing the landscape in its liquid beauty; my spirit was enraptured with the sight; a thousand visions passed before my mind, visions of real things too; God's glorious works in their infinitude and perfection, presented a theme for reflection and conversation.

Mar.—Thoughts similar to these passed through my mind; the earth never appeared more beautiful, the surrounding scenery seemed wrapt in loveliness, a picture worthy of the poet's pen or the artist's pencil. I am glad that you have introduced this subject, and I know we will be pleased with your company.

S.—I wish Charlotte was here; I think that she would be interested in (the subject of) Martha's proposition.

Char.—I was only waiting for an invitation.
M.—Why! Ann gave a general one.

Char.—I wanted a special one; but as you seem somewhat animated and joyous, I readily unite with you in dilating upon the beauties of Creation—vast Creation, which speaks with voice unchangeable of the goodness and Omniscience of the Almighty; just think of the formation of our beautiful earth!

M.—In speaking of the formation of the earth, I feel somewhat interested, as I have commenced reading the Bible, intending to finish it by course; I should like to obtain as correct an understanding of it as possible. We are informed that the heavens and the earth, and all that is contained therein, were created in six days. Martha, do you not think, that days were used figuratively, as expressive of *periods* of time?

Martha.—I believe it is the conclusion of scientific men that each day was a distinct and separate epoch, and the wonderful geological discoveries that have been made, prove that the earth is much older than we have record of; this assertion they substantiate from the formation of the strata of rocks, and the substances found imbedded in them; many other remarkable revelations have been and are being made in connection with the science of Geology.

Mary.—They tell us too, that great changes have taken place since the organization of the world; where rivers once flowed, vegetation now teems; and where were the verdant valleys, now the voice of waters speak. Cities have disappeared beneath the volcano's molten lava, or have been destroyed by the earthquake's mighty shock.

S.—Of volcanic eruptions and the earthquake's fearful shock, we need but read the last pages of history to find thereon portrayed, the horrors of their devastating work.

C.—“Change is marked on all things seen; we sometimes think and speak of nations, empires and institutions as enduring, and so they seem as we view them for a moment; but they rise and fall as the tidal waves of the Ocean, by medium of an invisible, immutable power which survives through all their changes.”

A.—How beautiful is earth! from its elements of growth are transformed thousands of charming objects which delight our eyes. Witness the vegetable kingdom: in the course of one year trees increase their foliage, and buds, leaves, fruits, flowers and their seeds are renewed, yielding bountiful favors to man.

Char.—One would think, that after so many ages of replenishment, its treasures would become exhausted; but they are constantly renewed from the unseen realm of nature, where powerful agencies are unceasingly, yet silently at work producing the wonderful operations wrought in the material Universe.

Mar.—Wonderful indeed are the productions of nature! Trees, plants, flowers and grasses (the most beautiful of which are the cereals), all teem with delightful existence, drawing sustenance from Mother Earth, who is faithful in the renewal of strength and life.

S.—When speaking of the grasses, Margaret mentioned the cereals; I should like to know the meaning of the word cereal.

Char.—Have you never read of the ancient

Gods and Goddesses who were supposed to preside over the destinies of men?

S.—I learned something of the heathen deities in connection with Astronomy, such as Jupiter being the God of Heaven, Mars the God of war, and Neptune the God of the seas. Of the female deities there was Flora the Goddess of flowers; Vesta the Goddess of fire, Astrea the Goddess of justice; and many more; all the planets were named after their imaginary divinities—but I believe, that I never heard of Cereal.

C.—It was Ceres—she was the Goddess of grain and harvest; and is represented carrying a sickle and sheaf; through her blessing, fields of golden grain were perfected and harvested into their garners as proper food for man; hence came the word Cereal.

Mary.—Was Astronomy known to the ancients?

A.—Certainly, and was taught in Egypt, India, Chaldea and Greece long before the Christian era. The first astronomers were shepherds and herdsmen; they were led to the study, by observing the movements of the heavenly bodies, while watching their flocks in the fields. They, however, entertained the erroneous idea that the earth was flat, and that the sun, moon and stars actually revolved round it, as they appear to do every twenty-four hours.

Martha.—It was not until the beginning of the sixteenth century, that the true system or theory of Astronomy was promulgated by Copernicus, a Prussian Astronomer. This was about eighteen years after the discovery of America by Columbus.

Char.—The greatest antiquity boasted of in science is agriculture. History records, that for ages it was the only art practised by mankind. The Chinese, Chaldeans and Phœnicians, held in their highest estimation the art of husbandry. By this science we obtain all that is necessary for food and nourishment. An ancient writer remarked that agriculture was the mother of all the sciences; for while she flourished the others fared prosperously. Cicero, the great philosopher, spoke of the pleasure he derived from cultivating the land even in his old age. It was not the product alone that delighted him, but the virtue and nature of the soil itself, which, when in its softened and subdued bosom, it receives the scattered seed; it first confines what is hidden within; then, when warmed by the sunlight and its own compression, it spreads, and elicits from the verdant blade that, which, sustained by the fibres of the roots, grows up and develops the fruits of the ear.

S.—What can be more beautiful than a field of wheat ready for the harvest? See how each slender stem gracefully bears the well filled head! And as you glance across the field, it looks like a summer sea when the breezes are at play, causing the shadowy waves to pass over it. Surely with promises replete for the future is the beautiful field of wheat.

Mar.—To observe the progress of life, whether in the animal or vegetable kingdom, is highly interesting to an investigating mind. But here man, with all his science and skill,

can achieve nothing; he may plant and water, but God alone giveth the increase.

M.—It is said that industry is the guardian of innocence, and what requires more of the spirit of industry than the tillage of the land? Or, what labor is in itself more innocent? It is the first of which we have any account. Adam was placed in the garden of Eden to dress and keep it. The Israelites were commanded not to delay to offer of their first ripe fruits unto the Lord. Three times in a year they were to keep a feast; first, the feast of unleavened bread; second, the feast of the harvest, the first fruits of their labors which they had sown in the field; third, the feast of ingathering, at the end of the year. Thus down through all the succeeding ages in the history of our race, we find (as Charlotte remarked) that agriculture was pre-eminent as the foundation of man's physical wants.

C.—The farmer, of all laborers, is the most independent; on the product of his toils mankind depend for subsistence; 't is his to plow, to sow, to cultivate, and reap the fruits of earth; which alone are the proper building material for the house we live in. For God said: “Behold, I have given you every herb bearing seed which is upon the face of the earth, to you it shall be for meat,” even so to the lower animal creation.

Mary.—If we could only look back through the dim vista of a century, and behold the changes wrought (by diligence and exertion) on consecrated ground, among these lovely hills, we would be somewhat surprised. Over land once stony and uncultivated, the mowing machine now passes smoothly, and the plow upturns the sod of many a field, whose soil in its natural state would yield but scanty vegetable life.

A.—'T is true, our home, now pleasant and comfortable, was once almost in a wilderness state. But how has industry prospered! and now ('neath the sunshine of God's blessing) it teems with vegetable life and beauty, a peaceful and happy abode.

Martha.—All honor to the farmer! he needs no sculptured work of art to perpetuate his name; the verdant fields bespeak his praise; and the murmuring streams, which course their way through smiling meadows, shall sing sweet requiems to his memory long after he has ceased to sow and reap. And those extended lines of walls (so nicely laid), will they not stand as monuments to commemorate his life of industry?

Char.—Certainly they will.

(To be continued.)

Dr. Franklin, in summing up the evils of drunkenness, says: “Houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners.”

I CAN'T.—“Shame on you, the expression is bad enough on the tongue of infancy. To that of manhood or womanhood it is a disgrace. How do you know you ‘can’t’? Have you tried? Well, if you have, try once more. The task before you may be very difficult. What if it is? It is then often the more worthy of performance. Courage, then, young man, or young woman, whoever you be! Resolve to know no such word as ‘can’t.’”—*College Review.*

MISCELLANEOUS.

Visit to the Shaker Settlement.

"Last, but not least, comes up the remembrance of my visit to the Shaker Settlement. That is a leaf in memory to which I shall often turn. I have it all before me now. Its broad acres of rich land; the trees laden with ripe golden fruit,—everything growing in rich profusion that heart could wish for; the substantial pleasant built houses; the cheerful ways of the well-ordered families; the great broad-backed, soft-eyed cows, themselves partaking of the quiet, gentle ways of their keepers,—the rich, pure milk drawn from their udders by the pretty young Shakeresses; the young brother who passed on before us, showing us his stock (and with an air of pride pointing out his best) with his broad-brimmed hat, fat, rosy cheeks, and bright black eyes,—all these things make a bright picture that will never fade.

"As I passed from one to another and saw the calm, happy look on each, I could not but wonder of their inner lives,—what of their hopes and fears, &c., &c. * * *

"As these things crowd my mind, the tall, slender figure of Sister Sarah comes up before me. Her kind, motherly ways gave me the confidence to ask what I would. She told how, at seven years of age, her mother had brought her from the far-off hills of Vermont, and laid her an offering upon God's altar, consecrating her to His service. Fifty years have passed since then, and her testimony now is, 'I am happy.' What a lesson for the worldling! I scanned that placid face; no mark of discontent was there; no hard-drawn lines had settled round any of the features, but a peaceful, happy expression, telling of the beauty of her life. As I looked at her I wondered if, when fifty-three years of my life had passed, I should be able to bear the same testimony. And then I said to her: 'Have you never in all these long years longed for the pleasures of the world?' With an eye beaming with truthfulness and a voice full of sweetness, she said: 'Nay, sister, never.' With this testimony I was led to believe what I had never thought before, that the Shakers are a happy people. All that I saw led me to think it. It is surely no convent life with its rigid laws and penances; no dark vaults or gloomy cells; no high walls or grated windows. Strong, willing hearts are there, bearing a firm but gentle rule. A ready obedience from all, gives birth to the good order and happiness that are so plainly visible. As I passed through the cool, pleasant rooms, seeing the happy faces and hearing the cheerful voices of old and young, and seeing the well-filled larders, I thought, 'O, what a home for the hungry, what a rest for the weary!' I know it is very unromantic to talk of being hungry; but as I am of the earth, earthy, I confess I was able to do justice to the sweet Graham bread and golden butter, the fresh milk, cakes, pies and fruit that were set before us. And then there was such a delicate politeness in the offering of this lunch, almost making us feel that it was by accident, while we knew it was placed there especially for us. After feasting on these good things, we were led back to the reception room by gentle Sister Sarah. I could not but express my thankfulness for

the kindness she had manifested and the pleasure I had realized, and looking into her clear, calm eyes, I longed for a place in her love and memory; and when I asked her to grant me this boon, bright tears gathered in those soft eyes, and she bent over and imprinted a fervent kiss on my face. I shall never forget the pleasure of those sweet lips; and like the child whom the great Napoleon kissed, must ever keep that spot sacred. I do not know that it was so, but I shall ever cherish the idea that when the dewy tears gathered in those soft eyes and that warm kiss was given, there went up a prayer for my eternal welfare. Be that as it may, I shall ever pray for one who was to me so kind, and I look forward to the time when I shall rest beside the River of Life and hold sweet converse with the gentle spirit of Sister Sarah.

MARY FRANCES CARR.

Duality of the Deity.

Say first of God above or man below,
What can we reason, but from what we know?"

On this first principle, we believe it is a self-evident fact that God is dual. Two great principles united constitute Deity. The fact is referred to by the Apostle Paul. "The invisible things of Him, from the foundation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and godhead." Rom. i. 20. In the things that are made, or the universe, from inanimate matter up to man, we see the manifestation of two great, fundamental principles, viz: *male* and *female*. As God is the cause, of which the universe is the effect, and as every effect is like its cause, and the effect is positively male and female, it logically follows that the cause *must* be male and female. Thus it is equally true whether we say that God is male and female, or that an infinite perfection of the male and female principles is God.

At the creation, God (speaking as we think to his counterpart) said, "Let us make man in our own image, after our likeness. So God created man in his own image and likeness. In the image of God created he him, male and female created he them, and blessed them, and called their name Adam." Gen. i. 26, 27. Gen. v. 2. Here we see it took both the male and female principles to constitute Adam, who was created in the likeness of God. Thus it is emphatically stated that God made man *male* and *female* in his *own image*, which of course must be male and female. Every stream is like its fountain, and every kind of fruit like its parent tree.

We wish to be understood, when we say that mere physical development but imperfectly shadows forth the great distinctiveness of sex, more radically and beautifully expressed in the peculiar affectional, intellectual, moral, and spiritual natures of each, exquisitely adapting the sexes to each other's association.

Could God any more impart the distinct female element to man, unless it was a concomitant part of his own being, than he could impart to man, intelligence, love or goodness, unless these principles existed in Deity? Think of a God creating man, with the noble

qualities of intuition, reason and justice, himself utterly devoid of these principles. Then think of the absurdity of his creating a universe half bearing principle or female, while in his own nature, he embodies only the male principle.

Jesus Christ was the first who revealed God as a father. God as a mother, will only be fully manifested in his *second appearing*. Though the term father implies mother; as natural things are typical of spiritual. And Jesus hath said, "Wisdom is justified of all her children." Mat. xi. 19. Luke, vii. 35. Wisdom, in those languages, is used in the feminine gender. Therefore wisdom having children is a mother. The same being referred to many times in sacred writ we quote a part. Doth not *wisdom* cry, "Receive my instruction and not silver; and knowledge rather than choice gold. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When he prepared the heavens I was there, when he appointed the foundations of the earth. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him?" Prov. viii. Here we have it in plain language, that wisdom as the bearing spirit is the mother of all living, co-existent with the Father, rejoicing always before him as one brought up with him. This could not consistently apply to Jesus Christ, as the son of God, as the term son signifies a created being, hence not the first cause, or God; as father, must exist prior to son, and God is not a created being, but existed from everlasting. That it does apply to the Holy Ghost, we fully believe. For in the sense we have quoted Wisdom, we think the terms synonymous.

Here we find a consistent way to look through nature up to nature's God. Can there be a more natural or consoling idea than to view God as our Heavenly Parentage, father and mother? We have had earthly mothers kind and tender to us. Shall we then reject their true type, a Heavenly Mother, and voluntarily cast ourselves on the ocean of existence, half orphan?

We think the prevalence of this semi-atheism accounts in great measure for that deplorable want of wisdom, love and truth among men. For "He that sinneth against me wrongeth his own soul; and all they that hate me, love death." Prov. viii. 36. On the other hand, the awful prevalence of sin and corruption is one prominent cause why mankind reject their mother in God. "For into a malicious soul wisdom will not enter, nor dwell in a body that is subject to sin."

The legitimate tendency of incorrect views on this subject, is to disorganize the whole creation of God. And as the female principle, is not recognized in Deity, of a consequence, it is but partially recognized in humanity; so that womanhood finds the curse pronounced upon her, "Thy desire shall be to thy husband, and he shall rule over thee"—Gen. iii. 16,—redoubled, by the ignorance and tyranny of man. I presume our readers are aware that some nations to-day deny her claims to immortality, whose laws

make merchandize of her, a condition in which her highest prerogative is to be a slave. Shocking barbarity! But how much does civilized man improve upon this, while he denies her any rights but such as he chooses to grant? His conception of how she may subserve his interest or pleasure may be more elevated than that of the Hindoo or Mussulman, but while he claims the prerogative of ruling her absolutely, for his own pleasure or interest, is not the principle the same?

It is suggested that benevolence and love on the part of man should be sufficient to guarantee justice to woman. Though this were true, still woman has inalienable rights as natural and sacred as those accorded to man. And *rights* which man by law or otherwise has no right to infringe upon. We are aware that a just conception of woman's true sphere has increased with the progress of civilization, as indeed it always must. But we must not conclude from this that perfection has been attained. Never! until we wash our hands clean from the rust and barbarism of ages of error, and practically confess to the principle that the rights of nature and justice, are paramount to the long established rights of custom or power. My friends! the right of power is the tyrant that waves his iron sceptre over earth's suffering millions, consigns the destiny of thousands to the nod of one, tramples on the weak and oppressed, and robs the defenceless. The history of woman's unnatural slavery to this principle, is the history of the infamy and degradation of our race, in all ages, and among all nations.

The increasing interest in, and agitation of the subject of woman's rights, woman suffrage, &c., are convincing evidence that the waters of truth are troubled, and a living prophecy that progress will be made in this direction. But we believe that woman's true sphere can be fully comprehended only by those who recognize the fact that God is *mother* as well as *father*. The promulgation of correct views of deity must ultimately result in the proper elevation of woman, and of a consequence, the race. And thus, through the ushering in of a purer and higher social system of righteousness and peace, we look for the dawn of the Glorious Millennium. C. E. S.

Growth.

Our entrance into this world is not accompanied with minds stored with problems, mathematically solved, nor with consciences graded to the admeasurement of what is right or wrong.

We enter this sphere with innate faculties capable of progress; the unfolding of which is very gradual. As infants, we see colors, hear sounds and observe forms; but not until the faculties have been educated to distinguish the colors, classify the sounds, separate form from size, and size from weight, do they become any more beneficial to ourselves or others, than the precious ore imbedded in the extraneous shale of the earth. This must be mined; subjected to the processes of crushing, washing, smelting, etc., before the gold can be of service to any, or fitted to be moulded into the multiform uses of gold. But the gold is none the less gold, when mixed with quartz, than in its service to the most noble enterprises.

The untutored child of nature, who, know-

ing only those needs which at the moment press upon him, makes no provision for the future, more than the raven for its food; yet there is in him an inherent consciousness of a higher power than himself; he "sees God in storms, and hears him in the winds;" when necessitated to retire without his usual meal, it is the punishment of the Great Spirit for his wrong doing; but when there is plenty of game, food in abundance, then are the gods pleased, and the heart of the savage made glad; and here we see untrained intuition. Making the distinction between right and wrong, being an intellectual process, is perfect or imperfect, correct or incorrect, according to the degree of the mind's education into the divine light.

To humanity is granted a knowledge and power that are denied to the brutal. These are used almost without limit, for the benefit or harm of the race; not merely that portion of it cotemporary with ourselves, but affecting the posterity of ages yet to come; and we find the blessings and iniquities of ages past acting on the platform of earth to-day! Is it generally considered how much we encourage the growth, or retard the progress of the Millennium to our fellows or successors? and when the great law of compensation is enforced, how shall we stand affected? There is in man the will and power to be kind, or to do harm. In his depraved condition, he retaliates wrongs done him, and apparent wrongs to his friends; distributing animosity, not only to the actual assailants, but often to the innocent relations. The first process of elevating such degraded humanity, is to enlighten it. If a man is physically diseased, then give him physiological and hygienic instruction and treatment to meet the case. If morally wrong, let him feel the administration of justice, and taught the golden rule. If spiritually degenerated, like the gold amid the accumulated quartz, let there be a process of separation, of burning the dross, until the *gold* only shall remain; and this can only be done by the action of the divine elements on the individual, as operates the sun and rain in the production of "first the blade, then the ear, then the full corn in the ear." Religious life is not perfected at a bound, nor by momentary conversion. Generations will pass, and the individual of to-day will yet see a way of progression. Moses was a school-master, and taught his people of righteousness on the earthly plane. Subsequent prophets foretold a glorious and more perfect day, when the knowledge of the Lord should not only enlighten us as to things of earthly righteousness, but to encompass the whole man, "as the waters cover the sea;" and this knowledge is found illustrated in the character of Jesus—the Christ—who was the first individual who put an end to the world in himself. In him, we find the fully-developed spiritual man. In him, may be seen the elements of eternal life! In us, may be discovered "the pearl of great price,"—eternal life—covered up with much earthly quartz; and the soul's dissatisfaction will search out the gem, and then, when found, will we sell all the quartz of an earthly life, and buy the new field of life, that alone contains our redemption!

H. B., Watervliet, N. Y.

POETICAL.

Lines,

Suggested by a Visit to the Shakers, near Albany.

BY CHARLOTTE CUSHMAN.

1.
Mysterious worshippers!
Are ye indeed the things ye seem to be.
Of earth, yet of its iron influence free
From all that stirs
Our being's pulse, and gives to fleeting life [strife?]
What well the Hun hath termed "the rapture of the

2.
Are the gay visions gone,
Those day dreams of the mind by fate there flung,
And the fair hopes to which the soul once clung?
And battled on;
Have ye outlived them? All that must have sprung
And quickened into life when ye were young?

3.
Does memory never roam
To ties that, grown with years, ye idly sever,
To the old haunts, that ye have left forever
Your early homes;
Your ancient creed, once faith's sustaining lever,
The loved, who erst prayed with you—now may never?

4.
Has not ambition's pæan
Some power within your hearts to wake anew
To deeds of higher emprise—worthier you,
Ye monkish men,
Than may be reap'd from fields?—do ye not rue
The drone-like course of life ye now pursue?

5.
The camp, the council, all
That woos the soldiers to the field of fame—
That gives the sage his meed—the hard his name,
And coronal—
Bidding a people's voice their praise proclaim;
Can ye forego the strife nor own your shame?

6.
Have ye forgot your youth
When expectations soared on pinions high,
And hope shone out in boyhood's cloudless sky,
Seeming all truth—
When all look'd fair to fancy's ardent eye,
And pleasure wore an air of sorcery?

7.
You, too! what early blight
Has withered your fond hopes, that ye thus stand,
A group of sisters 'mong this monkish band?
Ye creatures bright!
Has sorrow scored your brows with demon hand,
And o'er your hopes pass'd treachery's burning brand?

8.
Ye would have graced right well
The bridal scene,—the banquet or the bowers,
Where mirth and revelry usurp the hours—
Where, like a spell,
Beauty is sovereign, where man owns its powers,
And woman's tread is o'er a path of flowers.

9.
Yet seem ye not as those
Within whose bosoms memory's vigils keep,
Beneath your drooping lids no passions sleep,
And your pale brows
Bare not the tracery of emotions deep—
Ye seem too cold and passionless to weep!

Answer

To "Lines by Charlotte Cushman."

We are indeed the things we seem to be,
Of earth, and from its iron influence free;
For we are they, or halt, or lame, or dumb,
"On whom the ends of this vain world are come."
We have outlived those day-dreams of the mind—
Those flattering phantoms, which so many bind.
All man-made creeds ("your faith's sustaining lever,")
We have forsaken, and have left forever!
To plainly tell the truth, we do not rue
The sober, godly course that we pursue;
But 'tis not we, who live the drossy lives,
But those who have their husbands or their wives!
But if by drones you mean they're lazy men,
Charlotte Cushman, take it back again;
For one with half an eye, or half a mind,
Can there see industry and wealth combin'd.
Your visit must have been exceeding short,
Or else your brain is of the shallow sort.

If camps and counells—soldiers, "fields of fame,"
Or yet, a people's praise or a people's blame,
Is all that gives the sage or bard his name,
We can "forego the strife, nor own our shame."

What great temptations you hold up to view
For men of sense or reason to pursue!
The praise of mortals!—what can it avail,
When all their boasted language has to fail?

"And sorrow has not scored with demon hand,
Nor o'er our hopes pass'd Treachery's burning brand,"
But where the sorrows and where treachery are,
I think may easily be made appear.
In "bridal scenes," in "banquets and in bowers"—
Mid revelry and variegated flowers,
Is where our mother Eve first felt their powers.

The "bridal scene," you say, we'd "grace right well";
"Laug syne" there our first parents blindly fell!—
The bridal scene!—Is this your end or aim?"
And can you this pursue "nor own your shame?"
If so, *weak*, pithy, superficial thing,
Drink, silent drink, the sick Hymenial spring.

The bridal scene! the banquet or the bowers,
Or "woman's [bed of thorns, or] path of flowers,"
Can't all persuade our souls to turn aside
To live in filthy lust or cruel pride.

Alas! Your path of flowers will disappear,
Even now a thousand thorns are pointing near;
Ah, here you find base "treachery's burning brand,"
And sorrows score the heart, nor spare the hand.
But here "Beauty's sovereign," so say you,
A thing that in one hour may lose its hue,
It lies upon the surface of the skin—
Aye, Beauty's self was never worth a pin;
But still it suits the superficial mind—
The slight observer of the human kind;
The airy, fleet, vain, and hollow thing,
That only feeds on wily flattering.

"Man owns its powers?"—and what will man *not* own
To gain his end, to captivate, dethrone?
The truth is this, whatever he may feign,
You'll find your greatest loss his greatest gain;
For like the bee he will improve the hour,
And all day long he'll buzz from flow'r to flow'r,
And when he sips the sweetness all away,
For aught he cares the flowers may all decay.

But here each other's virtues we partake,
Where men and women all those ills forsake;
True virtue spreads her bright Angelic wing,
While saints and seraphs praise the Almighty King.
And when the matter's rightly understood,
You'll find we labor for each other's good;
And this, Charlotte Cushman, is our aim,
"Can you forego this strife, nor own your shame?"

Now if you would receive a modest hint,
You'd keep your *name* at least, from public print,
Nor have it hoisted, handled round and round,
And echoed o'er the earth from mound to mound,
As the great advocate of (O, the name!)
Now can you think of this, nor "own your shame?"
But Charlotte, learn to take a deeper view
Of what your neighbors say, or neighbors do;
And when some flattering knaves around you tread,
Just think of what a SHAKER GIRL has said. S. E.

A Concise Statement

OF THE PRINCIPLES OF THE ONLY TRUE
CHURCH, ACCORDING TO THE GOSPEL OF THE
PRESENT APPEARANCE OF CHRIST, AS HELD
TO AND PRACTISED BY THE FOLLOWERS OF
THE LIVING SAVIOUR.

1st. We believe that the first light of salvation was given or made known to the patriarchs by promise; and they that believed in the promise of Christ, and were obedient to the command of God made known unto them, were the people of God, and were accepted of Him as righteous, or perfect in their generations; according to the measure of light and truth manifested unto them; which was as water to the ancles signified by Ezekiel's vision of the holy waters (chapter 47). And altho' they could not receive regeneration or the fullness of salvation from the fleshly or fallen nature in this life; because the fullness of time was not yet come, that they should receive the baptism of the Holy Ghost and fire; for the destruction of the body of sin,

and purification of the soul. but Abram being called, and chosen of God as the father of the faithful, was received into covenant relation with God by promise; that in him (and his seed which was Christ) all the families of the earth should be blessed, and these earthly blessings, which were promised to Abram, were a shadow of gospel or spiritual blessings to come: and circumcision, though it was a seal of Abram's faith, yet it was but a sign of the mortification and destruction of the flesh by the gospel in a future day. Observe, circumcision did not cleanse the man from sin; but was a sign of the baptism of the Holy Ghost and fire: which is by the power of God manifested in divers operations and gifts of the spirit, as in the days of the apostles; which does in deed destroy the body of sin, or fleshly nature, and purify the man from all sin, both soul and body. So that Abram, though in the full faith of the promise, yet as he did not receive the substance of the thing promised, his hope of eternal salvation was in Christ, by the gospel to be attained in the resurrection from the dead.

2d. The second dispensation was the law that was given of God to Israel, by the hand of Moses; which was a further manifestation of that salvation which was promised through Christ by the gospel, both in the order and ordinances which was instituted and given to Israel, as the church and people of God according to that dispensation; which was as waters to the knees, Ezekiel 47, by which they were distinguished from all the families of the earth. For, while they were strictly obedient to all the commands, ordinances, and statutes, that God gave them, they were approved of God according to the promise for life; and blessing was promised unto them in the line of obedience: cursing and death, in disobedience: for God, who is ever jealous for the honor and glory of his own great name, always dealt with them according to his word; for while they were obedient to the command of God and purged out sin from amongst them, God was with them, according to his promise. But when they disobeyed the command of God, and committed sin, and became like other people, the hand of the Lord was turned against them; and those evils came upon them which God had threatened; so we see that they that were wholly obedient to the will of God, made known in that dispensation, were accepted as just, or righteous: yet as the dispensation was short, they did not attain that salvation which was promised in the gospel; so that as it respected the new-birth, or real purification of the man from all sin, the law made nothing perfect, but was a shadow of good things to come; their only hope of eternal redemption was in the promise of Christ, by the gospel to be attained in the resurrection from the dead. Acts of the Apostles xxvi. 6, 7.

3d. The third dispensation was the gospel of Christ's first appearance, in the flesh: and that salvation which took place in consequence of his life, death, resurrection, and ascension at the right hand of the Father, being accepted in his obedience, as the first-born among many brethren, he received power and authority to administer the power

of the resurrection and eternal judgment to all the children of men; so that he has become the author of eternal salvation to all that obey him; and as Christ has this power in himself, he did administer power and authority to his church at the day of pentecost, as his body: with all the gifts that he had promised them, which was the first gift of the Holy Ghost, as an indwelling comforter to abide with them forever; and by which they were baptized into Christ's death; death to all sin; and were in the hope of the resurrection from the dead, through the operation of the power of God, which wrought in them. And as they had received the substance of the promise of Christ come in the flesh, by the gift and power of the Holy Ghost, they had power to preach the gospel in Christ's name to every creature, and to administer the power of God to as many as believed, and were obedient to the gospel which they preached, and also to remit and retain sin in the name and authority of Christ on earth.

J. M.

(To be Continued.)

The January and February numbers of THE SHAKER are unavoidably late, but will be on time in the future, with additional departments. EDITOR.

THE SHAKER.

A

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DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

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No. 2.

Church and State—No. 2.

In our first issue, we commenced a series of papers, being an inquiry into the foundational principles of the civil and religious governments of the United States, and of the United Societies. Extremes meet. The extreme of skepticism towards theological and religious ideas, when interblended with statutory laws and civil institutions, ultimated itself in the United States Government. This has recently been demonstrated, and ably commented upon, by the "*New York Tribune*," showing that the Senate pronounced it a non-sectarian and unreligious government, as follows:—

"*A Ray of Light from the Past.*"

"The theologians who insist that our government rests upon an implied assumption or recognition of the divine authority of the Christian religion, and who wish to make that recognition palpable, by an amendment of the Constitution, will find a hard nut to crack in the following provision in the treaty of Tripoli, made under the administration of Washington, in 1796, when the fundamental principles of the government, and the ideas and purposes of its founders were yet fresh in the minds of the people.

"As the government of the United States is not in any sense founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulman's; and as the said States never have entered into any war or act of hostility against any Mohammedan nation; it is declared by the parties, that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

"To this declaration, which bears the stamp of the Senate's approval, is appended the name of George Washington, who held, that his speculative faith entitled him to no privileges, as a citizen, that were not common to all others, of whatever religious belief or unbelief. The Declaration, moreover, for aught that appears, received the assent of the whole American people, as embodying an essential and fundamental principle of the Government.

"Let us not, in the very hour of our rejoicing over the downfall of the civil authority of the Church in the Roman States, countenance the attempt to remove the barriers erected by our fathers against a union of Church and State in this Republic."

And this is a principle essential to its own self-preservation.

The mental, intellectual, and spiritual freedom of the human mind in all its phases (when not incarnated in acts to the injury of the same rights in others), was what the revolutionary fathers fought for, and germinally embodied in the United States' constitution.

The opposite extremes of Spiritualists and religiously-exercised people, like the French Prophets, the Moravians, and Dunkers; together with New Lights, Breakers, and Quakers, feared God exceedingly, and were mediums of influence from the spirit land. These often spoke and acted as they were moved upon by the invisible souls of disembodied men and women seeking to work the work of God on earth.

Out of these arose Mother Ann and her little company of devoted souls; and through their labors the elements became ultimated and organized in the religious Communism of the Shakers—the United Societies

From the first there was a deep sympathy between these apparently opposite extremes—the respective founders of two systems in nowise antagonistic,—which became incorporated in a purely *civil* and a purely *religious* government. They were nearer together, and more alike, than either of them understood. Both were infidel to the popular orthodoxy of Christendom, as exhibited in the combined church and and state organizations of the civilized world. They disbelieved alike, and both were terribly in earnest.

While the skeptical powers were plighting their lives and faith and sacred honor in fighting the battles of humanity against *monarchy*—the church and state union—the divine right of kings—with its concomitants, the religious spiritualists were fighting, in "battles of shaking" (often to be

heard a mile distant), the anti-Christian theology of a Trinity of masculine Gods; the vicarious atonement for sin through the material blood of Jesus; the resurrection of physical bodies, ages after death; the eternally-lost condition of all souls, except a few nominal Christians; the blending together of generation and regeneration, of war and peace, of selfishness and communion of saints.

While the Shakers deprecated persecution for conscience' sake, and only to be met with from the priesthood of anti-Christ, the skeptics sought, by a constitutional provision, to render it—persecution—*legally impossible* within the jurisdiction of the United States.

Art. 1.—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Art. 37, First Constitution of the State of New York.—"And whereas we are required, by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance where-with the bigotry and ambition of weak and wicked priests and princes have scourged mankind; the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind."

Art. 39.—"And whereas the ministers of the gospel are, by their profession, dedicated to the service of God and the cure of souls and ought not to be diverted from the great duties of their function; therefore, no minister of the gospel, or priest of any denomination whatsoever, shall, at any time hereafter, under any pretense or description whatever, be eligible to, or capable of, holding any civil or military office or place within this State."

These enactments plainly indicate the character and design of the men who framed them; and, as burnt children dread the fire, so did those skeptics go, even over the line of equal rights to discriminate against a class of men—Gospel ministers—who, of all others, ought logically, on the assumption that Christianity is *par excellence* the religion, to be the safest depositaries of civil power.

It is because worldly, Gentile Christianity includes elements that are not in and of the Gospel of Jesus Christ, that its ministers are thus disfranchised, in self-defence, by the sovereign people.

William Pitt, in an essay on superstition speaks of a "certain unnatural passion which we will call *religious hatred*,—fixed, constant, deep-rooted, and immortal. All other passions rise and fall, die and revive again; but this of religious hatred rises and grows, every day, stronger upon the mind as we grow more religious, because we hate for God's sake, and for the sake of those poor souls, too, who have the misfortune not to believe as we do: and can we, in so good a cause, hate too much? The more thoroughly we hate, the better we are; and the more mischief we do to the bodies and estates of those infidels and heretics, the more do we show our love to God. This is religious zeal; and this has been called Divinity. But remember, the only true Divinity is Humanity."—*London Journal*, 1733.

Thomas Paine's "Age of Reason" opens thus:—"I believe in one God, and no more; and I hope for happiness beyond this life. I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and in endeavoring to make our fellow creatures happy. *The world is my country, to do good is my religion*," was this unbeliever's motto.

Thus was the American Government established, which was in no sense theological; but a purely *civil* government, belonging equally to *all* its citizens, whatever their beliefs or unbeliefs, from the Atheist to the Quaker. Universal suffrage for *white men*, and universal liberty for *white* people, was fully and amply secured. Thenceforth rulers were to be the people's choice and the people's servants; and not, as heretofore the people's masters. And above all in value was the perpetual right of Constitutional amendment.

Jefferson says: "At our first legislative session, after the Declaration of Independence we abolished the law of Entails and Primogeniture, and divided the lands of intestates equally among their heirs. These laws, drawn by myself, laid the axe to the root of pseudo-aristocracy." He also proposed a system of free schools, which was too far ahead of the times to be adopted. And, on that account, many forms of evil were reserved to be purged away by succeeding generations, under the power of Constitutional amendments in the good time they saw coming. Prominent among these was slavery and its primal cause, land monopoly, or *unlimited* landed possessions.

There was to be a new heaven, or Church, and a new earth, or civil Government, wherein should dwell righteousness. We have seen the foundations of both of these laid in the Revolutionary times, and by men and women whose minds were adapted to the work. The removal of the great curse of slavery, so adverse to the genius of the government and to the principles and desires of its real founders, could be accomplished only by a similar class of minds raised up and inspired by those original governmental founders in the spiritual world. And thus was opened the second of the seven degrees in the onward progress of our Government towards a condition of rational and perfect national righteousness. And as Lincoln was the central personage in the great national tragedy which ensued, we will introduce him on the stage and see what is the evidence, and what are the facts.

W. H. Herndon says: "One or two preliminary remarks will help us to understand why he (Lincoln) disagreed with the Christian world, in its principles as well as in its theology. In the first place, Mr. Lincoln's was a purely logical mind; and, secondly, Mr. Lincoln was purely a practical man. He had no fancy or imagination, and not much emotion. He was a realist, as opposed to an idealist. As a general rule, it is true, that a purely logical mind has not much hope, if it ever has faith, in the *unseen* and *unknown*. He was terribly, *vexatiously*, skeptical.

"I became acquainted with Mr. Lincoln in 1834, and I think I knew him to the day of his death. He came to Illinois in 1830, and settled in New Salem, Ill. It was here that Mr. Lincoln became acquainted with a class of men the world never saw the like of before or since. They were large men; large in body, and large in mind; hard to whip, and never to be fooled. They were a bold, daring, and reckless set of men. They were men of their own minds—believed what was demonstrable; were men of great common sense.

"With these men Mr. Lincoln was thrown; with them he lived, and with them he moved and almost had his being. They were skeptics, all—seoffers, some. These seoffers were good men; and their seoffs were protests against theology,—loud protests against the follies of Christianity. They had never heard of Theism, or the better religious thoughts of this age. They riddled all divines; and not unfrequently made them skeptics—disbelievers like themselves. They were a jovial, healthful, generous, social, true, and manly set of people.

"In 1835, he wrote a small work on

Infidelity and intended to have it published. The book was an attack upon the whole grounds of Christianity; and especially was it an attack upon the idea that *Jesus was the Christ*, the true and only-begotten Son of God, as the Christian world contends.

"His friend Hill, who had an eye to Lincoln's popularity, who saw in him a rising man, and wished him success, and believing that, if the book were published, it would kill Lincoln for ever, snatched it from his hand and put it into a hot stove.

"When accused of being an infidel, by his political enemies, during a canvass, he never denied the charge,—*'would die first.'*

"Lincoln did not believe in a special creation; his idea being, that all creation was an evolution under law. He did not believe that the Bible was a special revelation from God: did not believe in miracles, as understood by the Christian world. He believed in universal inspiration and miracles, under law. He believed that all things—both matter and mind—were governed by law, universal, absolute and eternal. Law, to Lincoln, was everything. Yet he, like Paine, believed in God and in immortality."—*Index*.

"I maintain that Lincoln was a deeply religious man, at all times, and in all places, in spite of his transient doubts, although not a Christian."—*Index*.

I have reason to know, that Lincoln did not believe largely in God; and that, before his death he became a Spiritualist, and was, like his bosom friend, Stanton, a warm sympathizer with the rational and simple faith of the *Shakers*. He acted well his part before he left the stage of action. That accounts for the *Shakers* not being "wiped out" during the late war.

Inasmuch as Ann Lee and her companions came by revelation to America, having been spiritually informed and fully assured that the revolution would be successful, and that a Gentile Pentecostal Church would be established upon earth, which, like the Jewish Pentecostal Church, would abjure physical sexuality, selfish rights of property, destructive carnal warfare, wasteful pride, and foolish pomp in dress and equipage, or in vain surroundings in natural things; and would build up community homes on the basis of personal purity of flesh and spirit, and holiness—the perfecting of the individual character.

Disconnected by a discrete degree from the civil government, it is the Church in its true character and order, destined to shine and operate upon the civil government, as the sun upon the moon and earth—the primal source of all vitality and virility, and the Ruler of day and night.

"The law of righteousness shall go forth from Zion, and the word of the Lord from Jerusalem"—the civil government—which will continue to progress until it shall be the means of securing all the "inalienable rights" to both man and woman, and the necessities and comforts of life to *all* the people, each one "sitting under his own vine and fig-tree, with none," moved by spirit of war, "to make them afraid." For wars shall cease to the ends of the earth, in all nations that will accept the reign and rule of the "Prince of Peace!" Reorganization without Disintegration!"

F. W. E.

BIOGRAPHICAL.

Ann Lee.

(Continued.)

For the greater part of nine years did Ann Lee suffer thus—the severest mental agony—though she experienced seasons of relief, during which she was instructed by heavenly visions and divine revelations why God was thus dealing with her; and with this understanding she bore with fortitude the agonies of preparation, that were fitting her as a receptacle and medium for the Christ Spirit. The revelations made known to her, were the necessity of self-abasement, sorrow for, and departure from sin—the antipodes of that instruction that provides another to die a physical death, to atone for the millions that continue in and unto sin.

Ann realized the full loss suffered by humanity, but was not yet aware of what the foundation of sin consisted; nor could she yet see any prospect of relief in the preaching or practices of theological teachers, for the salvation of souls from sin here, or for their redemption hereafter. She agonized to know the cause of human woes, and of their reparation. While lying in the Manchester jail, incarcerated for preaching against "those fleshly lusts that war against the soul," "the mystery of iniquity," as made known to her by directing agencies, she saw, and experienced the manifestation of the baptism of the Christ Spirit—the same that made Jesus, the Christ; and the same that will make every man and woman Christ, when prepared; and the manifestations of this Christ through her, taught many strange things—of the new heavens and earth; of the true Resurrection, consisting of living above the life of generative lusts; of virgin purity being a component of eternal life, and the impossibility of enjoying the life of the Spirit while engaging in the pleasures of the flesh!

Her testimonies against nature corrupt were the intonations of her directing spirit-agencies, and often brought the deepest embarrassments upon her in their delivery; for she was human, and knew how keenly these testimonies set; but her Christ-duty was superior to human frailties, and she delivered herself "as one

having authority."* After her imprisonment in Manchester, she was acknowledged as a leader in spiritual things, and was ever after known as Mother Ann. The religious exercises of her band were singing and dancing, shaking and shouting, speaking in strange tongues, and prophesying after the manner of the Primitive Christian Church.

From this time, Mother Ann testified by the Christ Spirit, against all lustful gratifications as the source and foundation of all human misery; that no soul could live in the generative sphere, and practice the regeneration of Christ simultaneously; that nature-corrupt was not only unfit for earthly replenishment, but that reproduction, in its most pure, elevated condition, was positively unchristian and uneternal! She delivered her testimony in the spirit of love, but with such heart-searching power, that many stood convicted of the truth, and acknowledged her gospel as correct. In some, the home-thrust truths kindled the most bitter spirit of persecution, particularly among the professors of theology, in whom the lusts of the world, and the religion that sanctioned, and wedded lusts to lusts, were combined. Of her experiences with some of these persecutors, we purpose treating upon in our next, just a century after their occurrence.

* A woman, of Cleveland, Ohio, occupying an elevated position in society, while under the influence of the Spirit, declared that "we married women, living in the gratifications of the flesh with our husbands, are nothing but legalized prostitutes;" and when learning what she had said, nearly crazed with mortification, even after realizing the truth of her words.

Items.

Behold the latter day appears,
And things mysterious greet our ears,
Which seems to make this wise demand,
"Let him that readeth, understand."

It has been asserted that the Shaker males hate the females, and *vice versa*. This is not true; we love each other better than we can express.

It has been said, "The Shakers are the followers of an 'old woman!'" This is not true in any wise: If "old woman" is intended to signify Ann Lee's age, it is false, as she never lived to be aged. As Ann Lee made it the work of her life to crucify the old woman and her deeds of depravity, the Shakers can more consistently be called the followers of the new man (Jesus), and the new woman (Ann).

RIGHT AND WRONG.—"If you don't go to school, my son, who will teach you what is right or wrong?" "I don't get teacht, I find it out." "And how do you find it out?" "By observing that *right* works for a shilling an hour, while *wrong* lives on it!"

All persons able to walk should exercise daily in the open air.

"Be careful lest a too warm desire for distinction should deceive you into pursuits that may cover you with shame, by setting your incapacity and slender abilities in full light."

POETICAL.

Spirit Examination.

What is in thy heart for God?
Search its depths, and see
If thou hast a place for Him,
Kept in purity.
'Mid the treasures of thy life—
Treasures without strife—
Hast thou ever for the Lord,
A willing sacrifice?

What is in thy heart for God?
Are thy joys of earth?
Or hast thou deep happiness
Of enduring worth?
And art thou a fruitful branch—
Of the living tree,
Clothed with innocence, with peace
And true humility?

What is in thy heart for God?
Do thy hopes ascend
Unto truth, and holiness
That shall never end?
Is thy love a living fount,
Gushing, bright and clear?
Doth the image of the Lord
Within its source appear?

All I have I give to God,
And his blessed cause;
Praying, that my life may be
Guided by his laws.
Lead me, holy spirit, down,
'Till I see my loss.
Strengthen me, to do the work
That cometh by the cross.

C. D., Mt. L., N. Y.

During the month of January, 1871, the angels said "Come!" to two interesting young sisters—Marietta Moore and Mary J. Maffit, of Mt. Lebanon, N. Y. Among the treasures of the latter was found the following tribute from one of her companions—Charlotte—whose affection we here make public, without her knowledge:

Together we began to tread
The consecrated ground;
Together entered here, the home,
Where grace and truth abound.
Together we have sought for faith,
Conviction, power, and light;
Together asked for angel's strength,
To guide us in the right.

Together we have toiled, to earn
The love that is so pure,
Which clothes the soul with patience true
All sorrows to endure.
But now doth sickness intervene,
To part us for a time;
Still we will struggle to possess
The angel-life, divine.

True love and friendship shall not cease
For you, my sister dear;
Though you may enter into realms,
Beyond this mortal sphere—
We still will seek, as one in Christ,
For purity and grace;
For light and truth, our souls to guide—
Our errors to erase.

And I will pray, and you will pray,
That we may brighter grow;
And, while you toil in yonder home,
I'll toil in mine below.
Now, dear companion, take my love;
I'll help to bear you through;
And spirit friends will bear you hence,
To scenes of fairer view.

"A great mind is above doing an unjust act; above giving away to buffoonery; above giving away to grief; and it would be invulnerable if compassion did not prey upon its sensibility."

Christian Distinction—No. 1.

"Brethren, be joint imitators of me, and observe those who conduct themselves as ye have us for an example; for many so conduct, of whom I have told you often, and now tell you even with tears, that they are the enemies of the cross of Christ; whose end is destruction, whose God is sensuality, whose glory is in their shame, and whose mind is devoted to earthly things. For our citizenship is in the heavens, from which we also are expecting the Saviour, the Lord Jesus Christ, who shall transform the body of our humiliation, so as to be conformable to the body of his glory, according to the energy by which he can subject all things to himself." Phil. iii. 17-21. (Original.)

These words of the apostle inform us, that connected with the Church of Christ in his day, were many whose lives were not in accordance with the profession they made, and he considered it necessary to caution those to whom he wrote, against their pernicious example. They were mere sensualists, devoted to the pleasures of the appetites and the passions, and their thoughts engrossed with earthly things. In opposition to such, the apostle exhorted the Philippians to be *imitators as one body* of him and of those who lived like him. "For," said he, "our *citizenship* or *community* is in the heavens, or heavenly world, from which we are looking for the Saviour who shall transform us—the body of Christ, the Church of the faithful, who are now bearing the cross and enduring the various afflictions incident to this state of humiliation—so completely in spirit and in character, that we shall be fitted for intimate and personal association with those who constitute the church in glory, with whom our names are already enrolled."

This, then, is the essential distinction between the genuine followers of Christ, and those who merely adhere to his church without possessing its real life; the former, instead of hating the cross of Christ, cherish it as the means by which they retain an intimate relation to the body of Christ, so that his very life and spirit circulate through them as the life of the tree circulates through every branch; the latter are hostile to this cross, because it interferes with their sensual enjoyments; its design being as the word implies, to crucify their sensuality, to destroy their very life; not indeed for any real harm to the person, but that the life of Christ, which is the essential life of heaven, and is the opposite of all sensuality, may be substituted for that. They are enemies of the cross, because they are idolaters; and like almost all idolaters, their god is *self*. Self they worship daily with as much fidelity, as the most zealous devotee who burns incense to his idol! The class of persons to whom the apostle alludes, may not have been addicted to all kinds of sensuality, yet it is evident they must have been to some of its worst forms, for "their glory was in their shame."

They had commenced to follow Christ, perhaps had run well for a season, but from some cause had ceased to bear the cross which was

severe against their sensual inclinations, and preferred to be borne down on the current of pleasure, rather than to stem it, so that they became, finally, the enemies of that which was intended for their salvation. The end of this, as the apostle saw, would be their ruin, hence his tears on their account.

The forms of sensualism are various, and are vastly different in degree, according to the length of time and intensity with which one gives himself to them.

But what is sensualism? Is it the mere fact of deriving enjoyment through the senses? That certainly cannot be, for such is the very constitution of man, that the *legitimate* exercise of the senses is invariably attended with pleasure, and pain is the result of their perverted action. To the eye that dwells upon the various objects of external nature, the mountain and the valley; the ocean, the lake and the river; the forest clad in its summer dress; the prairie with its vast variety of flowers; the cultivated field with its accompaniment of flocks, herds and dwellings, are a source of exhaustless charm. These enjoyments are in themselves pure as the breath of heaven. So the ear is delighted with sweet sounds that greet it from every side, and the taste with agreeable flavors; and God intended these should be. But the eye may look upon forbidden objects; the ear may listen to sounds that pervert the passions; the taste may be intoxicated with the excess of delights; and their entire action may become perverted, instead of being normal, or in accordance with the highest physical, mental and moral welfare of the individual. When this is the case the life of the person is mere sensualism. The legitimate exercise of the senses tends to give a healthy tone to the body, sound action to the mental faculties, and a harmonious growth and development to the moral powers; but their perverse action tends to the very reverse of this. In the body, disease is engendered; the mental faculties are confused, and consequently irregular and uncertain in their action; and the moral powers exhibit an insane condition, just in proportion as the senses have become perverted by abuse. With reason, then, may it be said, the end of the sensualist is destruction. Sensualism is a mighty torrent—a flood that sweeps all before it that is really valuable to man. No matter what may be his natural endowments. He may have a physical form that rivals in beauty and majesty that of Apollo; his intellectual endowments may be of the first order; he may have the ability to move multitudes by his eloquence, and influence to action the minds of thousands by the splendor of his diction, and the moral beauty of his thoughts. There have been very many such. In the beginning of their career, they gave promise of a brilliant course through life, and a glorious termination.

But oh, the disappointment of cherished hopes, and the despair of trusting hearts! The Apostle Paul is not the only one who has had to weep over the fall of those who had seemingly entered upon a course of usefulness and happiness, and promised so much to the cause of virtue. Thousands of others have wept for a similar cause. Many of the bright-

est intellects have been completely obscured, by drinking of the cup of sensual pleasure; at first, sparingly, but afterwards with the deepest draughts. Men, eminent in political life, and capable of directing the affairs of nations; men filling the desk of the religious teacher, endowed with the rarest gifts of persuasion; men in every condition of life, those occupying the highest places of trust, as well as those pursuing its more common courses—have been swept into the vortex of ruin. Men, too, of every age; those of mature years and large experience, and the youth animated with the freshness and vigor of life's spring-time and the expectation of great enjoyments in the future. I am forcibly reminded of the history of one, who had before him a most hopeful future, and brilliant career; a member of one of our New England colleges. As a scholar, he stood high in the estimation of his instructors, and easily surpassed in scholarship and general talent, all his competitors in the race for distinction. But he had tasted of the inebriating cup, and gradually the sensual gained the ascendancy over the mental. The force of talent enabled him to fill the first place of honor at the finishing up of his academical course, in spite even, of the bewitching and bewildering power of the wine cup; but after that, he went down, down, down,— "his end was destruction."

Would that his were a solitary case among the young! but it is not so. The god of sensuality, whom many of them serve, rules them with a terrible power. It may be at first, they do not despise the cross of Christ—their heart and conscience may approve of it, though their lives are in contradiction to it. They respect virtue, and admit its inestimable value; but the seductive power of appetite prevails over their regard for the virtuous, and honor, truth and conscience are wrecked one by one. "Their end is destruction." O how many of the young are drawn by the enticing charm of sensuality into the vortex of ruin! though *they* never suspected it was taking them thither, nor intended that it should.

It presents itself to them, under various disguises, so that they seem not aware of its true character. Now, it is the nerve-exciting and brain-bewildering drink; and now, it is the excitement of the licentious passion. But it always leads its victims downward to the pit of darkness and death. And what a destruction is theirs! What ruin of high hopes and glorious promises! what worse than mere waste, what desolation of heart and brain, are often beheld while yet life remains to the wretched ones! What dreadful wreck of intellectual faculties, which were designed for the happiness and glory of the individual, and to contribute to the well-being of others! What wide-spread desolation among the moral powers, that should have allied him so closely to all that is holy! Is it not destruction indeed, that those capable of attaining to so much that is pure and elevating in every possible sense, should have rendered themselves incapable of it, and have become only fit for the opposite? How delightful to the pure

heart and sound mind, is the thought of a Supreme Intelligence, possessed of every possible perfection; of the pure occupants of a world of beauty and grandeur, living together in love, peace and perpetual harmony—but characters directly the opposite of these, how dreadful to contemplate!

Yet of the latter, there are multitudes even, upon the earth, who have been led to their deplorable condition through their indulgence in a sensual life. This is a world clothed in beauty for man's sake; and had he lived, and did he still live in accordance with the highest laws of his being, it would be a world of perpetual charm to all, instead of being, as it frequently is to many, a prison, a dungeon, a pest house, physically and morally. The convictions of our reason confirm the opinion that this would be a world of happiness to us all, even though trials and sorrows might be necessary for our perfection, if we were all careful to maintain the eternal laws of rectitude. But now the wail of woe and despair ascends from many a heart that finds no rest. "Their tears are their meat, day and night"—tears of anguish forced from them, because of violated law; and not those of gratitude for blessings daily received and enjoyed, nor those of satisfaction in the way of self-denial, or in the daily discharge of duties that are always attended with pleasure, however exacting of patience and perseverance, and the exercise of every faculty. These faculties lie in ruin; and in the abyss of misery where they are, they bewail their neglect of reproof, from friends and their own conscience. They "have worshipped the beast," sensuality. Instead of enduring the cross of Christ, and despising the shame, they have despised the cross, and are now enduring the shame and wretchedness resulting from perverting the ways of life.

W. H. B.

JUVENILE DEPARTMENT.

A Dialogue.

Written for, and rehearsed at an Annual Social Gathering, in Canaan Pine Grove, N. Y., by Ann, Martha, Mary J., Charlotte, Melissa, Margaret, Sarah and Catharine.

(Continued.)

M.—In connection with our subject there are three words I would like to ask the meaning of; they are Agriculture, Horticulture and Aboriculture.

Mar.—I should think you would know the meaning of Agriculture, as we have dwelt on that subject some time.

M.—I want to know the direct significance of the term in connection with the others.

Mar.—Agriculture is the broad term for the cultivation of the farm. It is the art of tilling and manuring the ground; and consisting in sowing, mowing, reaping, &c., also the management of different soils, and the cultivation of forest timber. It is said that the highest encomium that could be given to a man of Rome, was, that he cultivated his own spot of

ground well! The most illustrious among them applied themselves to it, and their dictators were taken from the plow.

C.—Horticulture is simply the art of cultivating gardens.

Mary—Aboriculture is the art of cultivating trees and shrubs.

S.—As you have introduced the subject of Aboriculture, I would be pleased to know something in reference to trees; I could scarcely tell the names of those under whose broad canopy we are now so nicely sheltered (looking up), but, I believe I do know the beautiful maple, the stately pine, and a few others.

A.—It is necessary, not only to know trees by their leaves, but by the formation of their bark, their texture, grain of their wood and their uses.

Char.—I think that Sarah will have to apply to Mary for information, as she, unlike her companions, always lived on woodland, where she undoubtedly acquired a knowledge of trees which we have not.

Mary.—'Tis true, that,
Away from artificial life—
Far from the city's din and strife,
I had a home 'mid forests grand,
The beauteous works of nature's hand;
There 'neath the leafy bower I often strayed,
And some acquaintance with the trees have made.

Nor is my home less beautiful now, although more in the region of cultivation; and I purposely selected some leaves, which I will present to see if any or all could tell the names of the trees from which they were gathered. (They are passed around, the names are all told).

S.—I do not know all of them, but recognize the leaves of the fruit trees.

M.—I know more of the leaves, than I should of the wood, if you had brought specimens.

Mary.—We will no doubt feel an increasing interest in the study of aboriculture, and may pursue it to some extent, in examining trees and shrubs.

A.—Very little I know on the subject, but an interest is being awakened in my mind, especially as our home is becoming more and more beautified, by the increase of forest and shade trees, which have been set out within a few years. Our Union Grove seems to be an object of admiration, so rapid is its growth under the care and culture of its guardian.

Martha.—It might properly be called an Arboretum; but we prefer calling it by the simple name of Union Grove. I have been located on the east side of the dwelling ever since the first saplings were set out (bean poles we called them), so meagre was their appearance, and even thought it would be a good plan to set some scarlet runners around them to relieve the monotony of the scene, and then it would be a point of economy in saving the gardener's labor; at the same time using the soil, for we were certain that the trees would never come to anything! But good Elder Frederick Evans never entertained such an idea; he set them out to grow, and grow they did, luxuriantly! Bathed in the morning sunlight, watered by frequent showers,

and under careful cultivation, they have attained a surprising growth, being interspersed with a variety of fruit and forest trees equally thrifty. I almost imagine, sometimes, that a miniature Eden is before me. Contemplating the scene one beautiful Sabbath morning, I penned the following lines, which (if you would like to hear them) I will ask Margaret to read.

All.—(We would.)

Mar.—I can repeat them—

(She repeats).—"I have watched, with interest, the growth of yonder tree, since first transplanted, a sapling, from its native forest. It was set with care in its new abode; down in the soil its fibrous roots struck deeply, and coursed their way around the crevices of rocks and through the fallow ground. Nurtured by frequent showers, the broad, free sunlight and a healthy atmosphere, its branches spread with rapid growth, and each successive year increased to profusion the richest foliage. Oft has the pruning knife, in the hands of the careful cultivator, lopped the surplus twigs, that it might attain symmetry of form and strength of limb. Now, how beautiful to behold! supple in every part, yielding to the gentle zephyrs, each leaf with graceful motion moves; or 'neath the power of the mighty wind, its strongest branches bow submissively. Amid its leafy bowers the songsters of the woods carol their sweetest notes, to cheer the heart and gladden the pathway of life. O home of mine! how many joys surround thee. I thank God that my soul has been transplanted from without the wilderness of nature into thy blessed soil, and, as the material elements cause the growth and development of the natural plant, so may the rains of heaven, the sunlight of truth, and the spiritual atmosphere of purity and love, cause my soul to grow and expand in the divine life."

Char.—You have portrayed the beauties of the hillside vividly. Its infancy contrasts strangely with that grand old forest above it; I know it presents a most enchanting, lovely sight. But, Martha, I am astonished—I thought your ideas were more general; but, from your remarks, I conclude that you have confined your observation to one tree only. I should be glad to see the tree that has called forth such rich effusions as we have been favored to hear."

Mar.—I should, too. I have never been able to ascertain which one it was.

Martha.—That was but expressive of the whole scene, and I have gathered leaves of the various trees composing the grove—fifty varieties—and have learned most of their names; these I have brought for our pleasure and instruction.

(A folio is now exhibited with leaves arranged in order, and names attached. They are examined by the company with remarks on their beauty, the fineness of their texture, the variety of forms, shades of color, &c.; they then are set aside for future examination.)

THE SHAKER is offered to Subscribers at cost price, and only needs to be read to be appreciated.

MISCELLANEOUS.

Shaker Sermon—No. 1.

BY H. L. EADES, SOUTH UNION, KENTUCKY.

I begin my discourse to-day with the enunciation of two or three aphorisms; neither of which, I presume, any honest, unbiased mind of ordinary comprehension will have an inclination to gainsay; they consist of a simple declaration of the *harmony of truth*.

1st. All truths harmonize, spiritual and natural; one truth cannot be opposed to another truth; hence, any two statements or propositions that antagonize or conflict, one or the other, or both must be false.

2d. In the end, nothing but truth will have been or can be advantageous to any soul; hence, it would be wisdom in us to cast off all prejudice and prepossession, and make any required sacrifice to obtain the "knowledge of the truth," especially that sacred truth by which we expect to obtain our redemption and the salvation of the soul. It is necessary that some of our discourses should be mainly argumentative or theological, from the fact, that mere declaration of truth, scriptural or otherwise, does not in this day seem to satisfy the inquisitive mind, and people must learn to *think* correctly before they can either *speaking* or *act* correctly.

Well nigh two centuries ago a certain philosopher penned the following:

1st. That a man use no words but such as he makes the sign of a certain determined object in his mind in thinking, which he can make known to another.

2d. That he use the same word steadily for the sign of the same immediate object of his mind in thinking.

3d. That he join those words together in propositions, according to the grammatical rules of the language he speaks in.

4th. That he unites those sentences into a coherent discourse. Thus, and thus only, I humbly conceive, any one may preserve himself from the confines and suspicions of jargon.

Were all men to observe this rule, which I most sincerely approve, there would be but little difference among men on any subject; with their terms clearly defined, strictly applied and adhered to, no two really honest men can very widely differ; each would yield in turn in theology and ethics, just as they are compelled to do in mathematics.

Every rational creature will admit that the salvation of the soul is, or should be, paramount to every earthly consideration whatever, and he who fails in the attainment of this, fails in all, and he who is fortunate enough to secure this, lacks in nothing that is worth contending for: "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi: 26. Since, then, from these words of our Saviour, a man's soul is of more value to him than all worlds beside, he ought to be willing to forsake the world, with all its habits, customs, maxims, and practices, for his soul's sake.

It appears that this globe now contains over 1,000,000,000 souls, and there are 1,100 different religions; one creed, if I may so speak, for every hundred millions, differing from all the rest; and, as there cannot be but *one* right way, a hollow cry comes up from the "vasty deep," asking which one of the 1,100 is right; because any line diverging in the minutest degree from the *right* one *must be wrong*, and the further it is traveled the more distant the traveler will be from the right way. Hence it becomes a matter of the utmost importance for each one to *know he is right*—not to *guess* at it, but *know* it. You will ask me, then, if there is any possibility of acquiring this knowledge. To which I give an affirmative answer. In the words of the Saviour, as to doctrine, he says: "My doctrine is not mine, but his that sent me. If any man will *do his will*, he shall *know* of the doctrine whether it be of God," &c. Matt. iii: 8. Not *guess* at it, but *know*. As to his true disciples and followers, he has given us one criterion or mark—and one only—by which they are to be known—"Ye shall know them by their *fruits*. Do men gather grapes of thorns or figs of thistles?" But after all this, and without troubling yourselves to look into the different sects for the good fruits, which are the only real evidence, you rest in your easy chair, simply saying you know,

The Good must merit God's peculiar care,
Yet who but God can tell us which they are?

thus giving evidence of one of two conditions, viz: Your own lukewarmness and lack of interest in your soul's salvation, or your infidelity respecting the existence of any religious body where those fruits can be found; and some of you, when you have found the fruits and acknowledge them, then fault the *doctrine*—at the same time acknowledge you do not keep the commandments of God; and it is only such that should know of the doctrines or should presume to judge them.

Nearly all men agree that among the thousand different forms of religious belief, some *one* must be right, and as before said, the consequence is, that every other one that essentially differs, must be wrong, and inadequate to the purposes of salvation. Every religious system has for its foundation or formation, some reference to a Supreme Being or Beings, who is, or are, able to reward them for well doing, and punish them for evil doing; and as this seems to be the beginning of religion itself, I propose to offer a few remarks on this subject. I shall try to remember what I said in the beginning, respecting the necessity of having distinct ideas in the mind, defining terms, &c., for I by no means wish to leave the thoughtful part of the audience, especially, in the dark respecting my own position. Leaving, for the present, all others aside, I bring myself to the ground called Christian, whose religious systems have taken form from this book—the old and new Testaments, and so multiplied are the forms derived from the same reading, that it seems almost to justify the remark, that

Faith, gospel, all seemed made to be disputed,
And none had sense enough to be confuted.

I am not so uncharitable as to conclude that

this state of things has arisen entirely from the dishonesty of the race, but rather more from education, prepossession, and a want of distinct ideas, clear definition of terms, and their consistent application.

Every critical Bible student cannot fail to have taken cognizance of this truth: that throughout sacred writ, *God* is spoken of in two senses, the *infinite* and the *finite*, or subordinate sense. Thus, whenever God is spoken of as coming, going, traveling personally from one place to another, it then must be understood in the *finite* or *subordinate* sense; because in this sense he is considered as being *less* than something else. If he travel, there must be some place where he is not, to which he is going; hence, he must be circumscribed. We cannot help associating with such being, the idea of extension, figure, size, &c.—such as angel or man. Also, when God is represented as having forgotten something, not knowing, or changing his mind or purpose, it is understood as speaking of God *subordinate*, not *infinite*. Of the Infinite, or Supreme Being, it is truly said, "*His* purposes alter not—*He is without* change or shadow of turning." The same holy writ makes the distinction clear by the saying of Christ, when accused by the Jews of making himself God. He showed them that they were "called gods unto whom the word of God came." Moses was God to the children of Israel in this subordinate sense: "And the Lord said unto Moses, see, I have made thee a God to Pharaoh; and Aaron, thy brother, shall be thy prophet," &c. Exodus vii: 1. Joshua was called Jehovah—Elijah, God the Lord, &c. To the careful reader, the distinction is clear. But God, when spoken of as "the All and in all," "in whom we live and move and have our being," He is then understood as the "*Eternal Unity*," the "*Infinite Jehovah*," and he it is whom we have assembled here to-day to worship, and Him only. Almost without exception, every intelligent, unbiased mind with whom I have come in contact, acknowledges that God, in the supreme sense, is Infinite Spirit—indivisible, immutable, uncaused, self-existent, omniscient, and omnipresent—filling immensity—the creator and arbiter of the universe, permeating all worlds and all existences at all times, which removes the necessity of his going and coming. But, strange as it must appear, many good-meaning persons, after this admission, stultify themselves by admitting a plurality of supremes or divisibility in the Supreme, to favor some theological dogma or scheme of redemption they have fixed in their own minds, or others have fixed for them. The merest tyro, having taken but his first lesson in inductive philosophy, cannot help realizing the fact that an infinite existence is indivisible. *Truth never conflicts*. The term infinite signifies *without bounds*. This seems to be either forgotten or ignored. We say of space that it is *infinite*, but draw a line through it; we then have *two finite spaces*, when infinite space disappears. I know it may be argued that a line beginning at a given point and extending in any direction without end, may be called an infinite line, and that this idea might, by parity of reason, be applied to dividing space;

and even should this be conceded as sound reasoning, which I deny, the same cannot be applied to an infinite being or existence. Thus, I think it clearly demonstrates that such a thing as an infinite plurality, or *plurality of infinites*, is impossible. I am aware that we are believed to hold to the dogma of duality in deity, male and female (!) I will try to clear this point. It is admitted by us all that the attributes ascribed to Deity, some are considered masculine, some feminine; and hence comes the idea of father and mother of the universe. We admit the revelation of these attributes of the *Eternal Unity* by son and daughter; that is to say, *God as Father*, or the *fatherly character of God was revealed by the Son, Christ Jesus*, and *God as mother*, or the *motherly character of God was revealed by the daughter (Ann Lee)*. Thus, "God manifest in the flesh;" not of *man only*, but also of *woman, male and female*, constitute the *duality of God*, and dual only in this subordinate sense. Being equally manifest in and through finite human beings, who are dual, male and female. Thus the apparently conflicting ideas of unity and duality are reconciled.

In this I can perceive nothing irrational, nothing but what any dispassionate, reasonable mind would readily admit. I will, however, very frankly admit, that for any man to declare that God in the highest sense was the *Eternal Unity*, and afterwards declare that He was the *Eternal Duality*, or *Eternal Trinity (Eternal Three)*, that such man would stultify himself because either of the latter would precisely negative the former, and we should not know at last what man did believe. These two ideas of unity and plurality in the supreme and infinite sense, would constitute a formidable and an irreconcilable feature in the theology of any man or sect. I fully concur in the remarks of John Locke on this subject. "Every deity that men own above *one* is an infallible evidence of their ignorance of him, and a proof that they have no true notion of God (in the highest sense) where unity, infinity, and eternity are excluded." But if, as Christ says, "they were called gods, to whom the word of God came, that the scriptures might not be broken," I have no difficulty in applying this high term in the subordinate sense to the Son of God. Nor would I exclude Jeremiah from among the number of the "prophets of the Lord," for applying the same high title to the daughter. "This is the name whereby *she* shall be called. The Lord our righteousness." Jer. xxxiii: 16.

Perhaps I have drawn too largely on your patience, but I wished to make a fair beginning, to leave no one in the dark, to carp at our doctrines without understanding them. We claim that the son and daughter already named now stand at the head of the new creation of God, and we, their children, in the "unity of the spirit and bond of peace," are striving to follow their example, by obeying their teaching and walking as they walked, and by so doing have found that peace which this world can neither give nor take away; and may become "heirs and joint heirs with Christ," who has said: "Be of good cheer,

for I have overcome the world;" the "prince of this world cometh and hath nothing in me;" "and to him that overcometh will I grant to sit with me in my throne, as I also overcome, and am sit down with my Father in his throne." Rev. iii: 21. These are the great and glorious promises to all who will take up a daily cross and follow Christ in the *regeneration*; not *generation*, but *regeneration*; not to those who have a blind faith in his atoning blood and still lead a worldly life, but it is to those who "walked even as he walked," and have followed him in the regeneration. And the invitation is now extended to every sin-sick soul; to every one who "panteth after righteousness as the hart for the waterbrook" we say come, "without money or without price," and "partake of the waters of life freely," for now has come salvation, and the kingdom of our God and the power of Christ.

"If All Should be Shakers."

Are the Shakers running the world out? The assertion has been made so frequently, that it is a matter of moment to know of its truth. Regardless of the number of population, the Shakers have maintained their testimony of celibacy, since the days of their founder—Ann Lee; with a knowledge, that to "come down from this cross, might cause all men to believe on them," yet with the certain presentation, that to do so, would pull from under the Christian character, its prime virtue—its foundation.

We are aware that it is the duty of the followers of the first Adam to *replenish* the earth; in the fullest meaning of that word—to give glory unto God in the perfect fruits of their bodies. We are as fully aware that duty calls on the disciples of the second Adam—"The Lord from heaven, a quickening spirit," to rise up from the earthly plane of physical production and reproduction, and cultivate a life that has an eternal character. Reproduction is an *earthly* practice and duty; to those who choose to remain on this low plane, they are welcome to all the pleasure it affords them—the pleasure is earthly, transient, not heavenly, eternal. Connected with the duty of earthly beings, "to replenish and subdue the earth," is the requirement that their reproductions shall be an *honor* to the father and the mother engaged in this earthly avocation; to be such, it is necessary that parents present to the earth only "sound minds in healthy bodies;" every child born and to be born, has this right of demand upon its progenitors. Is this demand complied with generally or particularly? We say not; and if we are right in so judging, the present reproductions of humanity do not *replenish* the earth, but tend to deteriorate the race—"run the world out!" But were we all

able to produce, through our generations, perfect specimens of humanity, this would be no argument that we should engage in it as long and as fully as our ability would permit.

The child of nature ceases after a time to be a child, and dons the character of maturity. The child of the Spirit grows out of and above the pleasures and employments of the child of earth, and finds superior joys in the exercise of its eternal affections. What once appeared as duty, reproduction, ceases to be such; and a new element being found, regeneration, a degradation is experienced in retreating back to the elements and practices of an *earthly* being. "He that is down," on the plane of sensuality, "needs fear no fall from it;" but those who, having tasted of the powers of the world to come, who like Jesus have been taught of a superior way, resurrected thereto, and experience eternal life, oh, what a fall is theirs, to return, like a dog to his vomit, to engage in the practices of a being beneath them! Marriage is honorable, but not Christian. Marriage is believed by multitudes to be God-ordained for the replenishing of the earth. Let its advocates carefully carry out the provision, in all conscience, agreeably to the Mosaic statutes, then are they good Jews. But there is no law that can make them Christians—even poor Christians! If the Shakers, by abstaining from marriage "are running the world out," let it run; we think Christianity a preferable institution—as Jesus is more honorable than Adam; and when the charge of running the world out rises in the mind as an argument against Shakerism, let crusaders think how much more populous the earth would be, if all should live the life of that Christian exemplar, saying naught of the poor, despised Shakers. *

"It is no more than bare justice to say, that we are indebted to the Shakers, more than any or all other social architects of modern times. Their success has been the 'specie basis' that has upheld all the *paper* theories, and counteracted the failures of the French and English schools. It is very doubtful, whether Owenism or Fourierism would have ever existed, or if they had, whether they would have moved the practical American mind, if the facts of Shakerism had not existed before them. While we say the Rappites, the Zoarites, the Ebenezers, Owenites, and even the Fourierists are all echoes of the Shakers, we must also say that the Shakers are the far-off echoes of the PRIMITIVE CHRISTIAN CHURCH."—J. H. Noyes.

A Concise Statement.

(Concluded.)

They that believed in Christ's gospel, and were obedient to that form of doctrine which was taught them; by denying all ungodliness and worldly lusts; and became entirely dead to the law by the body of Christ, or power of the Holy Ghost, were in the travail of the resurrection from the dead; or the redemption of the body. So that they who took up a full cross against the world, flesh, and devil, and who forsook all for Christ's sake, and followed him in the regeneration, by persevering in that line of obedience to the end, found the resurrection from the dead, and eternal salvation in that dispensation; but as the measure of that dispensation was only as water to the loins, the mystery of God not finished; but there was another day prophesied of, called the second appearance of Christ, or final and last display of God's grace to a lost world: in which the mystery of God should be finished as he has spoken by his prophets since the world began: which day could not come, except there was a falling away from that faith and power that the church then stood in; in which time antichrist was to have his reign, whom Christ should destroy with the spirit of his mouth and brightness of his appearance: which falling away began soon after the apostles, and gradually increased in the church, until about four hundred and fifty-seven years from Christ's birth, or thereabouts, at which time the power of the Holy People, or church of Christ, was scattered or lost by reason of transgression: and antichrist, or false religion became established. Since that time the witnesses of Christ have prophesied in sackcloth or under darkness; and altho' many have been faithful to testify against sin, even to the laying down of their lives for the testimony which they held, so that God accepted them in their obedience: while they were faithful and just to live or walk up to the measure of light and truth of God, revealed or made known unto them, but as it is written, that all they that will live godly in Christ Jesus, shall suffer persecution: and so it has been, and those faithful witnesses lost their lives by those falsely called the church of Christ: which is antichrist; for the true church of Christ never persecuted any; but were inoffensive, harmless, separate from sin: for the true church of Christ taking up their cross against the world, flesh, and devil, and all sin, living in obedience to God, they earnestly contend for the same. Therefore it may be plainly seen and known, where the true church of Christ is: but as it is written, antichrist or false churches should prevail against the saints and overcome them before Christ's second appearance, 2 Thess. ii, 3. Let no man deceive you by any means, for that day shall not come except there come a falling away first; and that man of sin be revealed, the son of perdition, Rev. xiii: 7. And it was given unto him to overcome them, and power was given him over all kindreds, tongues, and nations; and this is the state Christ prophesied the world of mankind

should be in, at his second appearance, Luke xvii. 26. And as it was in the day of Noe, so shall it be in the days of the Son of Man, verse 30. Even so shall it be in the day when the Son of Man is revealed: plainly referring to his second appearance to consume or destroy antichrist, and make a final end of sin, and establish his kingdom upon earth: but as the revelation of Christ must be in his people, whom he had chosen to be his body, to give testimony of him and to preach his gospel to a lost world.

4th. The fourth dispensation or day is the second appearance of Christ, or final, or last display of God's grace to a lost world, in which the mystery of God will be finished and a decisive work, to the final salvation, or damnation of all the children of men: which according to the prophecies rightly calculated, and truly understood, began in the year of our Saviour Jesus Christ, 1747. See Daniel and the Revelations. In the manner following, 1st. To a number, in the manifestation of great light and mighty trembling by the invisible power of God, and visions, and revelations, and prophecies which has progressively increased, with administration of all those spiritual gifts, that were administered to the apostles at the day of pentecost: which is the comforter that has led us into all truth: which was promised to abide with the true church of Christ unto the end of the world, and by which we find baptism into Christ's death; death to all sin, become alive to God, by the power of Christ's resurrection which worketh in us mightily; by which a dispensation of the gospel is committed unto us; and woe be unto us if we preach not the gospel of Christ. For in finding so great a salvation and deliverance from the law of sin and death in believing and obeying this gospel which is the gospel of Christ, in confessing and forsaking all sin and denying ourselves and bearing the cross of Christ, against the world, flesh, and devil.

We have found repentance of all our sins; and are made partakers of the grace of God wherein we now stand: which all others in believing and obeying, have acceptance with God, and find salvation from their sins as well as we; God being no respecter of persons, but willing that all should come to the knowledge of the truth, and be saved. Thus we have given a short information of what we believe of the dispensations of God's grace to mankind, both past and present: and in what manner the people of God have found justification or acceptance with God, which was and is still in believing and obeying the light and truth of God, revealed or made known in the day or dispensation in which it is revealed: for as the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness or live in any known sin against him; so his mercy and grace is towards all them that truly fear him, and turn from all their sins, by confessing, forsaking, and repenting, which is the way and manner in which all must find the forgiveness of their sins, and acceptance with God thro' our Lord Jesus Christ, or finally fail of the grace of God; and that salvation which is brought to

light by the gospel. But to conclude, in short, as we believe, and do testify, that the present gospel of God's grace unto us is the day which in the scripture, is spoken or prophesied of, as the second appearing of Christ to consume or destroy antichrist, or false religion, and to make an end of the reigning power of sin (for he that committeth sin is the servant of sin and satan) over the children of men: and to establish his kingdom, and that righteousness that will stand forever: and that the present display of the work and power of God, will increase until it is manifest to all; which it must be in due time: for every eye shall see him; and he will reward every man according to his deeds: and none can stand in sin or unrighteousness, but in that righteousness which is pure and holy; even without fault before the throne of God which is obtained by grace, through faith in obedience to the truth of the everlasting gospel of our Lord Jesus Christ, in denying all ungodliness and worldly lusts; by confessing all sin, and taking up the cross of Christ, against the world, flesh, and devil.

"J. M., 1798."

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from whence the New Jerusalem from the Lord will descend (Rev. 21:1 and 2), is not yet perfectly settled."—*Letters to Dr. Beyer.*

A practical life of righteousness, by characters formed after the pattern of Jesus, was the only means by which God could work the work of redemption among the human race on earth, and finally create, in the spirit world, a "New Heaven," having for its foundations the New Church on earth; and having for its founders souls who, while in the body, had accepted the testimony of Mother Ann.

Inasmuch as it is not known that Swedenborg was acquainted with Ann Lee, or her testimony, his witness is the more wonderful in its character, and astonishing in its accuracy!!

"In every view of mankind, and in each fresh system of doctrines which professes to apply itself to the wants of an age, the subject of *marriage* can hardly fail to have an important place. In many systems, indeed, it furnishes the *experimentum crucis*, and at once decides their pretensions."

This is emphatically the case with the Shaker system, which claims to be (and really is) the Resurrection Order, and above the marriage relation.

"The author affirms, upon a union of experimental and rational evidence, that sex is a permanent fact in human nature; that men are men, and women women, in the highest heavens, as here on earth; that it is the soul which is male or female; and that sex is thence derived into the mortal body, and into the natural world. Therefore that the difference of sexes is brighter and more exquisite in proportion as the person is high, and the sphere pure.

"The distinction not only reaches to the individual, but it is anatomically minute besides: every thought, affection, and sense of a male is male, and of a female is feminine. The smallest drop of intellect or will, is inconvertible between the sexes; if man's, it can never become woman's, nor *vice versa*.

"The sexual distinction is founded upon the two radical attributes of God; upon his Divine Love and his Divine Wisdom, whereof the former is feminine, and the latter is masculine."

John the Baptist never approximated nearer to Jesus, than did Swedenborg to Ann; for this is simple Shakerism in its rudimentals, that God is dual—male and female; that the Christs are dual; and that the second manifestation of the Christ was in a woman, for the reason above assigned—*difference of sex*.

The Resurrection Order, founded by Ann is raising sex up from the physical plane to the Christ, spiritual plane, where there is no "marrying nor giving in marriage." And, while Mother Ann appreciated Swedenborg, and understood his mission better than he did himself, Ann and her mission were not at all apprehended by Swedenborg. He acknowledged that he daily saw thousands of the angels (human souls) descending and ascending to and from the earth. We say they visited Mother Ann, to whom many of them confessed their sins. For she affirmed just as did Swedenborg, that she was "more familiar with the souls of men and women *out* of the body than she was with those who were *in* the body; and that she frequently heard them confess their sins."

Here was the dividing line. For, while Swedenborg knew that a new heaven was being founded, he knew not by whom; nor did he know of its fundamental principles; nor how much himself and his followers would have to drop and shake off, in order to find an entrance thereinto. For they also belong to the old generative heaven and earth, which are passing away: for Swedenborg never ascended above the heavens of the first Christian Church, composed of Gentiles, in the spirit world and upon earth. But he understood far better than Ann, naturally, what is known as the circle of sciences, the "Arcana" of Nature; Swedenborg being the body, and Mother Ann the soul of the coming order—Spiritualism and Religion.

Nor does Swedenborg appear to have ever learned the radical distinction of the two Christian Churches—Jew and Gentile; nor the fact of the existence of the Jewish Pentecostal Church in the spiritual world,—the *home* of Jesus and his Apostles,—as a sun to this earth, spiritually; nor that *that* Church embodied a distinct system of natural truths (as Moses declared) pertaining to man's earth life;—nutrition, generation, agriculture, chemistry; indeed all the sciences along in their order, as they have a practical relation to man as a religious being, who is bound in all things to do right; and that in doing right, all causes of suffering (bodily diseases included) would be banished from that portion of humanity.

Though Swedenborg's "*knowledge* on earth was marvelously increased;" and *holiness* was still more marvelously increased through the sufferings and travail of soul of Mother Ann; for, although he was a good man under Christ's first appearing among the Gentiles—was the Gentile Jesus; and, as such, made it possible for the manifestation of Christ in a *female*, being her forerunner,—a voice crying in

the "wilderness" (see Rev. xii.) "Make straight paths" for the coming female Messiah. For, like John, he only taught human beings to return to the paths of virtue from which they had strayed; to turn the hearts of the parents to the children, and the hearts of the children back to the Apostle Paul, and his Gentile associates.

How different the case with Ann, who opened a radically-new and living way. While the followers of Swedenborg are known by their complex system of theology; in their *lives* they are like all other men and women of the world, in respect to generation, nutrition, and property; the disciples of Mother Ann—"the virgins, her companions, who follow her"—are led unto the King, Jesus, by the Christ Spirit; and, after a hundred years of isolation and obloquy, are known as having solved the problem that men and women can be "neither male or female generatively; but are one in Christ Jesus," and live a pure, Christian life; and that, too, under greater temptations than ever Jesus or his Apostles, or any of the celibate Orders under the first appearing of Christ to either Jews or Gentiles were subjected to, and *stood the test*. For the "stars of heaven"—celibates—still "fell to the earth as figs from the tree, when shaken with a mighty wind." See Dixon's "Spiritual Wives."

All human beings, of all nations, sects, tongues, and races, whatever their theology, and whether rich or poor, learned or unlearned, fall under the power of the same passions and emotions, from the Esquimaux to the Swedenborgian; and still seek indulgence through a perverted use of the powers and faculties of their own being. The *Shakers* are the *only* exception to this rule; for *only they* deny themselves of lust, in all its imperious craving, whether in eating or drinking, or in the exceedingly perverted order of reproduction.

"My kingdom is not of this world," said Jesus; "therefore my servants will not fight." Yet Swedenborg had no testimony against war, or any other of the ruling lusts of mankind. Still he "lightened" the earth with the glory of his knowledge, scientific and spiritual; he walked in kings' palaces. The kings and queens, and nobles of the earth—the higher classes of society—were converted to *Spiritualism* through his agency; while his *daughters*, the Fox girls, were ministers to the "common people, who have heard them gladly;" they having been the mediums of great power in converting materialists, skeptics, infidels, in and out of the Churches, to a belief in the realities of

the unseen world; and thus has the spirit of Spiritualism been "poured out upon all flesh." Even handmaids and servants see visions, as did Swedenborg; and men prophesy, as nominal Christians and the followers of the Swedish seer have never done; for, actually and practically, the Swedenborgians have no more spirituality than have the average of common Spiritualists.

Yet, while the followers of Ann Lee are also undoubted Spiritualists—believers in spiritual manifestations, the immortality of the human soul, the intercommunication between the visible and invisible worlds—they "have no confidence in the flesh;" but, for their justification, rely upon living lives of pure Christianity, similar to that of Jesus and the Pentecostal converts. In conclusion, it may be observed, that there was one point of distinction and most marked contrast, in the different and opposite effects produced by the testimonies of Swedenborg and Mother Ann upon "the world." While Swedenborg personally retained its "friendship," was the welcome and honored guest of European Sovereigns and their courts, and a favorite of the Swedish nation, particularly of the nobles and religious hierarchy; Mother Ann excited the furious rage of the Clergy, and the dragon-enmity of the high, professing Christians of all denominations, without exception. And in proportion to their religious zeal, did they think that they were doing God's service, by pouring out of their mouths, a flood of slanders, to carry away the woman and the remnant of her seed—the Shakers. But "the earth opened its mouth, and swallowed up the flood"—which "earth," being the Materialists, and infidels generally, who hated Christianity as a generative theology, because it was constantly whoring after, and committing adultery with the STATE, then using it as a cat's paw, with which to hunt and punish heretics, by horrid inquisitions! The Materialists having separated, effectually and eternally, CHURCH and STATE in the government of the United States, let not the Clergy impiously seek to join together what God, through them, has put asunder. "Eternal vigilance," on this subject, "is the price of the liberty" of conscience.

F. W. E.

Genuine Christianity began its career by dissolving the marriage tie, and making the man and woman nearer and dearer relatives—brother and sister. Popular Christianity has reversed this rule of life; and all the marriages it can solemnize, so much more honor to *its* churches! Jesus and his followers were virgins, or became single for a purpose.

Millions rely for their salvation upon the merits of Jesus. "Behold, I come quickly, to give to every one according to *their* works." In the death of Jesus there is no hope, only as he died unto sin; in his life there is endless progression for all who will pattern it.

God's Spiritual House, or the Perfected Latter Day Temple.

The order of God's spiritual House (when perfected) will be beautifully glorious. We, Believers in Christ's second appearing claim, that the foundations of the latter day temple are laid; and, who will say that God was not there? He (speaking in ancient times by one of his Prophets) said, "Mine hand hath laid the foundations of the earth; and my right hand hath spanned the heavens: when I call, they stand up together."

The old heavens and earth are out of course. Man and woman were created in honor; but they abode not in that honor. They were endowed with reasoning powers, and were placed as *rulers* over inferior beings, and executives of those laws which God had established for the guidance and protection of all grades of animal and vegetable life, having less intelligence than themselves in the earthly order. Had they not inverted and perverted those laws, by corrupting the highest functions of their natures, and violated the trust committed to them on the earth plane, they would, unto this day, have remained lords, or just rulers—a *central power—a governing wheel*; all the rest of the machinery, as wheels within wheels, would have worked harmoniously, each in its proper sphere contributing to aid the central governing force—*man and woman*. They would have walked together keeping the commands of God, and "the counsel of peace" would have been "between them both." This was God's original plan, that each—the male and female—should have their appropriate sphere of action, working in harmony, with one accord, for the good of each other, and for the accomplishment of one great end.

Woman, it is said, was first tempted—first beguiled—and became a leader in the wrong direction; instead of being a connecting link between man and angels, she placed herself on the opposite side of the scale, and drew him down to the inferior; and herself became a servant to the instincts of her own nature, and a slave to the baser passions of man; and, instead of occupying a place in his counsels, according to the original plan, she became an appendage; *her will* subjugated to *his will*—not because of abstract *right*, but because of *his might*. Hence, *he* makes *laws*, and *she* is forced to obey them; common justice is denied her because she is the weaker vessel. According to the laws which man frames, without the consent of woman (and by the usages of society) she is forced to work for half pay; and the little wealth which she accumulates by toiling weary hours when he can rest (by means of double pay which he receives for performing the same labor), she is taxed without representation on her part. This is her reward for being found on the wrong side!

But now, God hath again put forth his hand and laid the foundation of a new spiritual building; a new divine order, or heaven, is established upon a new temporal basis—community of goods, new earth. In this new heaven and earth which are being formed, in which righteousness and holiness shall bear rule according to God's will, not man's, the

eternal, unchangeable laws of justice and right will prevail, and the male and female will stand in their proper place: "and His right hand will span them both."

In this new order of things, woman must be purified and elevated: first, *purified*! Then she will stand erect, according to the design of the Master-builder. Side by side, man and woman must walk and work, in all that is honest, pure, just and true, taking harmonious counsel together in all things pertaining to the present and future life.

Woman is not man's equal in physical strength; neither, as a general rule, is she his equal in logic and the sterner qualities of the mind; but she possesses some properties which he does not; and combine the faculties of both, and when redeemed from the blight of sin, they will make one perfect whole, without schism, capable of honoring God, and beautifying the earth.

It is for man's interest that woman should find and fill her proper sphere, and be something higher, purer, and better than a slave to man's passions, and to make a way for her to become a co-worker with him in elevating the race. How much her influence is needed in all ranks of society! Let woman use her intelligence to find out her proper sphere of action, and in what consists her adorning, and she will soon cease to desire to be a mere thing of outward beauty, or an idol to be worshipped. Her strongest desire will be, to become a saving power; to send forth her influence to calm the raging passions of perverted nature, and rule the angry waves that roll.

There is a great work to be accomplished by woman, on what we term the earthly (or generative) plane. She must work to roll back the flood of sensuality—the giant sin of our time, which finds its way into all ranks of society—is destroying the youth of our land by thousands, and is gnawing at the vitals of its subjects and bringing them to premature graves. *Sensuality* is the parent of *war*! By it, all other base passions are set in motion which ultimate in bloodshed and carnage, and fill the land with mourning and lamentation.

It will devolve upon them (in a large measure) to correct the *abuses* of the marriage relation in the order in which it properly belongs, and to strip off the cloak of sin which has covered it over, and point out its uses, and in trumpet tongues condemn its abuses.

But those to whom the spirit has spoken, saying, "Come up hither on the higher or resurrection plane, and live as do the Angels—live above the marriage order, even in its best estate; have a high and important mission to perform." A broad field is open, and there is much work to be done. In our own loved home we are solving a great problem: Whether it is possible for human beings, under a sense of duty and deep religious feeling—love to God and humanity—to come together under the same roof, from different nations, different religious sects and non-professors, and form a brotherhood and sisterhood, so unselfish, that we can toil together in harmony—in honor preferring others; and to eat the bread of industry together (which is always sweet),

supporting one interest temporally, creating one joint treasury, as did the Apostles of Jesus.

And, as the soul and body are so closely connected, while we learn to break our temporal bread together, so also do we learn to eat our spiritual food together at the Lord's table. Industry, Frugality and Temperance being our motto; Truth, Purity and Love the standard around which we gather. As we do not recognize high nor low, rich nor poor, in this new relation, so neither do we find the *male* and *female*, as in the old order. "All are one in Christ, working together for the one universal good." And, while we stand firmly upon the rock, *Virgin Purity*, and are as angels of purity and innocence to our brethren, our feet will never be displaced; in all our relations with them we shall be true helpmates, worthy the dignified name, of "Sisters in Christ," sharing the burdens of life with them, and have a place in their councils, and stand by them in the hour of trial—to light their pathway and make home cheerful and happy.

We recognize the law of dependency running through all created things; the lesser leaning upon the greater—the weaker upon the stronger. Man is the lawful head, and is the representative of God in the male order, the Eternal Father, and will always have the supremacy. Woman, the representative of God in the female part of Deity, Mother, must act her part as co-worker, filling her sphere. There is no bondage in the law of dependency, even as there is no bondage in any of God's laws! for, without law, all would be chaos. But when all his laws are faithfully executed, there will a beautiful structure rise up from the ruins of disregarded and broken law, that will stand upon the mountain of pure truth, and overlook all the hills and valleys below, and it will be a "house of prayer for all nations," and unto it many people will gather. ANTOINETTE.

The R. C. Church demands of its Pope, Bishops and Priests celibacy in the extreme; very good, much like Jesus. Now, a curious anomaly is here made apparent: a pure head—if celibacy intends purity—and a corrupt body—if marriage, and fleshly lusts are the opposite of celibacy. How can the laity hope, or much less expect to go, where their pure-minded priests are rewarded? "I am the way."

"But there is a higher life revealed in Scripture—a life by which an individual may voluntarily forego the mystery of marriage, to become more and more absorbed in devotion to the duties of the spiritual union of Christ and Church; a life in which the love of the *anti-type* may be even so great as to banish from the mind all thought of the *type*, concentrating all the affections of the soul upon the reality of the substance—a life so entirely free from the temporal, with all its joys, and cares, and entanglements, as to see nothing, to think of nothing, and to long for nothing but the eternal—Christ Himself, and the fruition of his glorious Godhead! How can it be denied that the Scriptures do reveal to us the *possibility* of such a life; and that it is the life of the celibate 'for the Kingdom of Heaven's sake?'—not the life of the mere unmarried, which in itself considered is one of the most selfish of all lives, and which is not unfrequently chosen for the sake of selfish and criminal indulgence; but the life of the celibate 'for the Kingdom of Heaven's sake?' Our blessed Lord said, indeed, 'All men cannot receive this saying, save they to whom it is given; but he that is able to receive it, let him receive it.'—From *Holy Matrimony*, by Dr. J. A. Bolles.

Christian Distinction—No. 2.

Self-denial is one of the fundamental laws of growth for man on the primeval, or earthly plane of his existence. Not entire abstinence from enjoyment, but such abnegation as shall preserve all his faculties in harmonious balance. There is a constant tendency in human nature to run to excess, so that one needs to keep a perpetual guard over himself. Sometimes he is attracted by the charms of sensual indulgence, and again by what he regards as the pure pleasures of intellectual gratification. He may have become so absorbed in intellectual gratification; he may have become so absorbed in intellectual pursuits, as to neglect his physical and moral natures. It is no excuse that the pleasures of sense plead so powerfully for indulgence; nor, that the more refined enjoyments of the intellect ask for an unrestricted field for action; nor that the moral powers, under the delusive plea of serving God assert their supremacy; and their especial right to exclusive indulgence. Intoxication is the word to be applied to all this one-sided self-indulgence of whatever kind. There is no place for indulgence in God's service; every talent must be made to perform its proper and necessary part in the work of life. "Whatsoever thy hand findeth to do, do it with thy might." "Apply thy heart unto wisdom," for, "that the soul be without knowledge it is not good." "Keep thy heart with all diligence, for out of it are the issues of life." These injunctions of Sacred Writ are binding on all men, under all circumstances, just so far as those circumstances allow of their observing them. Their observance is necessary, in order to keep us from running into excess of any kind, as well as to avoid the other extreme of evil—a barren soul. If dissipation, whether of the senses, of the mental faculties, or of the moral powers, is an essential injury to the individual, so are uncultivated, unfruitful faculties. Desolation and death are the results not only of excesses in the use of God's blessings, but of neglect to improve them. In contradistinction to all those whose lives are given to sensual indulgences and whose thoughts are engrossed with earthly things, the genuine Christian lives constantly under the influence and direction of the Divine Spirit, and hence his affections are placed upon heavenly things, rather than upon things of the earth. "Our citizenship or community," (according to the original,) "is in the heavens. As individuals our names are enrolled with those of the city of God, the heavenly Jerusalem, and as a body, we are one with that community in the heavens; our life is the same as their life, our interest the same as theirs; our loves, our aspirations, our efforts are all tending God-ward as well as theirs; hence, though living upon the earth, we are not of the earth, but really of the heavens. It is true, our present state is one of humiliation compared with what it shall be, but we are looking for the Saviour who will change this state of things in due time, by the *inward operations* of his Spirit, so that we shall become, in all respects like his church in glory." There is an interchange of expressions made by Jesus Christ and the apostles,

that is deserving our consideration. Jesus directed his disciples to pray: "thy kingdom come, thy will be done on earth, as it is in heaven."

Again he said, "No doubt, the kingdom of God has come unto you," and, "the kingdom of heaven is within you." The apostle Paul said to Christians: "Ye are come to the City of God, the heavenly Jerusalem, to an innumerable company of angels, and the spirits of just men made perfect." The coming of the kingdom of God to us, and our coming to the heavenly Jerusalem, then, are convertible expressions. There is implied, something more than being admitted at some indefinite time in the future to the privileges of citizenship in the heavenly state. The community of believers is already in the heavens, and the life of the heavenly world is theirs now. That being the case, their affections cannot be placed on *things of the earth*; hence the grief of the apostle on account of those who were sensual, instead of being spiritual; they had in reality severed their relation to Christ and his kingdom. Instead of being dead to sin, and alive to God, they were dead *in sin*; they had no communion with beings of the heavenly state; the angels of God did not associate with them as with familiar and congenial spirits, as they did with Jesus, the Apostles, and all who lived truly Christian lives.

There is hardly anything in the Apostolic writings more evident than the fact of the intimate connection between the body of Christ on the earth, and his body or church in the heavenly world. They are represented as being risen with Christ, sitting together in heavenly places in Christ, and as having Christ formed within them the hope of glory. God's fullness, or complete spiritual possession, was said to be in Christ; the same term was applied to his Church. There was a oneness between him and them as between him and the Father. It is true, the church was expecting another manifestation of him, but it was only a manifestation differing in degree, and not in its essential nature. Christ had already come as a Saviour from sin; they were looking for him a second time, yet that was to be "without sin unto salvation." "We know that when he shall appear, we shall be like him." Salvation from sin, or from the tendency to transgress God's law of love, was the characteristic work of Christ's first manifestation; a complete deliverance from the nature that is subject to trials, and liable to fall into sin, is the glorious and crowning work of the second. "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." It was, then, no unmeaning, or self-exalting language that the apostle addressed to the church at Philippi, when he exhorted them to be "joint imitators" of himself. For he, himself, followed Christ in his entire life. If Jesus suffered humiliation, so did he; if Jesus underwent severe trials, he partook of the same, being in weariness and painfulness often; if Jesus labored incessantly for the welfare of others, Paul also showed that he was actuated by the same benévolent motives, by his abundant labors in

behalf of others. Jesus, for the joy that was set before him, endured the cross, despising the shame; Paul, also, forgetting the things that were behind, pressed toward the mark, for the prize of his high calling in Christ Jesus. "Let as many of us as are perfect," said he, "be thus minded; let this mind be in you, which was also in Christ." The exhortation then, to follow himself, was most befitting. It would lead them from this state of humiliation to glory, an object worthy of their highest aspirations. By imitating Paul they would become united to him in spirit, as he was united to Christ, and as Christ was united to God and the whole heavenly host. Thus, they would be made partakers of the life of all—their love, their peace, their joy, and their exalted blessedness. Being *imitators* of him, they would be saved from the evils that were in the world through *lust*, would keep themselves *unspotted from sin*, perfecting holiness in the fear of the Lord. The Spirit of Christ that was effectual to purify them from evil inclinations, was also efficacious to create and maintain in them all, pure affections. They lived in harmony with each other, and the same power that wrought in them their kind feelings toward each other, also enabled them to conduct themselves honestly and peacefully towards those without their body. Hence, they avoided all occasions of dispute with others as far as possible. And though they suffered persecutions, they bore all with the same equanimity that Jesus did under similar circumstances. There is no fact better substantiated by history, than that of the peaceable behaviour of the early Christians towards their most bitter opponents, and their refraining from wars and contests of every kind, even though they were carried on by those governments of which they were regarded as the subjects. The very genius of their religion required it; and the Divine Spirit of Christ wrought in them an aversion to wars, and enabled them to bear whatever persecutions might arise in consequence of their refusal to engage in them. It is true, the philosophy of their day as well as much of that of the present time, has ascribed their power of endurance amid the severest sufferings to the obstinacy and the sustaining power of fanaticism. That was to be expected from its entire ignorance of the sustaining power which the religion of Christ afforded to its faithful martyrs. If their citizenship was in the heavens, their life should be in accordance with that fact. As a matter of course then, they owed no allegiance to any government whose spirit was in direct contrast to that of which they were the accepted citizens. It was very natural that their enemies should ascribe their avowal of allegiance to Christ to obstinacy, superstition and fanaticism, yet that did not alter the facts in the case. The faithful adherents of Christ, claimed to know what they maintained with so much earnestness; and their opportunities of knowing were certainly superior to those of their adversaries, whose bare assertions many have been disposed to regard as philosophic truth. The Church of Christ, then, in the apostles' day, was a community separated from the common practices of the world;

from its wars and contentions of every sort; from its ambitions, its tyrannies, its slaveries, whether of body or soul; from its monarchies, its aristocracies, its democracies, or whatever form of worldly government. It was also distinct from the very spirit and life of the world. It had renounced all sensuality, whether in the form of gluttony, of drunkenness or of licentious passion, and every thing that was contrary to divine purity and love; and if any adhered to it who were not of this character they were such as excited the tears of the apostle for their lack of the genuine spirit of Christianity. It was a community *sui generis*—peculiar to itself, existing upon the earth amid its various governments, and yet having its citizenship in the heavenly world; acknowledging Christ as its head, and his laws as the supreme rule of its life; whom they were expecting to make a second manifestation to themselves for the purpose of completing the work of salvation he had begun in them, and fitting them for an entrance into the society and blessedness of the church in eternal glory. The Church of Christ in the present day should be no less separated from those things which the apostolic church shunned, than they; and it would not be unreasonable to suppose, that, if possible, it should be more so, after the lapse of so many centuries. It should have greater power of the Divine Spirit to effect a greater work of salvation; more intimate union and communion with the heavenly hosts, whose life of love, of peace and harmony, should pervade the entire body of the church on earth, animating every member to the completest activity and consecration of every faculty, physical, mental, and moral, to the sole work of Christ—that of establishing the kingdom of heaven everywhere upon the earth, and fitting it for its ultimate destination in the heavens.

W. H. B., Groveland, N. Y.

BIOGRAPHICAL.

Ann Lee.

(Continued.)

Mother Ann was once dragged out of meeting by a mob, and cast into prison in Manchester. Her cell was too small for her to straighten herself. She remained here fourteen days without other nourishment than a little milk and wine mixed and passed to her through the stem of a tobacco pipe, by inserting it into the key-hole. When taken out of prison, her enemies were astonished to see her walk off, apparently hearty. At another time she was taken by a mob upon the highway and ordered to advance; she did so, and was kicked every few steps for two miles, and for variety knocked down with clubs. A nobleman, living at a distance, was so strongly wrought upon by some unknown power, to go abroad, where, or for what, he did not know, but ordering a horse, he rode as if to save his own life, came upon the mob, reproved and dispersed them, and restored Mother Ann to her friends. Being accused of blasphemy, she was taken before four ministers of the English Church with a view to obtain judgment against

her, that would excuse her persecutors for putting into execution their threats—branding her cheek and boring her tongue with a hot iron. Being called upon by these clergymen to speak in tongues, she told them she could not without the help of God. That help came and she spoke for four hours. The clergymen being learned linguists, stated that she had spoken of the wonderful works of God in *seventy-two languages*! They advised the mob not to molest her; but they, more enraged than ever, determined to stone her to death. Taking her and a few of her companions into a valley outside of the town, they threw stones at them, yet without effect. Quarreling among themselves followed, and they abandoned their wicked design. Mother Ann said:

"While they were throwing stones, I felt myself surrounded with the presence of God, and my soul was filled with love. I knew they could not kill me, for my work was not yet done; therefore I felt joyful and comfortable while my enemies felt confusion and distress."

From one of her own brothers she received shocking abuse, by his beating her until he was exhausted; when, calling for drink he repeated the assault with the other end of the staff until it was splintered. She testified she felt no harm from the strokes.

Fleeing from a mob, she went out on a pond of ice and laid down, remaining there all night, not suffering any inconvenience therefrom.

Her persecutors often met with sudden deaths; one, while on his way to get a license from the king to banish her; others became fearfully convicted of their doings, and desisted; so that for two years before leaving England they enjoyed their faith in peace.

On the 19th of May, 1774, Mother Ann, with eight followers, took passage for America in a condemned sea-going vessel, the *Mariah*, Captain Smith, of New York.

Mother said: "I knew by revelation that God had a chosen people in America; I saw some of them in vision, and when I met them in America, I knew them. I had a vision of America: I saw a large tree, every leaf of which shone with such brightness as made it appear like a burning torch, representing the Church of Christ which will yet be established in this land."

The Captain of the vessel was greatly offended at their religious exercises, and forbade their recurrence; but they, disregarding him and his threats to cast them overboard, went forth in dancing and shouting, when the Captain proceeded to carry his threats into execution. A storm was raging; a plank loosened by a heavy sea caused the water to rise rapidly, regardless of all the pumps in use. The crew quailed; the Captain, alarmed and pale as a corpse, told all of their inevitable fate. "Captain," said Mother Ann, "be of good cheer; there shall not a hair of our heads perish; we shall arrive safe in America. I saw two bright angels of God standing by the mast, through whom I received this promise." Then came a great wave, striking the ship, forced the plank back into its place. After this, the Captain gave full permission for them to

worship as they pleased, and treated them with kindness; declaring, in New York, if it had not been for these Shakers, he never would have reached America. They landed in America, August 6, 1774. Not long afterward Mother Ann and company collected at what is now Shaker Village, seven miles north-west from Albany, New York. Accessions were soon made to their faith, and with increase of numbers came tribulation and persecution. The war of the Revolution was in progress; they were charged with being unfriendly to the Cause, because they would neither fight nor swear allegiance. They were imprisoned; still their numbers increased; many uniting and confessing their sins through the bars of the prison. They were separated: some sent towards Poughkeepsie with the intention of banishment to the British army, but failing here, they were lodged in jail at Poughkeepsie. Gov. George Clinton released them, and they returned to Shaker Village. In May, 1781, Mother and a company left Watervliet on a missionary tour to the Eastern States. They made many converts and established new societies in Massachusetts. They again became the subjects of persecution, and the most dreadful abuse was inflicted. Clubbed, whipped, stoned, dragged about the streets by the arms and the hair of their heads, pulled down stairs by their feet, and otherwise shockingly maltreated, because of their testimony alone. Their lives were often threatened, and were it not for some overruling power, they never could have survived the attacks of their persecutors. Dreadful judgments fell upon their enemies, and it became a proverb that "the Shaker drivers are all coming to naught."

Mother Ann departed this life at Shaker Village, Albany County, on the 8th day of September, 1784, in her 49th year. Christopher Love, who was beheaded under Cromwell, prophesied that "Out of thee, O England, shall a bright star arise, whose light and voice shall make *the heavens quake*, and knock under with submission to the blessed Jesus." To whom could this apply? We purpose, in our next, to pen some of the sayings of Mother Ann.

Blood signifies life. Blood is the life element. The blood of Jesus was earthly, and powerless for salvation; his death on Calvary is not worthy of notice. The blood of Christ is quite another element; it was the saving element of life that circulated in the soul of Jesus; by it he became Jesus Christ. Being "washed in the blood of Christ," intends that we must die unto sin as did Jesus, and live the life of which he was the pattern.

How easily might the millennium be inaugurated if all would burn up their *theologies*, and live the *religion* of Christ. The life of Jesus was a pattern—those who follow that pattern are Christians; any departure therefrom, is a divergence from "follow me," and the creation of a theology that is erroneous. Let the *life* of Christ be our only theology and religion.

Religion makes the heart better; the life more like the model—Jesus; with Self-denial as its touch-stone, and Virgin purity its standard, its goal is certainly the Angel spheres.

The Sacrament should impress us with the loving remembrance of Christ—wherein he, Community-like, ate even his last supper with the disciples at one common table!

"My servants will not fight." Would the military geni of our country or of any professedly Christian nation take an affront at the plainness of our speech—"Christ knows you not?"

JUVENILE DEPARTMENT.

Dialogue.

(Concluded.)

Char.—I think that those who reside on the east side of the dwelling are favored, being in such close connection with the grove; and as we have learned that vegetation imbibes carbon, and exhales the life-giving element so necessary for our existence, I think that in the enjoyment of such salubrious breezes which are wafted so frequently from the hillside, you ought to be remarkably healthy.

Mar.—Health is the blessing we seek, and I am thankful that we are not bound by the fashions and customs of popular society, so that we cannot have free use of the elements of existence—air, light and water; *they* are to be had without money or price, but no wealth can reclaim health once lost.

C.—I often think, as I cast my eyes on the trees, particularly those recently set out by Elder F. W. Evans, in the grove, in the doorway and orchard, not forgetting our favorite *Norway spruce*, so nicely inclosed within a neat, octagonal picket-fence, how unselfishly all his labors seem to be performed for the general welfare, and to the end that our home may wear the aspect of comfort, both within and without, and become more attractive and beautiful. And have we not, in our older brethren and sisters, a practical demonstration of the valued precept of Mother Ann Lee: "To do all our work as though we had a thousand years to live, and yet as though we were to die to-morrow?" For we know that the worth of the greater part of their labors can never be realized by them in this life.

S.—What you have said is true; and I have thought many times, that each breeze that plays among the trees, and each sweet songster that warbles its early matin and evening lay in the future, would be as voices of thanks and blessing to him who reared while young, each tender tree that now forms this sequestered spot.

Martha.—I have a few sentiments which I extracted from a book, a short time since; as they are quite applicable to our subject, I would like to read them.

All.—(We will be pleased to listen).

(Martha reads:) "There is something noble, pure and simple, in a taste for the cultivation of forest trees. It argues, I think, a sweet and generous nature, to have a strong relish for the beauties of vegetation, and a friendship for the hardy and glorious sons of the forest. There is a grandeur of thought connected with this part of rural economy. It is worthy of liberal, freeborn and aspiring men. He who plants an acorn, looks forward to future ages, and plants for posterity. Nothing can be less selfish than this. He cannot expect to sit in its shade and enjoy its shelter; but he exults in the idea, that the acorn which he has buried in the earth, shall grow up into a lofty pile, and shall keep on flourishing and increasing, and benefiting mankind, long after he has ceased to tread his paternal field."

S.—That is interesting, and as it refers more particularly to forest trees, I would now

ask if evergreens shed their leaves every year.

Martha.—The fir and pine, and usually all cone-bearing and resinous trees shed their leaves annually; but as the new ones appear before the old ones decay, the tree is always green.

Mary.—Leaves have not that brilliancy of color which flowers have; but the beauty of the blossom (like most external beauty), fades, while the less showy leaf remains fresh and verdant after the flower has passed away.

C.—Evergreens are beautiful, preserving their color throughout the year. I have heard that tiny fir trees push their tardy growth above the perpetual snow that covers the northern regions. It must be a lovely sight, when contrasted with the clean white snow.

A.—Indeed it must. A fact has occurred to my mind, which is worth mentioning here; it is said, that under the wonderful, magnifying power of the microscope, the most perfect works of art appear quite imperfect; while in Nature's productions, however magnified, no blemish is found; her charms are ever supreme to the works of art.

M.—Have any of you ever studied *Botany*? and what is the true signification of the word?

S.—Botany is that branch of natural history which treats of plants and their classifications.

Mar.—I commenced the study of botany when quite a child; and found that it opened before my mind, a vast field of interest. The endless variety of plants, with their multitudinous, beauteous forms, with leaves of finest texture, all dyed in the sunlight's varied hues, comprised a theme for study. It was said of Linnæus (the Swedish botanist) that he was so thoroughly versed in the science, that he needed no time-piece to tell the hour of day—he knew it by the opening and closing of flowers, and the various changes that took place in his plants.

S.—The folding up of leaves at particular periods, has been termed the sleep of plants. This may seem a singular term to be applied to plants, but a celebrated Botanist said: "This folding up of leaves may be as useful to the vegetable constitution, as real sleep is to the animal." Almost every garden contains some plants in which this phenomenon may be observed; perhaps we have all noticed the Morning Glory, Four O'clock and Sensitive Plant.

C.—The most common plants on which we tread, may be teachers of wisdom to us; for, when closely examined, we find in them that beauty of form and texture, which no artist could picture or poet describe. Neither can man with all his science, cause them to grow; then we look to the God of nature and exclaim: "To the beautiful order of thy works may we conform the order of our lives!"

Mar.—Should we not delight in the works of God, and in the perfection of beauty shadowed forth in all created things?

Martha.—There is nothing in which the goodness of God is more apparent, than in the inspiring flood of beauty which is continually poured out upon the earth.

Char.—Among these beauties are flowers. It is a pleasing thought to know, that every

spot of earth is supplied with vegetation, appropriate and ornamental; scarcely a place is incapable of supporting vegetable life. In the desert, even, a few plants are found and its sandy waste is dotted, here and there, with date and palm trees. Thus, vegetation becomes victorious. In springs, rivers, waterfalls and seas, vegetable life accumulates, and on the margin of lakes and ponds, we often find the most beautiful of all flowers—the *Water Lily*. The shattered forests of the tropical climes are rich in fruits and flowers. We roam through the massive woods and frequently meet flowers wild and beautiful, growing without culture; but lovely in themselves, because they bespeak the innocence of their creation. It is sad to think that aught so fair and lovely should be despoiled, by having a language attached to them that is corrupt, and by those who should possess feelings superior to what are bestowed on these emblems of virtue, which are designed to beautify and adorn the home of mankind. Too oft are they the medium, through which passions base and wild find an outbreak. Too oft have they by the aid of man drawn woman from chastity, and her superior powers and intellectual faculties have been perverted by the signification borne in these innocent fruits of nature. But let us turn from this sad picture, and glance at their variable life.

A.—Their's is surely a changeable one. In spring, we hail the green grass, which is soon interspersed with the bright Dandelions and Buttercups: flowers wild and beautiful dot the woodland, hills and meadows, and bedeck the verdant vales, as sweet opening notes to the rich anthem which nature chants till harvest time. Then summer comes, with its more ostentatious flowers; the Violet cannot endure the scorching heat, but passes with the balmy spring. Then we have the Rose and Pink and a variety of sweet flowers, which grace our mother earth; but these cannot always last, for Autumn soon steps in, and with its chilling blast destroys the tender plants, and flowers come into the passing scene.

Mary.—But in our hearts, flowers can *always* grow; through Summer's scorching heat and Winter's icy reign, lovely flowers may always thrive as emblems of a holy life in Christ.

M.—Charlotte spoke of flowers as being corrupted; 'tis true they have been used as a medium through which the sensuous could speak vile passions, yet flowers of themselves are innocent. The testimony of eternal truth, falling on the ears of the carnally-minded, would supply material to feed the sensual appetites; while to the spiritually-minded, it would be pure, living bread—something for the immortal soul to feast upon. Flowers stand in a similar relation to mankind. The worldly-minded too often use but to abuse them, but they never were intended for such a purpose; they can be, and are, by some, used for a higher object. To me they are the emblems of heavenly virtues, purity, meekness, innocence and love. These form and beautify the spiritual character.

A.—In whatever light they may appear to us, or however strong may be our attachment to them, I hope that we will not for a moment plead for their cultivation to the greatest

extent merely to gratify our natural taste. A few sweet-scented flowers are not objectionable, but their culture in the extreme requires much time and attention, and would be the means of drawing the mind and feelings away from the more practical duties of life. "Flowers must be redeemed from the blighting influence which pervades their sphere before they can be introduced among us to any marked profit."

M.—With your conclusions I fully accord, and have been interested in, and edified by, our conversation.

Martha.—I hope that none of us will be destitute of the adorning of heavenly virtue, for we are surrounded by influences which tend to elevate the mind, and bring the soul in *rapport* with the higher spheres. It is our privilege, while young, to store the susceptible garners of the mind with that knowledge which will endure forever. For it hath been wisely said, that "Nothing seen is permanent; from the dust atom to the world, all is mutable—*passing away* is the mournful farewell of the visible Universe."

(Closing hymn sung by the company.)

HYMN OF PRAISE.

In harmony with nature's voice, we'll chant a hymn of praise,
In our Creator's works rejoice, and glory in his ways.
Our hearts are now attuned to sing the glories of the year,
Praise to the source from whence they spring,
Our life to bless and cheer, our life to bless and cheer.

The blessings of this social feast,
As a rich boon are given;
Among attractions not the least,
To lead our souls to heaven.

O happy home! relation dear!
With these our hearts are blest,
Praise, love and thanks we render here,
This hallowed day of rest.

N. F., Mt. Lebanon.

Selections.

"An English journal, descanting on the various degrees of connubial bliss, states that the official record of the city of London for one year stands thus:

Runaway husbands,	2,348
" wives,	1,132
Married parties legally divorced	4,175
" living in open warfare	17,345
Married parties living in private misund-	
standing	13,279
Married parties living mutually indifferent,	55,340
" regarded as comfortable,	3,175
" nearly happy,	127
" perfectly happy,	13

COMMENTS.—Where offspring is the result of such wedlock, may we look from it an improvement upon the conditions under which it was conceived, born and bred? London is not an exception to the general conditions of married life. Something is wrong, or we should have better fruits from this idolized, worldly institution.

Would it not be well for religious organizations to discuss the questions: "Is marriage a Christian institution?" "How does marriage compare with that life, eternal in the heavens, now practiced by the children of the resurrection?" "Is marriage engaged in by members of the churches for its holiness, or for certain selfish considerations?" "Are virgins like, or unlike, the company standing with the Lamb on Mt. Zion?" Is marriage eternal, or what shall we do with it to inherit a life that is eternal?" *

Whoso seeks to save the generative life and relations, will lose the eternal life of Christ; whoso loses that, has an assurance of this. *

"I do not believe the Shakers live as purely as they profess," said a visitor. "Why not?" asked an attendant. "Because I don't think I could live so myself!"

We have an earthly nature and a spiritual nature; this is eternal, that is transient; one prompts to the propagation of the race of earthly beings; the other urges the propriety of resurrecting the inclinations, to live as the Angels do—the life of "the children of the resurrection."

A Virgin life is one of the constituents of eternal life; it needs not to change when entering Angelhood. Not so with the carnal lives of husbands and wives. As there are no husbands, nor wives, nor sexual lusts in Christ, they cannot be Christians, nor in the enjoyment of eternal life, until they exchange the earthly and transient, for the heavenly and unchangeable life. *

NOTES:—THE SHAKER is hailed with joy by the United Societies. We issued 7,000 of January number; think we shall need to use the plates again. Subscriptions come in rapidly. Our object is to disseminate truth *far and near*. Think it will be what we most desire it *should be*—a home educator. It is proposed to send free, *one copy* for every club of five. Samples at six cents, including postage. Exchanges made with the Press, where desirable. Any person addressing the Board of Editors, or Resident Editor, requesting answers, will enclose stamp. United Societies, let us hear from you; send us your best thoughts, from three lines to a column of lines.

G. A. L., Res. Ed.

THE SHAKER.

A

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ACCORDING TO SHAKER THEOLOGY.

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G. A. LOMAS, Resident Editor, Shakers, Albany, N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY, N. Y., APRIL, 1871.

No. 4.

Shaker Communities.

Are they Charitable Institutions for the Body, or for the Soul?

So long as Shakers were known to the religious world as a band of superstitious fanatics, who condemned marriage *per se*, and danced on the Sabbath, it treated them with ridicule as law-breakers, or with silent contempt.

When influential and highly educated men and women belonging to the popular denominations of Christian sects,—Baptists, Presbyterians, Episcopalians, Methodists, etc.,—and not a small company of the priests, "were obedient unto the faith," and put it into practical operation by (where it involved no dereliction of duty, or violation of contracts previously formed), sundering all the ties that bound them to "this vain, this wicked, world"—those of consanguinity, property, and marriage; and these founded societies in different States, they ascended above contempt, and "a great persecution arose." At first, this took the form of personal abuse, and often destruction of property combined with it. Their motives were impugned, and impossible crimes laid to the charge of Ann Lee, and the leaders generally. All manner of evil was said, and often sworn to as truth, until the powers of the Judiciary were evoked to prove these imaginary crimes, and punish the authors and perpetrators thereof. Law-suits were instituted to prevent the holding of property "in common," and thus break up these society-deranging establishments.

In process of time "these Shakers having become reputedly rich, are considered also to have become respectable, and are voted a place among the Christian sects; a prominent position being assigned to them in the theological world, no less than that of having 'modified the religious thought of America.'"—*Dixon*. A new danger besets them; that of popularity, and the "friendship of the world."

Living necessarily in large houses, to accommodate large numbers, the wondering public, not considering how many "families of five" reside and have their homes in one of these great unitary dwell-

ings, which to them look so grand and so much like some individual rich man's mansion, speak one to another: "Are not these Shakers always neat and clean in personal appearance? Is there not ever the glow of content upon their countenances, indicative of well-supplied physical wants, and comfortable, social conditions? Do they ever run in debt? or do any of their members ever end their days in a poor-house? Certainly they must be rich; for what constitutes riches, if it be not a permanent and ample supply of food, raiment, and lodging?"

"And now that we, the discriminating public, have ridiculed, contemned, calumniated, law-suited—*persecuted*—these Shakers into an American institution, that will neither run out at our bidding, nor be anything but respectable on its own basis; and now, that they have become an object of general curiosity to the political economist, the socialist, the co-operative people; to the moralist, with his "social evil" problems; to the advocates of Woman's Rights, who desire a mixed government of male and female elements, and that taxation and representation should be united; to physiologists, who seek to save bodies first, and souls afterwards, if they need it; to Spiritualists and theologians generally, and to religionists in particular, who behold with awe and reverence the re-incarnation of the Christ Spirit—a veritable Primitive Church—furnishing to the European tourists much of the staple of their books of travel in the United States of America;—the momentous question arises, what are these Shakers for? and to what use can we put their successful industrial establishments?" And the answer comes back spontaneously from all people who "have the poor always with them,"—turn them into eleemosynary institutions!! they will, as such, exactly meet the wants of the age in which we live. The aged and infirm, who belong to wealthy families; the merchant who has failed in business, and lost hope in the struggle for pre-eminence; the lone widow, the orphan children, and poor relatives, generally, who are a burden to their friends; how convenient it will be to have them taken into these charitable, public institutions,

where they will receive more than parental and filial care from the religious, the good, the Christian people "called Shakers."

Here follows a specimen letter of the many we receive, omitting the name and place of the writer:

"FEB. 8, 1871.

"F. W. Evans—Can you extend the hospitalities of your society to a married woman and her two girls, aged seven and three years? The mother is educated, intelligent, and virtuous; but is sick with consumption, and cannot do much work. Her husband is so lazy, that he has compelled his sick wife to chop wood, and make the garden; and consequently, as they have no means, she is about to be consigned to the charities of the town.

"If you are able to offer a home to this unfortunate woman, without separating her from her children, please address, with particulars—Mrs. ———; and likewise notify me.

To this appealing letter we returned the following answer, characteristic of our usual replies to such applications:

"MOUNT LEBANON, Feb. 12, 1871.

"Respected Friend—The case which you present is not one that we could do anything with, for several reasons: First: This is not, as many suppose, primarily, an eleemosynary institution for the relief of physical, human suffering. There are institutions especially devoted to that object, and they are above all praise. Second: The woman is not legally divorced, and we do not part man and wife [nor 'forbid to marry']: the law of the land must do that. Third: This is strictly a *religious* order; a home for the souls of seekers after righteousness,—those who are not, and cannot be, satisfied with the righteousness of worldly Christians, who 'marry and give in marriage,' hold private property, and 'fight' about it and their husbands and wives.

"We seek the best (physiologically) the world can produce—those who are 'compelled,' by the wants of their souls—to come, with the intent and hope of making them *better*. We can take a limited number of children of good parentage, who have had a moral and religious training, when old enough to understand somewhat

of our faith and principles—twelve years and upwards,—preferring them at eighteen or twenty-one, when they are free men and women.

Respectfully,

"F. W. EVANS."

This answer did not give entire satisfaction to the parties applying, as witness the following extract from a subsequent letter:

"Imagine Jesus at table, and refusing food to a woman because she had a husband, and not suffering her little children to come unto him because their mother had not a divorce. I am aware that there are charitable institutions 'beyond praise,' but not beyond censure. They do not furnish country air, fruits, cleanliness, employment and home, such as are to a considerable degree found in your societies; and, thinking of the future of the little ones, I thought they would be safest among you. Let me give you this advice, as a lady: Be charitable outside of yourselves; build a workshop, a hospital, a school-house for non-Shakers, and thus show the world that you can spend money for the good of *others*.

"I am, very sincerely, the well-wisher of you and your associates."

Now we know what the Shakers are for. Each society is to build workshops, and manage them so that the poor can earn a living, and the public be relieved of the English question, "What shall we do with the pauper baby?" and with the pauper question generally; "for, even in famine and captivity, they (the public) will still get children," without any rational forethought or insight into their future.

Each society is to build a hospital, and nurse the victims of small waists, thin shoes, idiotic, ball-room head-gear, and fashionable air, food and medicines, that the public conscience may be at ease, knowing how the simple Shakers are living upon, and suffering for, *their* sins.

And next, they may erect and officer school-houses for non-Shakers the more readily, as now we are likely to have "A Law for the Protection of Minors," termed by the *Tribune*, "Norton's Inquisitorial Bill." And this will amply protect such children from any mistaken ministration on the part of the Shakers, of their heretical, unorthodox, and unpopular theology, or even of their religion, "which is contrary to all nature;" but of whose temporal "fruits" the public are desirous enough to possess themselves.

This is what the Shakers are for: to provide a home for the *body*, if they do not prove to be so ignorant, and such "obstinate heretics," that they cannot comprehend their mission in and to "the world" who "marry and give in marriage."

It appears, upon record, that Jesus did rebuke those who followed him, not because of his miracles—his soul ministrations—but for the incidental "loaves and fishes" with which he had fed their bodies. And the "little children" who constitute heaven, are (in their characteristics of innocence and dependent love of truth) such as have become little children. "Except ye receive the kingdom (which in the latter day was to be established upon earth) as little children" just born into the natural world receive external things from a natural *mother*, and then successively from a father, and brothers, and sisters, they should in nowise enter therein; and not that little children (who are simply used as a figure) *literally* are subjects of a heavenly order, until as *men*, and *women*, they, by their own free agency, travel into it. If "the kingdom" were composed of "little children" physically, they would outgrow the "kingdom" when they come to be men and women.

The suggestion of the above letter writer to the Shakers is not a bad one, at all. It is questionable whether we ourselves have not become somewhat mixed in our ideas of charity, confounding the body and soul together; the Lord's poor, and "the world's" poor.

There is no law against love and good works—against charity to the poor and afflicted of *this world*. But, what Believers are able and willing to do for non-Shakers," let it not be done by "taking them into the number" who, from Christian faith, "have all things common," and thereby attempt to make Shakers of them. But rather, build work-shops, wash-houses, hospitals, and school-houses, or help to support those that are already built.

"Hanging a man" is not a worse use to put him to, than converting a Shaker Society into a world's charitable institution for the relief of the poor. It would be a desecration, and a double wrong; first, to the real Shakers, by compelling them to associate with paupers, and *then* to the poor, by "compelling" them to become Shakers (if that were possible) in order to have a home for their bodies. Let there be a separation. 7

Lost! somewhere between *sunrise* and *sunset*, two golden hours; no reward is offered, as the loser knows they are gone forever! E. MYRICK.

1. "If all should be Shakers, the world would run out!" We want none to be Shakers, who copulate *only*, to prevent that terrible catastrophe—"running the world out."

2. Ye consumptive patients! abandon your diseased animal food—live on *natural* food. GEO. WILCOX.

While the young in Zion are anxious to spread true testimony, let them not forget that a practical working-out of the beautiful theory is just now, more than ever, needful. Jesus' teachings were plainly manifested in common life; and the conviction of mankind in our day must be, by our efforts, in the same homely manner. N. A. BRUGGS.

POETICAL.

Morning.

A brighter day is dawning,
Blest Zion, upon Thee!
I see the rays of morning,
Now gilding spire and tree—
I see the cloud-capped mountain
Take on a golden hue,
As up the eastern horizon
The sun appears in view.

Arise! and shake thy garments;
Thy night of rest is gone!
Arrayed in thine adornments,
Come forth to meet the morn!
Hail, with a joyful greeting
The Messenger of Light!
Before whose face retreating,
Are seen the shades of night.

Come, now, and view the landscapes
So splendid to behold;
While Light, as with a mantle, drapes
The Earth in limpid gold.
See, little, pearly drops of dew
All sparkling with delight;
Soon these will vanish from our view,
As have the shades of night.

For, as the Sun ascendeth higher,
The gilded Glory fades;
While radiant Light, like heat from fire,
The shadiest nook invades.
All who within the forest stand,
Are shielded from bright rays;
While those who cultivate the land,
Work in the Sun's broad blaze.

So, well improve these golden hours
E'er they have passed away;
On wings, the Morning upward soars
To full Meridian day.
"Arise and work," is duty's call;
Come forth, the vineyard prune;
And renovate the broken wall
Upon the ground now strewn.

For, all the beasts that roam the fields,
Can enter when they please;
And whatsoever fruit it yields,
Appropriate with ease.
Let more security ensure
The product of this soil,
Although the laborers are fewer
Who in the vineyard toil.

A. E. P., Har.

Soliloquy.

Oh, my sweet gospel treasure!
Oh, my soul-cheering treasure!
All the cross, and burdens vanish
At the sight of my reward!
See! my Fathers and my Mothers!
All my Sisters and my Brothers!
Can the world, with all its glory,
Produce one like unto these?

DOROTHY.

Items.

"I want to be an Angel," is sung by the multitudes with much sincerity; but the reality of the ideal is not desirable, with the majority, while carnal gratifications are possible. People too commonly live as though they despised the life of an Angel, nor would they be "children of the Resurrection" if they could.

"Do you enjoy yourself?" asked a scoffing inquirer of Br. Daniel Moseley. "Nay," said Daniel, "I crucify myself, and enjoy Christ!"

The inauguration of Christianity called upon all to forsake the carnal lives of father, mother, wife, husband; and property, such as houses and lands. Has the gospel of Christ changed hands?

The Shakers do not worship Ann Lee; never did. They do not worship Jesus; never did. Jesus was a man—a Jew; Ann was a woman—a Gentile; they were both baptized with the Christ Spirit—this Spirit we worship.

What is Infidelity and Who Are Infidels.

Growth is a law of soul, as really as of the corporeal frame. All truth is, in its nature, adapted to progress. All genuine revelations from God to man are conformable to this law. It follows that all religious creeds, that do not admit of continuous and eternal revelations of the purposes and will of God to man, are of *human*, instead of *divine* origin. It only requires researches into the plan of human progress in divine grace, set forth in the Christian Bible, to perceive the truth that God's requisitions and laws to man in one dispensation of His grace and truth to humanity, are superseded, or transcended, by succeeding dispensations of the revelation of His will to man.

A primary necessity with correspondents, in order to be rightly understood, is a mutual acceptance of the meaning of words and phrases; a want of this precaution has been the cause of fierce verbal contentions among those whose real faith and convictions—whose actual life conditions—were not dissimilar, except in a limited degree.

Since the prefix *in*, negatives words to which it is applied, we are first to look for the signification of "*fidelity*" and to its application to God, Christ, and Religion. As used in theology, *fidelity* means faithfulness to the testimonies of a Creed of religious faith. Hence, *infidelity* is *unfaithfulness* to such testimonies.

Thus, since we have opposition of religious Creeds in what is called Christendom, in *this sense*, we might have *Christian Infidels*, as well as *heathen Infidels*. And, to illustrate: The Creed of Universalism is Infidel to the Creed of Episcopalianism, since the former teaches the eventual salvation of *all* mankind, while the latter teaches that only an elected few are to be saved, and the remainder are subjects of damnation! Equally Infidel to these two is the Christian faith "*par excellence*," taught by Jesus and his disciples: "Come unto *me*, all ye that labor and are heavy laden, and I will give you rest." "Whoso *will*, let him partake of the waters of life freely." "He that covereth his sins shall not prosper; but he that confesseth and forsaketh them, shall find mercy." That is, all who come to Christ, *confess* and *forsake* sin, will be saved!

But, as the creeds of all religions claim *God* as the "Rock of Ages" on which to build their faith, so *Infidelity*, in a wider and more extended sense, refers to a disbelief in *God*. Yet, as there are "*Gods* many, and *Lords* many," and the character and attributes constituting the *Being* which religious people call *God*, vary so widely in the Creedal faith of different denominations called *Christian*, that, the first subject to be decided in order to determine the question what constitutes an *Infidel* to the Christian's God, is to determine what are the true attributes and true character of the Christian's God.

As God, the Creator of Heaven and Earth, and the illimitable Universe of Universes, is infinite in power and wisdom, so is God unknown to, and incomprehensible by man, except by revelation; and the God, or the character of God, revealed to the human family of

one era of the world's history, is widely different from that revealed in a subsequent age. And, further, the God revealed to one nation, or class of human beings, differs widely from the God revealed to another class of human beings in the *same* era of the world's history.

Thus, one class of believers in God are *infidel* to another class of believers in God! But, this infidelity is easily seen to be simply *relative infidelity*; that is, the creed of one class of believers in God is *Infidel* to the creed of another class, leaving the question still open, "What is positive Infidelity to God?"

The lowest, most primitive idea of God known to man, is that of *Fetichism*, so called: God, as known to the Africans; consisting of some vast object of wonder or power—as *cast rocks, huge mountains, immense forests, boundless waters, etc.* Their symbolical representations of gods, their idols, are in human form, because this form exists intuitively in the human mind as the highest manifestation of God's creative power. The first act of reason in man is to personify incomprehensibilities, so as to obtain a clear idea of such existing facts.

The second idea of God, manifest to humanity in the ascending scale, was God as a vast, abstract, incomprehensible power, possessing all the prominent passions of man, and the cause of the same; or God, in the character of a vast Producer, Provider, Originator of all things, ministering to man's necessities, or pandering to his desires, good or evil.

In this character man attempts to present God to the imagination of his fellow man, in any form embodying what he most needs or desires—as a *rare plant*, a strong element; as *winds, waters, fire, etc.* This era of the knowledge of God embraces the Grecian Mythologies. For the most part, God is now represented as a *Positive* or *Generative* power, or Being; and the idolatrous symbol was a *BULL*; an *ORB*—as the *SUN*, the *MOON*—Egypt's *OSIRIS*, which, with other Egyptian Idols, was meant to represent whatever acts upon passive matter, for the good of man; or, the *active energy of life*! This character of God was also represented by the Grecians' *JUPITER*, the most powerful of the heathen gods, and the Origin of everything, *good or evil*—the *ACTIVE POWER*. It was also represented by the Musselman's *ALLAH*, the Platonist's *ALL GOOD*, the Theist's *DEITY*, and the Norman's *ODIN*.

The *third* idea, or first *revelation* of God, is religious—*GOD* as a *Ruler of mankind*! yet, incomprehensible to man. This is the first character of God, designated by Moses to the Jews; that is, *I. AM*. A jealous, revengeful, passionate, repenting, changeful and fitful Sovereign, visiting the iniquities of the fathers upon the children to the fourth generation: giving the Jewish law to Moses. This idea of God might have been spontaneously suggested by the want of government in the human family upon earth.

The fourth idea of God, or the *second revelation* of God, was made to Moses, and revealed God as a Parentage, under the Hebrew name of "*JEHOVAH*," literally meaning "*He*,

She." This name was so sacred to the Jews, that they only pronounced it in a whisper, evidently because the time had not yet arrived for the comprehension and declaration of the character of God as a dual Being, Male and Female.

The fifth idea, or *third revelation* of God, is a *HEAVENLY FATHER*; a Being, but a spiritual Being; the Creator of all things, and dispenser of blessings to man; the establisher of *law*, and *obedience* thereto was *LIFE*; disobedience, *DEATH*; a kind, loving, merciful Parent; careful for the good of His creatures; in character the opposite of the Mosaic *I AM*. The law of the *I AM* God, as revealed to Moses, was that of revenge; "An eye for an eye, and a tooth for a tooth;" "Whoso sheddeth man's blood, by man shall *his* blood be shed." This God was in possession of the passions of humanity! Joshua said: "Our God is a jealous God."

The law of the *Heavenly Father* God, as revealed by Jesus Christ was: "*Do good to all, and good only!*" "Ye have heard that it hath been said by them of old time," said Jesus, "thou shalt love thy neighbor and hate thine enemy; but I say unto you, *love your enemies; bless them that curse you; do good to them that despitefully use you and persecute you.*"

The sixth idea, or *fourth revelation* of God, is God as a Dual, Spiritual Parentage, *FATHER AND MOTHER* God; kind, merciful, loving and forgiving; not only creating, but *nursing, developing and happyfying* their creatures.

Thus, it is clearly seen, that a human intelligence, who, in any of the former eras of these manifestations of God, had a revelation of God more full and true, in advance of the day in which he lived, would be considered Infidel to the God, or God Character, previously known. Also, the believer in the former character of God, would be *infidel* to him.

It has been said, and we believe truly, that "The God of the Jews was not the God of the Universe;" and, we might truly add, not the God of the Christians! This, to some understandings, may appear *infidel*; but, viewed in its true light, the kind of infidelity which is the fruit of a *new, a true, and increasing revelation* of the knowledge of God, is a virtue, and not an evil!

It is not difficult to see that the character of God revealed to Moses, in the name of *I AM*, was different from that revealed in the name of *Jehovah*; neither is it difficult to perceive that the character of God revealed in the name of a *Heavenly Father* only, is different from that of God as a *Heavenly Father and Mother*. Hence, the actual truth, when fully revealed, is, that there is but *one true God*, consisting of Male and Female constituents or principles, forming one complete Being, as *God*, A *HEAVENLY FATHER* and *MOTHER*, the primary source and Creator of all existences; yet, this God, in this Character, has not been generally revealed to man; but God has been gradually revealed to man, and understood by man in different characters; and, in this light, "The God of Moses was not the God of the Universe." The God of the Universe, the *HEAVENLY FATHER* and *MOTHER*, God, was not fully revealed until

the second coming of Christ, in the female. This is the dispensation of the revelation of God to man, wherein "the mystery of God should be finished."—Rev. x. 7th. Then, and not till then, was to be revealed the *Mother* in God, or, the *Motherhood of God*! She was *hinted at* by Moses, and *alluded to* by Jesus, but the time for the revelation was *when Christ should make the second appearance*, through "*One like unto the Son of Man*." Nothing is more like unto a *Son of Man* than a *daughter of man*! And thus, as the *Son* Jesus, revealed the *FATHER*, God, so the daughter, Ann, "*the Word*," revealed the *MOTHER*, God! Here it should be observed, lest the understanding be falsely impressed, that, *aside from the clothing of the spiritual baptism*, the *Mediator* of this revelation, the *embodiment* of this *Sonship*, is *not an Oracle of God*; is *not authority*. Had Jesus, as a man, been infidel to the duties of his high calling, as the *first-born Son of God*, the Father would have rejected him, and called in another Medium in his stead, to reveal the Fatherhood of God.

In like manner there is no *absolute importance*, in the *abstract*, attachable to the person of Ann Lee, that she should become the first-born daughter of God—the Oracle to reveal the Mother in God, and the Bridal help-meet of the "*Second Adam*," "*The Lord from Heaven*," "*a quickening Spirit*." Had She been infidel to her high calling into Christ's death and resurrection, another female would have been called who would be filial, and by her sufferings and obedience, reveal the *Motherhood*, the *Duality of God*, and of his *Christ*!

Many Creeds of religion teach that Jesus is God; that the Holy Ghost is God, and that the Father *alone* is God; but, whence is this idea of God derived? When we search for the divinely inspired Mediator between God and man, to find who was the chosen Oracle to reveal this character of God to man, we fail to find such an agency. It had no existence until near the close of the fifth century of the Christian Era; hence, it was no revelation of God through Jesus Christ; but its birth seems to have originated in a Popish Council.

Now, if Jesus Christ is the Oracular law-giver, and divinely-anointed teacher of the Church of Christ on earth, and he never taught that *Jesus is God*, but did, habitually call himself "*the Son of Man*," as if to wisely forestall all legendary and mythological assumptions of his Divinity, is it not *Infidelity* to the Christian religion to declare that *Jesus Christ is God*? His immediate disciples, the twelve Apostles, dared not do it; they declared him to be the *Christ of God*, *after he had been clothed upon by the baptism of the Holy Ghost*! In answer to the question which Jesus put to them, saying, "Whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the *Living God*!" Jesus blessed him, and told him flesh and blood had not revealed it to him, but "*My Father which is in Heaven*."

Again, where is the Oracle who was Divinely authorized to declare that the *Holy Ghost* is

God? We have no record of such an Oracle! The idea was not taught by Jesus, neither by his apostles, nor by the Primitive Christian Church. From all of the teachings and references of Jesus and his Apostles concerning the Holy Ghost, the only idea taught is, that the Holy Ghost was a godly spirit, which the followers of Christ should receive and be filled with, and be covered, by a baptism, once spoken of as a "*Witness for Christ*;" "*The Comforter*;" an Anointing resting on Jesus (see Acts x. 38), and on his disciples, as is manifest by multitudinous passages of Scripture. The Apostles spoke of the "*Holy Ghost*" also, as a *Servant* or *Messenger of God*! Paul speaks of the "*love of God shed in your hearts by the Holy Ghost*." Peter speaks of the "*Holy Ghost sent down from Heaven*;" but, no where, in Scripture, is the *Holy Ghost* called God! No history, then, gives us any account of a revelation of God proclaiming to us the *Holy Ghost as God*! but simply a ministering spirit!

The *Holy Ghost, God*, like unto the *Jesus, God*, had its birth in the Anti-Christian Church, after the falling away of the Primitive Christian Church! It was a god-child of the Catholic Priesthood; and, may it not be truly said, born of folly? And, when the *true God (Heavenly Father and Mother)* is revealed to all humanity, will not a *Triune God* be considered by all humanity as *Infidelity*? The Christian revelation of the true God will bear stating; bear canvassing; bear investigation; and, God of Mercy be praised, that, however infidel it may appear to some professors of the Christian faith, there are, at the present day, even in Rome, "*Prelates who do not believe that the Pope is the authoritative and infallible interpreter of God*." But freedom of belief, liberty of conscience, is infidel to Popery! And, in these days, *Modern Italy*, the Governor of the Catholic World, has become somewhat Infidel to Popery in the proportion of 40, 835, to 46. But, we are not to consider this question as Catholics, nor as Protestants, but as *men and Christians*!

Descending from Infidelity to God, we are more particularly to inquire after *Infidelity* to Christianity; that is, the doctrines of Christ, and those opposed thereto; *Infidelity* to the *Christian Church*!

In reference to Christ's doctrines, as the standard for Christianity, we have the Gospel Testimony in a nutshell, the fulfilling of the law! Jesus said, "I came not to destroy the law (of Moses), but to fulfill it." The great precept of the fulfillment of the law, is "*love to God and Man*." We then have the fruits of love: First, Purity; second, Peace; third, Mercy; fourth, God-like, or good fruits. Goodness embraces Charity and forgiveness; these all sum up in newness of life, in everything! "He that sat on the throne said, 'Behold, I make all things new.'" This was Jesus Christ. *New Heavens, New Earth*, a *new man*, a *new woman*, a *new relation and association* of the sexes, for a *new, a heavenly purpose*—to people the new Creation of God by *regeneration* (which is synonymous with the resurrection of the soul), *not by generation*! For, said Jesus, "*My Kingdom is not*

of this world;" "*They that are counted worthy to obtain that world, the heavenly resurrection from the dead, neither marry, nor are given in marriage, but are (in this present time and world) as the Angels of God in Heaven*."

Generation is the basic law of this world, and the Oracle for its perpetuity. Of generation we have the selfishness of man; *mine and thine*. Of this is derived the impurities and lusts of humanity, both of the flesh and of the mind! Of these lusts come ambition, fraud, strife, war and woe. "Whence come wars and fightings? come they not hence, even of your lusts that war in your members?"—James.

Thus, then, an Angel life, a Celibate life of virgin purity, in thought, word and deed, is the Christ life! The Christian character is set forth by the Apostle as follows: First pure, then peaceable, full of mercy and good fruits; a life Christ lived out—not merely believed in; *this is Christianity*. Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven! This is *fidelity* to Christianity! Hence, *Infidelity to Christianity consists in merely believing in Christian precepts, and trusting in the merits of Jesus for Salvation*; for, said Christ, "Behold I come quickly, and my reward is with me to give to every one according as his works shall be." *Not to crown him with Salvation according to the righteousness of Jesus; this is Infidelity to Christianity*! Judged then, by Jesus Christ, all are *infidels* to Christianity who trust in the merits of Jesus for Salvation, instead of living as Jesus lived!!

Descending in our inquiries from the Christian's God and the Christian Testimony, to to the Christian Church, to inquire what is Infidelity and who are Infidels, we are first to consider, that a *Heavenly Father and Mother, God, presumes a family*; who are their children? for no Being, not even God, can be a Father or Mother without children! Hence, we have Sons and Daughters of God, constituting the Christian Church, the Kingdom of God.

The Governmental Order of this Christ Church is theoretically Patriarchal, the Supreme Authority being the *Heavenly Father and Mother, God*! The secondary, derivative, or mediatorial authority, Elder Brethren and Elder Sisters! Jesus was the Elder Brother of Christ's Church—"The first-born among many Brethren," as set forth by Paul. Ann (the Shakers believe) was the first-born among many Sisters; if not, then a first-born Daughter is yet to come! But if the Son revealed the Father, should not the Daughter be the legitimate revelator of the Mother?

The Church of Christ, then, being constituted of a heavenly family of Brethren and Sisters, living in the innocent and dependent capacity of the *Children of God* (not of husbands and wives), in a *pure*, celibate, angelic state, as live the Angels of Heaven, and governed, in an immediate capacity, by the *Heavenly Father and Mother, God*, but in a *Mediate Capacity*, by the Older (Elder) Brethren and Sisters of the family, and *practicing the*

life-teachings and examples of Jesus Christ, is the *Christian Church!* And, thus to live, is *fidelity* to the Church, "*par excellence!*"

Then, may not Infidelity to the Church consist: First, in ignoring the *Father and Mother, God*, as the leading authority of the Christian Church, and substituting a Triune God, of three males, Father, Son, and Holy Ghost, all equal in age—that is, the *Son* as old as his *Father*, and older than his *Mother* (Mary), yet, having two Mothers, the Holy Ghost Mother being the same age as her Son? And secondly, as Mediatorial authority to lead this Church, substituting Popes and Cardinals, all of the male sex, as infallible vicegerents of this Trinitarian, Masculine God. And, thirdly, for the Church laity, instead of simple Brethren and Sisters, of *grace*, and of the *regeneration*, whose souls are resurrected from the death of sin and made immortal, substituting husbands and wives—men and women living in *natural* generation—who propose to be carnally resurrected, to continue to propagate an earthly, sensual race, to be forever mortal, only simply clothed by a *frock* of immortality.

In a financial capacity, *Fidelity* to the Church of Christ on earth, is, for its Church members to have all things in common, as Brethren and Sisters of the Parents' household!

May not Infidelity be claiming personal and selfish property for their generated offspring, *mine* and *thine*—practicing wars and bloodshed by which to settle controversies, instead of loving and forgiving?

The *language* of *Fidelity* to the Christian Church is, "Come unto me all ye that weary and are heavy laden, and I will give you rest." The language of Infidelity is: Believe or be damned, and be damned if you do believe, unless elected by God to be saved, let you be Sinner or Saint.

Fidelity teaches *election to Heaven; Salvation* to all souls, indiscriminately, who will confess and repent of all sin, whether in this world or in the next.

Prospectively considered, *Fidelity* to Christ's Church consists in forsaking the world, for the purpose of living a holy life—that is, a life set apart for a godly use; coming unto Zion, Christ's Church, with a motive to build up the Cause of God in the earth; consecrating temporal substance, time, talents, and spirit to work for God, and work, too, with a will.

Infidelity to Christ's Church prospectively, is to gather to the Church because of poverty, "*for the loaves and fishes*," because of inability through sickness, idleness or negligence to make a home in the world; hence, ready to unite with any movement that promises ease, plenty and individual freedom from earthly cares!

Nay, these may not build the temple of the living God on earth! these may not reform society and "make all things new." These are *Infidels* to the Church!!

The problem of a *new life for humanity*, and a *new order of society*, of heavenly type, must be solved by those in possession of *living faith, unflinching devotion, indomitable perseverance, and undying energy*, and who consecrate their lives and treasures to God forever.

G. B. AVERY,
Mt. Lebanon, N. Y.

BIOGRAPHICAL.

Teachings of Ann Leo.

Multitudes visited Mother Ann at her home, and made many inquiries. She was ever ready and willing to give information when inquiries came from the honest seeker after truth.

From the following remarks may be learned the answers she made to some of the questions asked her; the questions are generally omitted as unnecessary. 1. Joseph Meacham, on meeting with her, asked: "How is it, you being a woman, teach in the Church, and even claim to be the head of it?"

"The order of God in the natural creation, is a figure of the same in the Spiritual: As in nature, it requires a man and woman to produce children, the man being first, and the woman second in the government of the family; and the children must be subject to their parents, and the woman subject to her husband, who is *first*; and *when the man is gone*, the right of government belongs, not to the children, but to the woman; such is the case in the family of Christ."

2. "The Gospel is the greatest of treasures; be faithful unto it. Put your hands to work, and give your hearts to God. Beware of covetousness, which is the sin of witchcraft. If you have anything to spare, give it to the poor."

3. "Be faithful unto gospel duty; be neat and industrious; keep your family's clothes clean and decently repaired. See that your house is kept clean, and your food prepared in good order; that when the brethren come from their hard work, they may bless you, and eat their food with thankfulness, and be able to praise God in the beauty of holiness. Watch and be careful; don't speak harshly, nor cast reflections upon them; let your words be few and seasoned with grace."

4. "You must put away your covetousness, your lust and your filthiness, and be prepared for the increase of the Gospel. Remember the poor and needy; the widow and the fatherless; deal your bread to the hungry, and your clothes to the naked. *Your* natures will say, 'let them work for them;' but *Christ* sayeth not so. Remember the cries of those in need and in trouble, that when you are in trouble, God will hear *your* cries."

5. "Little children are innocent; and they should be kept so. If brought up in innocence and simplicity they will receive good as easily as evil. Do not blame them for every little fault; teach them obedience, let your word be law. Never speak to them in a passion; it will put devils into them. When I was a child, my mind was taken up with the things of God, so that I saw heavenly visions, instead of trifling with toys. Do all your work as though you had a thousand years to live; and as though you were going to die to-morrow."

6. "Once my feet walked in forbidden paths; my hands handled unclean things, and my eyes saw nothing of God aright. Now, my feet are in the narrow way; my eyes see, my ears hear, and my hands handle the word of God. You can never enter the kingdom of God with hard feeling towards any. God is love; and if you love God, you will love one another."

7. "The work of God in this day is an *inward*, spiritual work. It is not so great in *outward* appearance as it was in past Dispensations; therefore, souls must be very careful how they treat this Gospel. Such as finally reject the testimony thereof in this world, will not have another day equal to this; nor any, until an offer of the Gospel shall have been made to the entire race of Adam. The Gospel will increase; small at first, but will yet be embraced by hundreds and thousands. It will increase, until the covering is taken off, that now covers the rottenness of anti-christ's foundation; then, souls that are bound in sin will call to the rocks and the mountains to cover them."

8. "Those who obeyed the Gospel on Earth, taking up their cross as Jesus did, stand with him on Mount Zion; these are in the *first* resurrection; while those who wait to receive and obey the truth in their disembodied states, will not be so glorious, but constitute the second fruits."

9. "All souls will have an *offer* of this Gospel, either in this world or the world of spirits. You have your day now, prize it. By obedience you can progress out of your loss, and become over-comers as Jesus was; but souls in the world of spirits make their progress through sufferings, passing from prison to prison, until they find the mercy of God!"

We purpose a continuation of Ann Lee's sayings; they may sound ancient; they may seem superstitious; but obedience to them has ever wrought greater purity of character, and created an appetite for works of righteousness—a progress from a little faith unto greater faithfulness. *

The Religion of the Revolutionary Fathers.

In early childhood—almost in infancy—when the mind is plastic and confiding, I went to meeting. The meeting was in a barn, still standing, near the 45th parallel, on the Highgate side of the line, between what was then Elder Thomas Best's and Colonel Lake's.

The preacher, in demonstrating the necessity for deferring the final judgment to some remote period, used the following argument: "It cannot be ascertained, at death, the amount of *good* or *evil* that a man has done. For instance, there is *Father Wesley*: it may take thousands of years to determine the amount of *good* he has done. On the other hand, there is *Tom Paine*: it may take as many thousand years to calculate the vast amount of *evil* he has done."

Of course, I took it for granted, that Father Wesley, if not the *best*, was *next* to the best, man that ever was; and that Tom Paine must rank next to a certain unmentionable character, of which or whom the preacher made frequent mention.

First impressions, especially in *theology*, remain, till driven out by sternest logic.

While still a child, of some ten or twelve summers, my father, from one of his frequent visits to his brother, Captain John Prentiss, of Rutland, Vermont, brought home a book, entitled "*The Jeffersonade*; or Democracy Unveiled: by Dr. Caustic." This I read.

Jefferson, in his "Notes on Virginia," written while Governor of Virginia, said: "It matters not to me, whether my neighbor believes in one God, or twenty. It neither picks my pocket, nor breaks my leg."

Jefferson wrote the Declaration of Independence, and it was unanimously adopted by the Continental Congress, with slight variations.

When something over twenty years of age, a gentleman from Albany gave me a pamphlet purporting to have been written by *Thomas Paine*. How dared I to read it? I did read it, and then threw it into the fire.

The pamphlet, written in America, was addressed to the masses of Europe, with the intent of lifting them from the thralldom of superstition, that they might *begin to be men*. He dealt in great plainness of speech, with what he seemed to regard as the unwarranted assumptions of the clergy; told, at considerable length, what *he did not* believe. Then he said, "Perhaps some of my readers would like to know what I *do* believe. That there was such a man as Jesus of Nazareth I verily *believe*; and that he was the most perfect example of righteousness this world ever saw, I also believe. And, if they who profess to be his followers would pay more attention to following his example, and make less noise about it, I believe it would be infinitely better for the world of mankind."

Some years later, I met with my father, who was deeply religious and an admirer of Father Wesley. I ventured to question him on what seemed to me an incongruity in my early-imbibed notions of *Tom Paine*, as compared with the sentiments expressed in the pamphlet. I said to him, "Do you know anything of Thomas Paine?" He said, "Yes; I was well acquainted with him. He was Washington's private secretary; and, while I was in the Life Guards, I used to see him every day." "Well," said I, "what can you say of him?"

This was the first time I had ever moved the question. I regarded it as a delicate subject; and my father seemed so to regard it. After some deliberation, he said:

"Well, to do him justice, if I say anything, I must say he was the best man in America. He did more to achieve our independence than any other man, except Washington. And I don't know that I do right to make that exception. For when, after repeated disasters, we were retreating south, pursued by a well-fed, well-clad, superior force (it was the darkest time of the war), Washington said to his Secretary: 'Paine, what shall we do? This army is the only hope of the country. Here we are, in dead of winter, unclothed, unfed unshod; the men leave the prints of their bare and bleeding feet on the frozen ground; their term of enlistment is about to expire; and I have not the heart, under such circumstances, to ask them to re-enlist. What can we do?'"

"After solemnly reviewing the situation, Paine replied, 'If you will form the men into a hollow square, around that stump, we'll see what can be done.' The men were formed; *Paine* mounted the stump. All eyes were upon him. The men had often seen him, but had seldom heard him; for he was a man of few words. *Paine* carefully and solemnly surveyed his audience. There was silence

audible. He spoke. His words were highly charged with electric fire. Thus he began:

"This is the time to try men's souls! The summer soldier and rotten-hearted villain that now deserts his country's cause deserves the curses of his fellow-citizens."

"When his oration was ended, the soldiers, almost to a man, re-enlisted. They had received *Paine's* inspiration. A new soul was in them. They assaulted and carried the Hessian camp. The tide of war was turned, and success followed success. Cornwallis surrendered; the war ended; the men, unpaid, went home to provide for their little ones as best they could; and *Paine's* reputation, like that of public benefactors in general, was committed to the tender mercies of—not the wicked, of course not—the clergy."

"Independence is my happiness; I view things as they are, without regard to place or person. My country is the world; my religion, to do good."—*Paine*. O. P.

Plain Talks—No. 1.

There is a deep, religious agitation at work in the hearts of the people. It is not manifested by bubbling, church revivals, that too commonly burst, and leave the individual the worse for its spirit-intoxication; but it is deeply, silently working; silently anxious for, and demanding more of soul-satisfaction. Church theologies are becoming stale, and the Divine life is looked for, yearned for, demanded. "What shall I do to be saved?" stirs the bosoms of thousands who cannot find satisfactory answers in their temples of worship.

Popular preachers are learning that popular preaching may pamper the intellect, but does not feed the hungry soul; and that it is impossible to impart the love and life of Christ to their flocks, when they neither *have* that love, nor *live* that life. The crisis is coming. The Life-of-Christ testimony has taken issue with the death, and Calvary-blood theory! Life versus Death!

There is much soul-distress in the land; this is the result of disobedience to heavenly light—"this is the condemnation." God hears the earnest seeker after truth, and answers; but God's answer speaks of self-denial, of the physical cross; of the higher life and the Angel character, and sweetly says, "Come up hither!" and the representative soul responds, "Lord! (for the present) excuse me." God does excuse; the soul's trouble increases; it feels that it is excused from God's help, by refusing to obey God's will.

"Help, help!" cries the soul; "LIVE, LIVE!" cries the Spirit. And yet, how hard is the lesson, "*live* unto God and *die* unto every sinful practice!"

Scores of individuals are writing us, predicting the coming of the Spirit of Christ the second time.

Scores of periodicals are just issuing, declaring the same fact; to all of which we say, *Amen*. The Spirit of Christ has appeared once, through Jesus, and already to *some* the second time; and *we* learn from its testimony, to live apart from sexual and sensual lusts; we learn from it that the virgin character is alone countenanced in the heavens; we learn

from it, that private property belongs to the earthly life—to the generative sphere, and has no part with Christ nor with Christians. It teaches us that war is devilish, and those who practice it, the servants of the devil! Plain, but true. The soul wants truth; it will be satisfied with nothing else. We have taken issue with the whole world of sin; we have stripped off the mask that covers, with fine words and splendid appearances, with false philosophy and unchristian teaching, the distresses of the soul, that rob it of eternal life; and we accept the consequences.

Theorise, twist with dexterous legerdmain the Scriptures; transform the real life of Jesus into what his teachings *may have meant*; we accept his life and love of goodness as our pattern and hope of Salvation, knowing full well, that as fast as the second Appearing manifests itself to souls, and its teachings are accepted, others will do likewise.

We have large respect for the sincere; but we have no respect for those who sing the praise of Jesus, but hate him in their lives, knowing what they do. We cannot daub, with hopes of salvation, the carnal mind nor body, whose loves and practices are at enmity with Christ's life. Let us, before accepting any religious sympathy from our professedly Christian leaders, demand that they strictly follow the true leader—Christ; and were this rule generally adopted, we would see the sheep's-clothing thrown off extensively, and the hood-winks dropping from the eyes of the multitudes.

Let us have Christ's life as a pattern—can we do better? and what *in our lives*, does not harmonize with *it*, let us confess the same to be unchristian, and we, so far from being Christians. "Open confession is good for the soul;" and to this point of decision is the present religious agitation bringing souls—to a self-examination. Many there are who have arrived at the conviction (*in foro conscientia*) that their lives have not been Christian; and rather than do the work, and live the life of a Christian, they have renounced the name—F. E. Abbott-like—and declare we are not, and will not be Christians. This is the more honorable course, rather than *live* and *die* in sin; exulting in all the practices, or even in some of them that are opposites to Christ's life, and yet hope to be saved from the *penalties* of sins we will not relinquish while it is in our power to engage in them. *

The following is Prof. Bush's rendering of Zach. 4:7:—

"MI ATTAUH HAUR GAUDOL LIPNA ZERUBEABEL LENISHOR DOTZIA EBEN ROSH TESHUA ANN ANN LEE."

Let us look into the next world: Bodily habits contracted here, will have no medium there; and hence we will be necessitated to unlearn there, wrongs we have indulged in here. Is it not a wise choice, to engage in nothing here, but what we can hereafter?

The most useless of tasks is to save another from conditions we are lost in ourselves. Jesus first overcame the whole world of evil, before he encouraged his disciples to follow him. *We* are called to be Saviours; let us first seek salvation, not from penalties but from practices of sin; then can we help our fellows out of the pit.

Parents should think, while teaching their children to confess to them *their* wrongs, that the gospel of Christ demands of Parents, confession unto apostles. *

The Church of Christ.

What is the church of Christ? The apostolic term, which is rendered *church* in our English version of the New Testament, is *ecclesia*, which signifies, sometimes, a collection of believers in Christ in any one place, and sometimes, all the believers, wherever located.

In ancient Athens, the term was applied, commonly, to the assembly of citizens for the transaction of public business. The *ecclesia* included only the freemen of Athens; hence, by a very appropriate transfer, it was applied to the Assembly of Christians, who were all regarded as one, and entitled to equal privileges in the church. In respect to all essential rights, no association of persons has ever existed in which was greater equality than in the church of the apostles' day. In this respect, there was neither Greek nor Barbarian, bond nor free.

The Greek word, *ecclesia*, with slight changes, has been retained by the Latin nations of Europe. In the Italian language, it is *chiesa*; in the Spanish, *iglesia*, and in the French, *eglise*. But the Teutonic or Germanic nations have taken their term for the church from another Greek word, *kuriakon*, an adjective, which, taken with the agreeing noun, *soma*, signifies the Lord's body, and, with *doma*, the Lord's house. Hence, we find in the German language, *kirche*, in the Danish and Scotch, *kirke* and *kirk*, and in the English, *church*.

The Apostle Paul, who, in common with most Asiatic writers, had a fondness for the use of metaphors, sometimes represented Christians in their collective capacity as an edifice. "That thou mayest know how to conduct thyself in the *house* of God," he wrote to Timothy; then, in immediate juxtaposition, he used three other similar yet appropriate figures, "which is the *ecclesia* or assembly of the living God, the *pillar* and *foundation* of the truth." Again, in addressing Christians, he said, "Ye are the *temple* of the living God." But his favorite figure was that of the human body, which probably as aptly illustrates the real, living church of Christ as any figure that can be employed. "God has appointed him (Christ), pre-eminently, the head of the *ecclesia*, which is his *body*, the fullness of him who fills all things among all." "For as the body is one, yet has many members, and all the members of this one body, though many, are but one body, so also is Christ"—that is, Jesus Christ and his church,—"for by one Spirit we have all been baptized into one body."

The figure has been so amply enlarged by the apostle that one can hardly fail to comprehend its full force. He has presented to the imagination a living, active being, composed of various parts, yet all actuated by an impulse; the head devising what is deemed needful for the entire body, and each part acting in harmony with the whole, so that whatever is done by each, contributes equally to the welfare of every other. That which characterizes this being, is the spirit with which it is animated. Its fulness or completeness is from the Infinite Being who fills all things. That Being is un-

changeably the same—Eternal Love. The body that is actuated and governed by Love, evinces it by harmonious action within itself—*there can be no division among its various parts*. The figure means this, or it means nothing. Hence, the propriety of these words of the apostle,—"If any man has not the Spirit of Christ, he is none of his." By no effort of the imagination can we include in such a body opposing elements which array the members against each other. We may use other figures, if we choose, to express the various opposing elements that exist among mankind; but how they can be admitted as appropriate to a body moving under the impulse of divine love, and governed by it in all its actions, it would be difficult to tell. Not only must the apostle's rhetoric be changed, but human reason must be reconstructed. Let it be granted that human nature has been such in all ages, that wars and contentions have been unavoidable, yet, why not assign to these their true origin? If human passions are stronger than God's grace in Christ, yet it was never admitted by the apostle. The Christian's course has been represented by Paul as a warfare, it is true, yet such a warfare as is not inconsistent with the figure of a united body, a well-constructed and beautiful mansion, or a temple which is the glory of the whole earth. So he has represented it as a race, but only such a race, as that in which the prize—the crown of immortal glory—may be gained by every one who enters upon the race-course. Not so with those who ran in the Grecian stadium.

It may be asked, "Are you aiming to prove, from a mere figure of speech, that the mighty hosts which have come down to our times through the ages, with the standard of the cross conspicuously elevated above every battalion, every division, and every army, do not really constitute the body of Christ?" The figure certainly proves this, if these hosts have all along been contending with each other with "carnal weapons of warfare" as well as with "the sharp sword that goeth out of their mouth," instead of using those weapons that are "mighty through God" to destroy sin in themselves. That the history of the past as well as the present condition of the nations show this, every one may see who casts but a cursory glance over both.

The "God of all peace" as well as of love, rules the body of Christ. It requires no great force of logic to show what must be the result of such rule. But if the figure of speech is not clear enough, then let us take simpler language equally apostolic with the figure. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "Let us not love in word, nor in tongue, but in deed and in truth." "He laid down his life for us, we ought also to lay down our lives for the brethren." These words are explicit enough to show that those who make war upon each other, instead of loving and laying down their lives for each other, do not constitute the body of Christ, whatever else they may be.

These words of Jesus Christ to his disciples, though expressed in a figure, are sufficiently

clear to show of what characters only his church is composed:—"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit. If a man abideth not in me, he is cast forth as a branch that is withered." The life of the vine and its branches, as well as that of every plant in the vegetable kingdom, is maintained only so long as they adhere to that which supplies the vivifying sap. Christ abides in God, His life is the life of God—eternal love—and those who are united to him also partake of the same life. There is no other alternative,—either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt.

The church of Christ, then, consists of those persons, wherever they may be, who are so united to him that his life, which is the highest element of life in the universe—divine love—pervades their being and has a controlling influence upon their entire conduct. In this sense the oft-repeated expression, "there is no salvation out of the Church," is true. There is nothing else that will save one, in the broadest and highest signification of salvation, but that which unites him to the divine life, and when he possesses this within himself, he is an integral part of that body in which is the *divine completeness*.

Christ's church has also been represented as a kingdom. This was the prevailing form of government in his day, and that under which the Messiah's government was prefigured by the Jewish prophets, so that it was almost a matter of course that he used such an illustration. But in our democratic age, the figure is less agreeable to the taste than some others. It conveys an idea of too much pomp and splendor. There is too great a distance between ruler and subject. We can scarcely get a glimpse of the meek and lowly Jesus amid the glitter and show of palaces, thrones, and countless attendants, and through the smoke of the adulatory incense. However attractive and venerable it has become by reason of its existence of ages, yet, "Come from the four winds, O breath," breathe upon and dissolve forever this scene of oriental enchantment!

We like better the gentle shepherd leading his flock through verdant pastures and by the side of still waters. If we wished to indulge the feeling of reverence, then we would enter the magnificent temple, where God dwells and walks among his people. But the figure of the family admits, if not as great a variety and splendor as that of the kingdom, yet more naturalness; more attractiveness to the soul in its gentler and kindlier moods, and is really more in accordance with the spirit of divine love and tenderness that dwelt in Christ. Male and female are each representative of distinctive features or principles in Deity, and as these are one in essence and co-equal in office in the Divine Being, so are they to be, and should be regarded in Christ or in the church. In the family of Christ are Father and Mother. They have their offspring, those who have been born into the higher life of divine love. These are brothers and sisters, possessing equal rights and privileges. There are, in this family, no rights of primogeniture. There is

no oldest son to claim all the dignities and inherit the estate, while the rest are dismissed to the plebeian ranks. There is reciprocal love between parents and children and between brothers and sisters, for love is the element of their existence. They have unlimited wealth—"durable riches of righteousness;" "all things are theirs, whether things present or things to come," and they are to remain theirs throughout "the age of ages." WM. H. BUSSELL.

To my Youth—No. 1.

By the good providences of God you have a privilege to see and hear of, and practice Christian principles. There are many persons educated in schools and colleges, and called Christians, who preach and pray, and yet have not begun to practice the first Christian principles; indeed, have not yet begun to practice the first just, natural principles—that is, to get an honest living with their own hands. Your opportunities to become truly learned, greatly exceed theirs; and if you receive the principles and truths of the gospel—the glad tidings that Christ and Mother brought—and put them into practice in your every day life, in all your goings forth, you will become truly learned, and finally, you will be assured that in Christ Jesus is hid all the treasures of wisdom and knowledge. My object in writing to you is not to open up any branch of knowledge, but to point where some of the treasures of wisdom and knowledge may be found.

The Old Testament is a wonderful book—it contains a system of law adapted to the natural man, which exceeds all other systems of human law; and portraiture of human character, so truthful, and applicable to human conditions, that even after the lapse of three thousand years, they are still fresh, new and instructive. In the above respects, the Bible is without a parallel among books—it is above and beyond them all. And of the New Testament, the parables alone are caskets of knowledge, to say nothing of the great leading principles which underlie Christianity—lived out by the Saviour and opened in his teachings. What can be more comprehensive, or fuller of simplicity than Christ's interview with the young man who came to him, and kneeling, asked, what shall I do to inherit eternal life? In a few words he conveyed to the young man a knowledge of the work necessary to be done as a preparation to entering his kingdom—to keep the Moral Law—that is, do nothing to injure others, and give his all and himself to God; then he would be in a condition to learn of Jesus.

The reading of the parables as presented in the Scriptures, is very much like unto a rich man having a casket of precious things, who comes along and shows you a nice box; he opens it, and every little compartment is stored with jewels; he shuts it up and takes it away with him, and you are none the richer for what you have seen.

So of the sayings of Jesus; you may read them, and get an outside understanding of them, but if you do not practice, nor square your life by them, you will not be any richer in heavenly things. Jesus spake from the life he lived; hence, he was able to say, "the words that I speak unto you they are spirit and they

are life." Now, if you will make his life your life, so in your degree, you will be able also to speak from your life. But if you fail to do so—have not the life of Christ in you, you will be able to speak of natural things only, for out of the contents of the heart the mouth speaketh. It may be observed here, that all human beings have in them a two-fold life—an inward or spiritual life, and an outward animal life. Before I close, I will say a few words on this subject. In the meantime, I will open one of the caskets. On the outside is written the following words: "I will open my mouth in parables, I will utter things which have been kept hid from the foundation of the world"—the natural man. Parable first: A sower went forth to sow his seed, and as he sowed, some fell by the way side and was trodden down, and the fowls of the air devoured them. And some fell on stony places, and forthwith the seed sprung up because there was but little earth, and when the sun shone, the plants withered. And some fell among thorns, and the plants were choked. And some fell on good ground, and brought forth, some one degree of fruit, and others, a greater measure. When Jesus had opened this casket, he said, "he that hath ears to hear let him hear." He then shut the casket up and took it away with him, and left the multitude to think about what might be the meaning of the parable. No doubt, you would like to know the reason why Jesus did not explain it to them. He would have been well pleased to have done so, but he considered their state of preparation to hear his word and wisdom, forbade committing further knowledge to their keeping.

And with pleasure he turned to his disciples and said, "blessed are your eyes, for they see, and your ears, for they hear." "Hear ye therefore the parable of the sower." And he began to open to them its interior meaning, which you may read by turning to Luke 8:5. But before he began, he said, "Many prophets and righteous men have desired to see what you see, and hear what you hear, and have not." To the language used by Jesus in explaining the first part of the parable, I would draw your attention. "Those by the wayside are they who hear; then cometh the devil and taketh away the word out of their hearts." Now, how did the devil manage to take the good word out of their hearts? They gave way to lightness—"the fowls of the air devoured it." Here we see, that giving way to lightness in sacred things, is an act of the Devil. Young persons are greatly exposed to receive from others, this spirit of lightness; to many, it is just as natural to be light as it is to breathe, or in other words, they willingly work the work of the Devil, and minister the same spirit of lightness to others, and think nothing about it; and that is the way the Devil wishes his work to be done; do it, and never think about it afterwards. Christ, knowing how exposed souls are, said, "Watch and pray that ye enter not into temptation," that is, into the spirit of the Evil One. The Devil has the easiest access to young people through the avenue of lightness; they think there is no great harm in it, and will actually sing the songs of Zion in a vain, careless sense.

When a soldier is placed on guard, it is his

duty to watch and see that no enemy goes over the line or gets a foothold in the camp.

So of all the thoughts that enter your heads; except you gather and keep the gift of self-examination, you will find that the Devil will enter your premises every day, and instead of you being a guard to keep out evil, you will be an avenue to receive and admit it. D. F.

If the people called Shakers, do not exhibit, *with an increase*, before all men, the faith, spirit, doctrines and principles of the primitive, Christian Church, together with power over evil in their own souls, let that decide the whole question. WM. LEONARD.

EDITOR'S NOTES:—Attention is called to the address of Wm. Leonard, "Ayer, Mass.," changed from "Groton;" also, a change in "Mt. Morris" agency. Individuals sending articles for publication will regard the spirit of the "Cirenlar" issued to Believers. The Editor's drawer, though nearly full of good matter, will hold some more. We want a wider sphere of contributions; some think we are acting on too contracted a scale—the reason is, we have not yet heard from the East nor West, but in small degree.

Remember, THE SHAKER is the organ of the UNITED SOCIETIES. We want short articles; full of pith, testimony, and true to life. We repeat: we will send one copy extra for five subscribers. G. A. L.

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A

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G. A. LOMAS, Resident Editor, Shakers, Albany, N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

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No. 5.

Right and Light.

The First Cause of all causes we call God; by descending terms, Father and Mother; Being and Will; Truth and Love; I am and I do; Spirit and Matter; Religion and Science. The religious instinct is inherent in the human race. A recognition of God is the fountain of goodness, and source of truth. The desire to be and do good, is religion. The desire to know how, why, and when to be good, is theology. Spiritualism is the soul of all systems of philosophy.

The rudest of races have their philosophical theological cosmogony; and some of the most civilized and cultured of the races have not been exceeded, in absurdity, by the most savage, in their theories of creation, the being and attributes of God, the nature and destructibility of matter, etc. This is under the general law, that "light is sown for the righteous—the doers of right; and darkness of the understanding for the violators of law, physiological and spiritual."

It is a historical and present fact, that a highly-civilized nation, like the French, are, to a large extent, seeking happiness through the exercise of the same passions, and by the excitement of the same senses, that it is sought for by the Hottentots.

"In Paris, pleasure, or more properly, sensuality, appears to be carried to its highest possible summit."—*Swedenborg*.

The nobility and serfs of Russia, if not equally sensual, in the use of their absorbing and procreating powers, the balance is in favor of the serfs, who, by poverty and the necessities of existence, are kept in a more simple physiological condition; their passions not being inflamed by abnormal excitants, in drink and food; while the nobles are as full-fed horses, each one neighing after his neighbor's wife—the abuse of nutrition and reproduction.

It has come to pass, that while in the wisdom of God, "the world by wisdom"—material and sensual theology—"knew not God," it has pleased God, by the foolishness of preaching, and the ministration of the Spirit of God, acting upon the same senses that evil acts upon, has saved them that believe, from the indulgence of glut-

tony and drunkenness, and from fruitless sexuality, which has been more emphatically the work of darkness, whether by the married or unmarried, as it is the most concentrated form of human evil.

The priests of Nature—Pythagoras, Diogenes, Plato, Seneca, and the Stoics, enjoined self-control, and, to a great extent, self-denial of the senses, as did the Avatars, like Confucius, Buddha, Zoroaster, Jesus; they touched each other.

The material worlds! the spiritual worlds! Why, is it not *all* spirit, in different stages of unfoldment, from the stand-point of Deity? *All spirit*, more or less externalized, down to the earths, which are first, gas and ether, then granite, rock and diamond. *All matter*, more or less attenuated, sublimated, etherealized, up to the lowest spirit sphere, and thence up to the heaven of heavens.

Jesus inherited physiological and moral conditions derived from a long line of self-controlling, self-denying ancestry, concentered into an organized body like the Essenes, who, throughout the Jewish history, did not eat animal food; nor did they fight or marry. This gave Jesus an advantage over all other human beings, Adam and Eve not excepted: because their innocence and goodness was that of the baby-hood of the race. As a child, his aspirations were upward, towards the seventh heaven. A comparatively-few of his countrymen and women, of the Jews, approximated the high religious status to which he attained.

It should be distinctly remarked, that it was in goodness, rather than in intellectuality—in religion rather than in theology, that he excelled. "Whence hath this man this knowledge, seeing he knoweth not letters," plainly indicates that he belonged to the order of human beings who were called to externalize God on this earth *in their lives*, rather than in deep, great, and grand philosophical and scientific theories, explanatory of the mysteries of creation to the human understanding. His work was to make human beings good and true lovers of God, and companions of angels; as social beings, to learn them to love one another with a pure heart, fervently; to pray, rather than study.

This was religion; and "none but a good man can be a true philosopher."

When Paul came up, who was also of a good philosophical and intellectual stock, and had been educated in all the learning and culture of the Jews, he taught theology—the science of the religion of Jesus. It was an effort of the human mind to comprehend the height and depth, and length and breadth of the work of human redemption, and to systematize and explain it logically.

During the first three centuries, the religious organizations having all things common, created by the holy Christ Spirits acting upon the emotions and affections, and operating in the hearts of the lovers of righteousness (not mere lovers of knowledge), stood the test of internal corruption and outward persecution; but they finally succumbed, and a Gentile bishop led the Jerusalem Pentecostal Church: a fit type of the "man of sin," who was to inhabit the most holy temples in the Gentile world for twelve hundred and sixty years of educational preparation of its heathen people to receive the Christ of God in the female Order, through a female Messiah, as the Jews had received him in the male order through Jesus—a male and female Christ manifested through male and female human beings.

During the reign of Anti-christ, Spiritualism operated to create a mixture of elements. Hebrew, Christian, Heathen, Mahomedan, and everything in heaven and on earth—all the spheres being confusedly blended together—the relation of the natural and spiritual worlds was abnormal, represented by three unclean spirits, like frogs (amphibious) proceeding out of the mouth of the dragon—heathenism; of the beast—the Catholic, Protestant, and Greek Churches; and of the false prophet—the heretics and witnesses: false miracles, false relics, false confessions and absolutions; false piety, which thought killing was doing God service; false marriages, doctrines of devils; false everything. Whoredom, adultery, fornication, are terms plentifully used by divine religionists, to represent the commingled wickedness of these so-called Christian Churches. "Babylon the Great, the Mother of Har-

lots—Whores;” by which obnoxious terms, the reforming daughters of the Roman and Greek Churches, and State Governments, are not inaptly designated.

As in the days of Jesus, the Essenes—the ancient Quakers; and the Sadducees—the ancient Materialists—alone escaped his denunciations; so, in our own time, the modern Essenes—true Quakers; and the modern Sadducees, organized into the American Governments, in our day, of all others, go the most unrebuked by the “seed of the woman”—the followers of Ann Lee,—who are bruising, in themselves, the head of the sensual powers and passions of Christendom, the lust of sexual indulgence; the nude statue and black crooks of this “Murder of the Innocents” age, which has legalized monopoly of the life elements; thus making war and the destruction of embryonic human beings a society necessity, in order to hold in check population, which continually presses on the means of subsistence in cities, towns, and villages.

It is said, that the private character of Swedenborg, from youth to manhood, was altogether irreproachable. He opened the portals of the invisible world, which the Protestants had closed, to keep wicked men and women from coming back to them, as they had been in the habit of doing under the Catholic rule; so that they were like people who shut the door against their enemies, by refusing to admit even their friends, the angels.

Never was the simile of the ladder which Jacob saw, so appropriately illustrated as in the case of this seer. He was a believer and follower of Jesus in his first advent upon earth. He began, as Assessor of Mines in Sweden, and went up the ladder of the sciences to the great First Cause. Like his ante-type, John the Baptist, he lived a celibate life. “He complains that his scientific labors were not appreciated; that his productions are looked down upon, by a number of political blockheads, as mere scholastic exercises, which ought to stand back, while their presumptuous finesse and intrigues step forward. He said the beginning of nature was identical with the beginning of geometry.”

“He discovered the science of crystallography, or law of crystals. Every metal has particles of its own, of a peculiar form; the same being true of all mundane substances, from the rocks to the most etherealized elements. The various shapes of these atomic crystals cause the different tastes, smells, and feelings which attach to them. He appears to have labored to apprehend the origin and arrangement of matter in the earths, and also, to apprehend

the nature and condition of the intelligent atoms which compose their social organizations, and are the inner worlds, so far as he found entrance thereto. He affirmed that the object of his mission was, to ‘demonstrate immortality to the natural senses:’ that is, Spiritualism. His prevailing idea was, that external objects were the product of internal powers and and forces.” 7

The Social Evil.

“And now, also, the axe is laid unto the root of the trees.” John, 3:10.

It was the peculiar mission of the first founders of Shakerism to bear testimony against the “social evil,” in all its phases, legal and illegal, and in all its relations and bearings in human life; hence, it was reported that they condemned marriage; but this was a mistake—they only condemned the abuses and evils cloaked under it, holding it to be exclusively a civil right, and not a Christian institution. And when it was incorporated into the Christian system, in the outer court, in the Apostles’ days, it was considered more of an innovation than from divine authority—hence, it was said: “Brethren, the time is short that remaineth; that both they that have wives shall be as though they had none.”

America is destined to take the lead in all the reforms of the 19th century. Through the power of the *invisible*, operating through a visible agency, great and mighty things have been accomplished, and still greater things remain to be met and overcome. Seeming impossibilities belong to the past and not to the present age of the world. Various opinions are entertained by reformers as to the best manner of disposing of the “social evil.” It seems to be a principle inherent in human nature, and been handed down from time immemorial; like some old chronic hereditary disease, hard to eradicate, and too delicate a subject for public discussion. Yet, reformers say something *must* be done, and this false delicacy must be laid aside before science can be brought to bear successfully against it. True!

But, we say, the reason why reformers in the past have not been able to reform the world, is, because they have not been sufficiently *radical* on this point. Now we propose to begin at the *root* of human depravity, and put away the *cause*, that the effect may cease. “And now, also, the axe is laid unto the *root* of the trees,” etc. Man in scripture is compared to trees and known by his fruit; and it may be that we have *all*, in the past, eaten apples very improperly. *Trees* are in the plural and implies both sexes, because both sexes are involved in the social evil.

Perhaps there is no sentiment more common concerning its *origin*, which is implied, if not expressed, than the fact, that had it not been for the transgression of Adam and Eve, in the Garden of Eden, we should not have been found in this fix; or, in other words, the social evil would never have existed.

The *cause* of the “social evil,” and the root of human depravity is traced back to Adam’s transgression; to a lawless *principle*, which was never essential to the reproduction of the

human race—the excessive indulgence of which, is the great problem now up for discussion. In scripture language, the principle is called by different names; “lust,” “flesh,” “old man,” “forbidden fruit,” “man of sin,” “son of perdition,” “carnal mind,” “devil,” “dragon,” “evil,” “which the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming,” etc. (2 Thes. 2:8.) Which are all synonymous in their signification. But the great question is, what shall we do with it? This is the problem:—How shall we eradicate it without destroying the human race? Science cannot do it; if it could, it would have been done long ago. Philosophy cannot do it; it has tried, and proved a failure. But science and philosophy, combined with practical obedience to law and order, can do it; it *has* been done.

What *has* been done can be done again. It is of so long standing and so incorporated into the very heart and core of humanity, that we admit the difficulty. The principle in and of itself is lawless—is not subject to any law, neither indeed can be, when left uncontrolled by a superior and higher power. The principle is *bad*—it is *wicked* in the extreme!—it has been tried before the High Court of Heaven, and found guilty of the most abominable crimes; the earth, itself, bearing witness against it; and the sentence pronounced by the Court and Judge of all the earth, is, *death*.

It is doomed to crucifixion, by a daily cross and self-denial; that is, total abstinence; starving it to death by inches, until the principle is entirely eradicated from the soul. This can be done without extinguishing the human race, by recognizing two orders of people, viz.: the natural order, and the spiritual order—separate and distinct. These two orders comprise the whole family of man, and admit of different grades and degrees. Each order is governed by its own laws.

Two great problems have been solved in the United States within the last century, viz.: the actual practice of a “virgin life,” and “community of interest,” without the aid of nunneries and monasteries; where the sexes enjoy social and daily intercourse, and preserve their chastity from year to year, and have for the last seventy-five years. They prefer keeping the higher law. This was so new and strange at first, that the world did not believe that this profession of life could be actually produced and carried out.

Elder F. W. Evans, of Mt. Lebanon, N. Y., one of the most progressive minds of the age, in a letter to North Union, dated May 25th, 1868, said: “For the first fifty years, the question of there being a resurrection order on the earth, and quietly living pure, celibate lives, was always met with the scoffs and jeers of the world, with the charge that they did not so live; that ended the argument.

“Thus the world called in question the fact of any living lives of chastity. Eighty years have passed away, and that fact, now, is no longer called in question. Hundreds of men and women have lived together, maintaining a close, social relation, upon the basis of pure celibacy, for eighty years in succession, known to the thinking, philosophical mind as a prob-

lem not to be (but is now) solved. This fact, Henry Vincent will make known on his return to England." J. S. P., North Union.

Anastasis.

This word, which is rendered *resurrection* in our English version of the New Testament, has two important meanings attached to it by Jesus and the Apostles, and these so intimately connected that the use of one immediately suggests the other. One signification is, a *new, spiritual life*, which succeeds the sensuous life in the Christian believer; and the other, an *endless existence*. In fact, when the term is applied to Christians, the two ideas, usually, are completely blended. We see how closely connected these were in the mind of Jesus, from the words he addressed to Martha, who was bewailing the death of her brother. "Jesus said to her, 'Thy brother shall rise again—anastesetai.' Martha said to him, 'I know he will rise again in the resurrection in the last day—en te anastasei en te eschate hermera.' Jesus said to her, 'I am the resurrection and the life; and whoever lives and believes in me will never die.'" The same union of the two ideas is also observed in the reply of Jesus to the Sadducees, who denied that there was to be any anastasis—any rising to a future life. Which of the seven brothers, they ask, is to have the woman whom they each married, if they all live hereafter? The answer is, "*Those having been deemed worthy to obtain that life and the resurrection from the dead—tou aionos ekeinou kai tes anastaseos tes ek nekron—neither marry nor are given in marriage; nor can they die any more.*"

These two meanings we find also blended in the Apostle Paul's argument in reply to those persons in the Corinthian church who denied the resurrection of the dead. "*There is a sensuous body—soma psuchikon—and a spiritual body.*" "*The first man is from earth, and the second is from heaven.*" "*As we have borne the image of the earthly, we shall also bear the image of the heavenly.*" "*When this mortal shall have put on immortality, then will be fulfilled the recorded saying, 'Death is swallowed up in victory.'*"

These two thoughts, it is safe to say, are the prominent ones in the mind of Jesus and of Paul whenever they allude to a future life. Life in God, the heavenly life, is the resurrection, and that is to continue forever. So completely does the idea of the Divine Life fill their minds that it is as though there were no life in the human race where *that* is not—all else is death. The Apostle Paul represents himself as eager to rise out of this state of death. "If by any means I may attain to the resurrection from the dead," that is, from among those who are dead. All who are destitute of this spiritual, heavenly life, are the dead. It matters not whether they are in or out of the physical body. This spiritual life is the life of the last day, the day of the Messiah, the eternal age; and this he was striving with all earnestness to gain.

It is worthy of notice that, in his argument for the resurrection addressed to the Corinthians, he speaks only of *Christians* as *actual* subjects of the resurrection. From this fact some have drawn the conclusion that a part

of mankind, in the view of the Apostle, are to be annihilated, or else to remain forever without hope of everlasting life. This is because they have supposed the Apostle to be speaking of an event that is to be accomplished in a brief period of time, and not to continue throughout the Messiah's reign until his work shall be completed. A proper attention, however, to the course of his argument will satisfy any one that no such idea can be deduced from it. Having given his proofs of the appearance of Jesus among the living after his crucifixion by the Jews and the Romans, he exultingly exclaimed, "Now has Christ been raised from the dead, the first of the sleeping ones. For, since death has intervened through a man, resurrection, also, has come through a man; for, *as all die in Adam, so all will be made alive in Christ*; but every one in his own order; Christ, first, then those who are Christ's in his coming—en te parousia autou. Then—in due course of time—comes the end—the completion of his work—when he shall have destroyed all rule, and all authority and power opposed to God's. For he must reign until he put *all enemies* under his feet. *Death, the last enemy, shall be destroyed.*"

It is to be observed, that the Apostle declares all will be made alive, but they will be made alive in Christ. None but Christians are subjects of the resurrection, in the essential, sublime sense of the term, yet none are excluded from the privilege of becoming such. This he puts beyond a doubt by the sweeping declaration, "*All will be made alive in Christ,*" in which the *all* that are to be made alive in Christ are contrasted with the *all* that die in Adam. He speaks elsewhere, it is true, of those who are to be punished in the time of Christ's coming, but the penalty meted out to them is just that which their offenses merit, according to the age in which they live. It is the *diken olethron aionion*, a term similar to that which Jude employed when speaking of the guilty inhabitants of Sodom and Gomorrah—the *diken puros aioniou*—the penalty their offenses demanded in that age. Death and hell are to be destroyed; and, unquestionably, the penalties resulting from violated law, which are more severe the greater the light which one sins against, are means which the Being of Infinite Love uses for the destruction of these enemies of everlasting righteousness. There can be no escape; the penalty is just as certain to follow crime as day to follow night. And as transgression of the divine laws has been, in one way or another, universal among mankind, there was no impropriety in the Apostle's regarding all as in a state of death, while he proclaimed a way of deliverance from it for all men.

The mode of deliverance is not an arbitrary one; not that of a partial, fitful, passionate being, nor of one who takes pleasure in displaying his power so as to overwhelm with terror and amazement the human soul, and to confound the sense of right and justice implanted in man. God works so as to confound the plans of the proud and self-sufficient, yet always so that his methods of working commend themselves ultimately to the highest reason of his creatures. The Apostle Paul speaks of the resurrection as occurring in a

moment, in the twinkling of an eye, and yet it is evident, from his statement that each person is to be raised in his own order; that he refers only to the commencement of the work in the individual soul, which may, in fact, be as sudden as the language represents, and yet not occur, in many cases, until after a long preparation in the person for it. His own conversion to Christianity was remarkable for its suddenness, and yet he represents himself as striving to the utmost to attain to the resurrection from the dead. "I have not yet gained, I am not yet perfect, but I am pursuing so as to gain the prize of my high calling."

The resurrection, then, in its essential nature, may commence in this state of being, and in the case of the Apostle, it *did* so commence. It was to him the introduction to a condition of happiness of which, while he adhered to his Jewish religion, he had no conception. It was a sun, illuminating his entire spirit. It was the rain which waters the tender plants of the new, spiritual life, causing them to grow and become strong. It was the inspiration of divine truth within himself, which made him the effectual preacher of righteousness wherever he went. It was the opening of heaven to his internal view, showing him the heavenly messengers descending and ascending, earthward and heavenward; showing him also, Christ himself, who stood by him and encouraged him in his efforts to advance his cause, and inspired him with strength and courage to bear the numerous persecutions to which he was subjected. The resurrection was to him a spiritual, heavenly life, whose characteristics were joy and peace, gentleness, kindness, and the ardent and abiding love of one who has been baptized into the element of love, in the place of pride, self-will, hatred and malice; unwavering faith in the infinite goodness of God that purposes and plans the welfare of all his creatures; the substitution of new and living hopes for old prejudices; the breaking down of old barriers that had been interposed by ignorance and folly between different portions of human beings, enabling him to love as ardently and work as earnestly for his Gentile brethren as for those of his own nation. This to him was a present resurrection; and so he represents it in his epistles to Christians. "If ye, then, *are risen* with Christ," he wrote to them, "*seek those things which are above, where Christ sits at the right hand of God.*"

And yet it is plain, from his own words, that he regarded the resurrection, in its fullest sense, as something far beyond anything he had yet experienced. He was looking forward to a grand consummation of hopes that he had been led to form. There was a prize at the end of his course which he purposed to gain, a crown of righteousness which, as victor, he expected to wear. "When Christ, who is our life, shall be manifested, ye also shall be manifested with him in glory." This glorious manifestation was to be the fulfillment of his hopes, his complete deliverance from the state of death in which he still found himself, though he had been elevated already "to sit in heavenly places in Christ." That was to be not only freedom from the power of sin, but from the liability of ever again falling into sin.

In addition to this expectation of a glorious deliverance from the death of sin, there was an assurance in his mind that this blessedness was to continue forever. "For me to live is Christ, and to die is gain. I have a desire to depart and *be with Christ*, which is far better." His *song of triumph*, at the close of his argument for the resurrection, is not only that of the assured victor over sin, but also of one who expects forever to wear his triumphal crown:—"O death, where is thy sting? O Hades, invisible world of the dead, where is thy victory? Thanks be to God who gives us the victory through our Lord Jesus Christ! Victory now, over that which gives to death all its force and bitterness—sin; so that we are elevated completely above it, living lives of purity and practical righteousness in spite of the enemies by whom we are daily beset! Victory in *certain prospect* over all the foes we now have or may yet have to encounter, until we shall, each, be able to say, 'I have fought the good fight, I have finished my course, I have kept the faith,—henceforth the crown of everlasting life is mine!'"

WM. H. BUSSELL.

POETICAL.

"The Shaker."

Hail! hail, thou welcome messenger of truth—
God speed thee, and sustain thee, thou art forsooth
Answer to long, long years of earnest prayers
And supplication to God that somewhere,
Or somehow his holy truths we should declare.

Thy sacred pages yet will light unfold,
More precious to a sin-cursed world than gold,
Diamonds and rubies; all the gems of earth
Fall before thee—of more intrinsic worth
Thou art by far. Thou art a chast'ning rod
Wielded in the mercy, truth and love of God.

That all may read and understand the Truth
From hoary-headed sage to prattling youth,
That whoever will, may come and be partaker
Of heaven's choicest boon, we send THE SHAKER,
Which will reveal the new and living way,
From darkness to an effulgent day.

The mission of THE SHAKER to fallen man [Ann,
Is, God's love revealed through Christ and Mother
To teach mankind that unto him is given
To do God's will on earth, as done in heaven,
To break the shackles, let oppressed souls free,
Proclaim abroad the glorious jubilee. [sword
To unsheath the bright and glittering two-edged
Of Gospel Truth, the spirit and power of God;
To enlighten souls, convict them of their sins,
And make them *feel and know* 'tis Truth that wins
Aye, Truth alone will stand, all else will fail,
'Tis God's decree that *Truth* shall yet prevail.

O speed, speed on thou sweet angelic sound,
Convince the skeptic and the wise confound;
Strengthen the weak,—confirm the strong
To battle for the right, and to subdue the wrong.
Teach all mankind *this Truth* to fully know,
That in the depths of earthly hearts do grow
Germs of unrest, and, all learn this, would
You feed on heavenly manna—Angels' food,
And be forever happy, then BE GOOD,—
Take up thy cross and follow Christ the Saviour,
Serve God with thy whole heart, also thy Brother
Love as thine own self; and, wouldst thou at last
A home in heaven secure? All that thou hast,
Forsake; houses and lands, children and wife,
Brothers, Sisters, Father, Mother, thy life—
Thy carnal life surrender, lay it down
If thou wouldst reign with Christ and wear the crown
Of Everlasting Life prepared for those
Who've conquered sin, and all their inward foes.

Aye, friend, know this, and do this Truth believe,
That Christ lies not, nor yet doth he deceive;
Would'st thou be his, and enter heaven's door,
Sell that thou hast and give it to the poor;
All selfishness be wholly laid aside
And all thou hast be willing to divide.

By this we do not mean that we must hate
The person, or the thing—the selfish state
The carnal mind, that loves a selfish few,
This is the meaning, the good and true
Are all of God, and we must love them all;
These are universal—belong not to the fall,—
These are Christ's conditions, none else will do,
For those who would the narrow way pursue.

Yea truly, 'tis a straight and narrow road
That leads the Pilgrim home to heaven and God,
No vulture's eye hath e'er this pathway seen,
Nor lion's whelp hath ever trod therein;
No ravenous wolf or other beast of prey
Can walk this pure and holy, heavenly way,
That leads the soul to Life, and to eternal Day.
Many shall be called—the Chosen few—
'Tis they alone who daily will pursue
The strait and narrow way, forsaking all
For Christ's sake and the Gospel; who will fall
Upon the rock, and there will broken be,
And from all dross and sin be purged free,
Who'll wash their robes in Blood, that of the Lamb,
Through *living works* come up, the great I AM
Alone to serve; who'll strive to know and do
His holy will, the narrow way pursue,
Whose every breath to Father, Mother, Son,
Is, *Not my will, but thine* O God be done.

E. E. F.

My Shaker Home.

1

In a hamlet, remote from the thronged thoroughfares,
Where business and pleasure with folly abound,
I dwell in retirement, and breathe the pure airs
That flow from the mountains which circle me round.

My home is so pleasaut, contentment draws near,
And bids me rejoice in its pleasant retreat
So closely allied to that heavenly sphere,
Where discord no more may her tauntings repeat.

2

No edict from monarch nor empress I dread,
In a President's frowns nothing piercing can see;
Christ, in his true order, I own as my head,
And love is the magnet which captivates me.
To the goddess of fashion we never bow down,
Thus saved from the trouble her votaries share,
A cap, smooth and modest, a neat tidy gown,
With kerchief and collar, my Sisterhood wear.

3

Our shoes are for comfort, and made to the feet,
Not so small to compress them and freedom destroy;
Yea, our *understandings* would be quite a treat,
To such slaves of folly as "*Miss Afong Moy*,"
Not with jewelled fingers our work we perform,
And *pendulums* hang in our clocks, not our ears,
No pearls, nor yet ribbons, our persons adorn,
They are deemed quite as useless as crocodile tears.

4

Our costume throughout is well fitted for those
Who prize health and comfort, 'bove fashion or
pride,
And find in a neat humble garb, more repose,
Than the gay, pimping lady, whose heart is outside.
What can adorn woman like virtue and love?
A heart full of kindness and heavenly grace,
These deck her with jewels and charms far, above
All that art can devise for the form or the face.

5

O let me be clothed in garments of these,
And thankfully toil in my plain Shaker dress;
For Wisdom's bright treasures which give the heart
ease,
And clothe me in raiment of true righteousness.
I'll toil for these blessings, these jewels of love,
Ills patiently suffer, that cannot be cured,
From under the cross never seek to remove,
To be by the world, or its follies allured.

B. K., Canterbury, N. H.

*A Chinese woman who exhibited her *small feet* in
this country some years since.

More easy than to live it, thrice,
Was always found to give advice.

Who plands the great, who helps the poor
That spirit hate, *this* one adore.

Love is a gem of priceless worth,
Aye, more than all the gems of earth.

E. E. F.

Is War Compatible with Christianity?

How strange, that in the nineteenth century of the Christian era, there should be a doubt upon this subject! but, inconsistent as it is, a majority of the professedly followers of the "*Prince of PEACE*" would, no doubt, answer unhesitatingly in the affirmative. How often in religious tracts and biographies are soldiers taken as models of piety and of exemplary Christian conduct, and among their other virtues they are often described as being very much attached to their profession! their horrible trade of blood, masked with the name profession! How often is a *beneficent* God invoked for a blessing on the murderous weapons of war!

Across the Atlantic we behold one of the fairest countries of Europe devastated by a most needless and cruel war, where two millions of men endeavored to destroy each other by every means which ingenuity could devise; and the melancholy results of the conflict are now seen:—a desolated country,—towns laid in ashes—thousands upon thousands of men slaughtered in the prime of life; with hundreds of thousands of wounded and disfigured human beings; together with an immense burden of debt that will weigh heavily on their descendants for ages. Friends of humanity, listen, for a voice of woe is heard through the land! The weeping of desolate widows! The wail of the bereaved mother in her agony of grief,—and the pitiful sobs of orphan children! Even the victors, who, by the chance of war, are spared a desolated and ravaged country, bear a heavy share in its miseries: four hundred fathers killed in one regiment, in repulsing a sortie from Metz, leaving 1,070 orphan children, tells a mournful tale.

The Teacher, whom these warring nations profess to follow, said: "*Love your enemies.*" "Bless them that curse you." "Do good to them that hate you." "I say unto you *that ye resist not evil.*" "If a man smite thee on thy right cheek, turn to him the other also." Instead of doing this, they aim the deadly rifle at a brother's heart,—plunge the cruel bayonet into his breast—mow their brethren down in ranks with the ponderous cannon-ball, or cast their mangled bodies on the blood-stained ground with their worse than diabolical shells. What a commentary on human consistency is a battle-field,—a *Christian* (?) battle field! where enlightened (?) men professing to follow the gentle and loving Jesus of Nazareth, meet in hundreds of thousands to tear each other limb from limb, like wild beasts! What a picture! it makes the Angels weep! But, some will say, "It cannot be helped; it is impossible to avoid it." Did Christ teach *impossibilities*? It has been avoided, and it can be avoided. The example of William Penn and his peace-loving Quakers, for 70 years in Pennsylvania,—where the government was sustained without any weapon more dangerous than the constable's staff, and during which there was not one drop of Quaker blood shed, surrounded as they were by powerful tribes of what have been called, "treacherous and merciless *savages*;" while the neighboring colonies were the theatres of Indian wars and

bloody massacres—defiantly contradicts the assertion! Neither soldiers nor savages will fight an unarmed peaceful people: Teemseh when asked why he did not attack the Shakers at Busrow said: "What! attack a people who will not fight? It would be a disgrace to the name of an Indian!" Witness again the instance recorded in history, when Alexander, incensed at the Jews for refusing to violate their oath to Darius by furnishing food for his army, marched to Jerusalem, with the intention of chastising them severely. They went out to meet him unarmed, dressed in white, with the high-priest, Jaddus, at their head. What a change was wrought in his conduct! After treating them with the greatest kindness, paying marked respect to their high-priest and exempting them from the payment of the seven years' tribute, he left them in the most friendly manner.

Non-resistance, as has been demonstrated in this and thousands of other instances, is practical, politic, humanitarian and *Christian*; war, on the contrary, is unwise, impolitic, unchristian and *diabolical*.

We appeal to you, friends,—brothers and sisters of our great human family—to unite your influence to banish from the earth this great curse of our race! Let all nations see in the calamities of unhappy France, the fate that has, or will, sooner or later overtake every warring nation. Let all who profess Christianity, see if their *practice* will bear the *only* test of discipleship, as given by its founder. "By *this* shall all men know that ye are my disciples: *THAT YE HAVE LOVE ONE FOR ANOTHER*;" and let those who would continue the barbarous *anti-christian* practice of war, hear his last warning, which has been fulfilled among the nations of the earth from that day to this: "*They that take the sword shall perish by the sword.*"

W. C., Mt. Lebanon.

Plain Talks—No. 2.

Our warfare and weapons are not carnal; but spiritual and mighty when exercised with earnestness and wisdom. We are bold adventurers in a most extraordinary endeavor—overcoming the world! We have taken issue with the world; and against its allurements we mean to wage the most unrelenting warfare—knowing no such word as failure. The *world*, against which we turn our efforts, is composed of "the lusts of the flesh, of the eyes, and the pride of life!" We are charged with being contracted in our religious life—working only to the overcoming of the lusts of the flesh. *We* know this to be the root of the great tree of evil; and had better work eternally here, than attempt to kill the tree of evil by pruning among its branches. We find, that success in battling against the lusts of the flesh assures us of that peace which humanity, generally, know not of; nor can they know until, beginning as children in the school of Christ, they learn that A, B, C is self-denial to their animal appetites, that have made their souls so dyspeptic that the least morsel of truthful testimony against a carnal, fleshly life, afflicts them like a vomit, and they pour forth the vilest thoughts, feelings and perse-

cutions against the mediums of this testimony. Thousands, while knowing the lusts of the flesh to be their greatest enemy, implore of the Shakers not to destroy this god of sensuality.

We find that sensuality does not pay, physically nor spiritually; and that it is *very* unchristian in its mildest attacks—as observed in marriage, etc. We do not abhor marriage—we get along with it in our warfare against fleshly lusts, just as our great Captain did—by letting them severely alone! We ask of Christians to do no better with them. And here the argument comes in: "It is natural to desire marriage!" So it is; and our choice is to aspire above earthly desires, to inaugurate on the earth "thy kingdom come," which shuts out marriage, private property, and their consequences—misery, disease, war and famine; these are of the world and belong not among the resurrected!

Truly, we have taken an advanced step in a life of purity—under the self-denying restraints of a celibate life—while living as spiritual Brethren and Sisters in a common household—God's spiritual house! And while the unself-denying would feign disbelieve in our accomplishment of this, and picture to themselves the horrors of "the eunuch for the kingdom of heaven's sake," we assure them there is a continual increase of comfort on our journey through life; that we never suffer anything, in consequence of *self-denial*, that will compare with their self-indulgences, even of the first nuptial evening—and then, how different the *results* of their sufferings and of ours! *This* brings an increasing purity, eternal in character; *that* brings with it disgust, disappointment, bitter anguish and soul defilement, that grow not less with increased indulgence, but constantly make wide the gulf between their souls and God! "Oh, for a closer walk *with* God!" "Nearer, my God, to *thee*!"

And while, as before intimated, some choose to disbelieve our position in life, as regards our testimony against all fleshly lusts, in whatever form of indulgence, we mean to advance still farther in the work of self-denial, and leave all who love the world still farther in the rear. "Away from the world of fleshly lusts!" was the first of seven trumpets; six more are to sound; and the worldly will observe true Shakers engaging in advanced works of self-denial—progressing "from faith unto faith."

We view the habits of a worldly life—intemperance in fleshly lusts, in eating, drinking, swearing, tobacco-using and fighting—to be the refusal of the soul to increase in godliness; nothing can suppress these; but something *can* supplant them. And that religion is a false and worthless one, that does not present its subjects with substitutes for these, that speak of eternal enjoyment; that does not supplant them with food that stops that yearning for something—which something is spiritual advancement, and the true remedy, resurrection of life, and in our *ways of life*,—living as Christ lived; who neither lived in those lusts which the world glory in; was *not* a tippler; was never seen with cigar, pipe nor quid; *would not fight*; had good health—the result of tem-

perance in all things. We admit the world of humanity, generally, to be in our advance on the outward run; but, on the home-stretch, we feel ourselves nearer our Father's and Mother's home.

"Time is Money."

Seated in an easy chair, last evening, after the muscles had performed their share of the duties of the day, my eyes fell upon the above motto, ingeniously woven into an advertisement. It was an incentive to industry. Summing up the spare moments that frequently slip by unimproved, I thought how much of the symmetry and beauty was lost from our ideal of perfect manhood.

"Time is money." We can account for the origin of so singular a proverb, when we consider the fascinating influence of money on the human mind. Could three other words express so much of the hearts of men? While it speaks to us of the virtue of industry, it would have us toil at Mammon's shrine! The Angel of Wisdom lifting us upon the platform of the World! We will not object to the elevation. If we are below it, we must need come up; but I trust we shall not consider it the acme of human development.

Sentiment is at fault if it points us no higher. If it provides only for the body, it leaves a void within. Industry should be one of the first lessons of life. It is the secret of growth; but if that growth is too much toward materiality, it blunts the finer feelings and develops the animal rather than the angel.

When we weave our garland of mottoes to adorn the crown of Industry, we will write it, by putting our hands to work and giving our heart to God: *TIME IS MORE THAN MONEY.*

J. V. C.

"Hark, from the depths!" This wail comes from Philadelphia: "I look upon the present laws and relations of marriage, as the direct source of more pauperism, crime, disease, and death, than rum, tobacco, war, pestilence, and famine; and I speak not at random when I say this. Tobacco, rum, and war, are chiefly male accomplishments: pestilence and famine are confined to a few localities; but marriage is nearly universal. No condition, sex, nor locality where human beings exist, is exempt from the curse of this human foe! * * * Perhaps I write too severely; if so, it is because I feel deeply that this truth is too true. * * * I have been in the camp of marriage; I know the rottenness of every fibre of this gilded monster, and nothing shall shield it from my piercing shafts, until its death-throes say—'the deed is done!'"

Comments: There are thousands, who, having been caught in the beautiful spider's web of marriage, feel as the above correspondent. But this individual, and the majority of his sympathizers, would be among the last to live totally abstinent from the gratification of their sexual appetites. The Shakers look upon marriage, under Mosaic injunctions, to be honorable; but neither it nor the practice of any lasciviousness is, or can be Christian. Neither Jesus, Angels of God, nor the Shakers are ever afflicted with the pangs of matrimony; neither soiled by sexual uncleanness nor individual vices.

War between Freedom and Slavery,

FROM THE CHRISTIAN STANDARD.

"Those whom Christ makes free are free indeed."

Was Mother Ann the first Enfranchised Woman?

Taking a view from the highest earthly standard, she was truly the pioneer in the battle between Slavery and Freedom, as touching the human soul.

She was divinely inspired, and illuminated by the light of truth. She broke the shackles which pinioned her to the affections of man on the earth plane; and by degrees arose, one fetter after another being severed, and falling, which gave new impetus to hope and freedom.

With agony of spirit, so intense as to produce bloody perspiration, her mind being invulnerable, she persevered with invincible courage, praying to God day and night, until she triumphed. No wonder she was reduced to a skeleton, under such extreme travail for the birth of freedom. In this prepared condition, the Christ Spirit proffered aid, illuminating and extending the hand of sympathy, which endowed her with wisdom and power to break the heaviest and strongest shackle, causing it to fall powerless. Then she arose in queenly majesty; in royal grandeur! Beautiful; especially to those baptized with the Christ Spirit. No powers of Earth nor Hades shall forge those fetters again. The powers of Liberty and Truth triumphed. There was joy in the New Heavens, a grand celebration! "A woman compassed a man!" "The wisdom of the wise was confounded!" This was the commencement of a new era, the beginning of the New Creation, the manifestation of the second Eve—coming forth, opening the graves of conventionalism, unloosing the mantle of creeds and dogmas, which bind both hands and feet. Thus untrammelled she was competent to compass man in every respect. She penetrated the dark recesses of the heart; no iniquity was hid from her searching eye. Man quailed and sank into insignificance before her penetrating spirit. Her love was equal to her justice. Merciful, divine; forgiving her enemies, their bitter and cruel persecution, their malignant slanders, scoffs and frowns. At length she reached the summit, where she stood emancipated, clad in her freedom suit—elevated above every sensual appetite and passion—"having the light of the Sun in her countenance, the stars in her forehead, and the moon under her feet." In this condition she could attract and lift mankind up to a higher standard, regenerated and emancipated. And shall not her followers, who are baptized by the Christ Spirit, who are living the same life, reach this summit—have the same power to lift up humanity, and set all captives free?

OLIVE, Har.

The fool gets mad at almost every call;
The wise man ne'er gets mad at all.

This rule is simple, certain, true.
Who takes offense will give one, too.

I ask no greater treasure, than
To be at peace with God and man.

To possess Emulation without envy, is a most enviable possession.
E. E. F.

Light and Right.

Health.

"It may be both interesting and profitable to notice the views and habits of Swedenborg, in relation to physiology—health. 'Seership, as a general rule, is coincident with abstemiousness, which is the directest means of putting down the body, and (by the law of the balance) lifting up the soul; and, where seership is thus of itself, it leads to new demands from the soul, or new exigencies of temperance. We might instance the Hindoo seers, as examples of these remarks; or we might support them by numerous cases occurring in Europe, and even at the present time; not to mention that the germs of the experience are within every man's knowledge."

As the man depends so much upon the dinner, and the dinner upon the appetite and the self-control, it is advisable to know what was the diet of a man so industrious, peaceful, and deep-eyed as Swedenborg. The following is his account of his first baptism into the spiritual world:

"I was in London, and dined late at my usual quarters, where I had engaged a room, in which at pleasure to prosecute my studies in natural philosophy. I was hungry, and ate with great appetite. Towards the end of the meal, I remarked that a kind of mist spread before my eyes, and I saw the floor of my room covered with hideous reptiles, such as serpents, toads, and the like. I was astonished, having all my wits about me, and being perfectly conscious. The darkness attained its height, and then passed away. I now saw a man sitting in a corner of the chamber. As I had thought myself entirely alone, I was greatly frightened, when he said to me, 'Eat not so much.' My sight again became dim; but, when I recovered it, I found myself alone in my room. I went home, and the following night the same man appeared to me again. This time I was not at all alarmed. The man said, 'I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scriptures. I will myself dictate to thee what thou shalt write.' The same night, the world of spirits—hell and heaven—was convincingly opened to me, where I found many of my acquaintance, of all conditions."

Again, he says: "In the middle of the day, at dinner, I heard an angel saying that I should not indulge the belly too much at table; and there clearly appeared to me, as it were, a vapor exuding from the pores of my body like a mist, extremely visible, which fell towards the earth where the carpet was, upon which the

vapor, being collected, was changed into various little worms under the table, which burnt, or flashed off, in a moment, with a noise or sound. Seeing a fiery light in this vapor, and hearing a sound, I thought that thus all the worms that could be generated from an immoderate appetite, were ejected from my body, and thus burnt, and that I was then purified from them." From this time his diet became a constant harmony and preparation of his seership.

Sandel says, "He was never ill; he always enjoyed most excellent health; having scarcely ever experienced the slightest indisposition, except when in states of temptation. Health is the ground which great persons cultivate, whereby they exchange the light flying hours into golden usage. To them it is industry represented in its power,—the human riches of time. The minute-glass runs sand of centuries, when great ideas are in healthful moments. So it was with Swedenborg. The powers of his mind were matched with extraordinary strength of body. Health, in its whole sense, is happiness. His life, in all respects, was one of the happiest that ever fell to the lot of man. He says, 'I have had joys and happiness such as no other man, I suppose, has felt in the universal world; and these both were more and more exquisite than any mortal can imagine or believe.'"

His biographer says, "It appears that he abstained from animal food from dietetic considerations. At the same time, there dwelt in his mind a vegetarian tendency, pointing towards the future, or at least, what is the same thing, crying out from the past. He writes on the subject, in his 'Arcana,' as follows: 'Considered apart, eating the flesh of animals is somewhat profane. The most ancient people never, on any account, eat the flesh of either beast or fowl; but lived entirely upon grain, especially on wheaten bread, on fruits, vegetables, and herbs, and various kinds of milk, butter, etc. It was unlawful for them to kill animals, or to eat their flesh. They looked upon it as bestial, and were content with the uses and services that animals afforded them. But, in process of time, when men became as cruel as wild beasts, yea, much more cruel, they began to slay animals, and ate their flesh; and, in consideration of this nature in man, the killing and eating of animals were permitted, and continue to be so.'"

God.

His first spiritual command of "Eat not so much," was placed over the portals of his study. His childish supposition, that God had appeared to him in person, was

owing to the gross physical condition of his body, the consequent dullness of his faculties, and his low spiritual state, at that early period of his experience,—a fallacy common to the seers and prophets of all ages, from Adam to Moses; from Moses to the modern spiritual mediums; and from those mediums to the instruments in the early Shaker spiritual manifestations. Subsequently, Swedenborg, like his brother, John the Revelator, became disabused, and declared that "God cannot be seen in person by mortals on earth, or in the heavens." He says, "there were angels who were sent to men, and who also spoke by the Prophets; but what they spoke was not from the angels, but by them; for their state then was such, that they knew no otherwise than that they were Jehovah. But, when they had done speaking, they presently returned to their former state, and spoke as from themselves." This is a true principle; and no human being, Jesus not excepted, has ever seen Deity.

Swedenborg further says, "The Patriarchal Prophets, Psalmists, and Evangelists, are not holy men; they are not even venerable, for the most part; but the voice of sacred history itself generally assails them: their names are unknown in heaven. There are no saints with earthly names; but only sinners, scarlet more or less. God's is all the glory. Abraham, Moses, David, John, are plain mortals, like ourselves, entitled to no great consideration, when their office is laid aside, and their divine insignia put off. The men after 'God's own heart' are only so for a time and a mission. Every one is after God's own heart for the functions that he does best; holiness is not involved. The 'chosen people of God,' were the worst of people: for redemption begins at the bottom."

FRAGMENTARY IDEAS.

Stability of the solar system.—"Though the solar system is liable to certain mutations, in the form and eccentricity of its orbits, of very long periods; yet its orbits return again exactly to what they originally were, oscillating between very narrow limits."

"At once, by a single effort of his genius, worlds innumerable, in congregated spheres, were beheld in harmonious operation, without end or limit. The boundaries of the Universe, so to speak, became to man at once illimitable; and the scattering goodness of the Divine hand, strewing mercies and blessings amongst unnumbered worlds hitherto unseen and unknown, and un conjectured, was a scene worthy of the Almighty."

"The most glorious and magnificent region in the material Universe,—the

heaven of heavens,—formed, as Swedenborg expresses it, of innumerable heavens in congregated spheres beyond or outside our own, was displayed, first to the intellectual, and subsequently to the ocular vision, when one universal blaze of glory burst forth on an astonished world, who beheld the Almighty traversing the innumerable spheres with the same flowing richness, beauty, and care, as is so conspicuous on this atom of a world upon which we dwell."

Thus, witnesses for the day, were Swedenborg and his followers, the Spiritualists. For long ages, the human race had been religiously impressed, but their rational faculties had been "held in durance vile."

Man hungered after knowledge which "State and Church" had withheld, by taking away the key of science, and substituting therefor, the senseless dogmas of superstition.

Light broke upon the religious world through Swedenborg.

Right began to be established in the religious world through Mother Ann.

In due time, these are now being conjoined together, and they are building up, or as Swedenborg expressed it, are "forming the new Heaven"—the New Church—that will not last after an adulterous union with the State—the New Earth—nor seek to put together what God hath put asunder.

SEPTIMUS.

BIOGRAPHICAL.

Teachings of Ann Lee.

(Continued.)

10. "Labor to feel the life of God in your souls; labor to make God's will your will; let it be your inheritance, your treasure, your daily occupation. Labor for the good of your souls, as though there were none on earth so needy of salvation as yourselves."

11. "In dealing with humanity, endeavor to understand their temperaments, and deal with them according to their creation. Some will need the plainness and severity of the testimony to bring them to a true sense of their condition; others will be saved by mercy and charity; they cannot be saved in any other way. Who wins souls to Christ, must needs be wise; but some never will find salvation except by feeling the judgments of God!"

12. To one who remarked that "he was full of evil;" Mother Ann replied: "Not so; you are not full of evil, for there is room in you to receive good; the conviction you feel for your sins, is good."

13. Some one sent Mother Ann a pair of velvet shoes; she returned them with the remark: "I choose to have my feet shod with the preparation of the gospel of Christ."

14. "Eat and drink with temperance. Let none abstain from food which they need; but let them not fail to serve God by the strength

of their food. The wicked eat and drink and consume it upon their wicked desires. Ye must not do so; eat hearty and with thankfulness; then go and do the will of God."

15. Some persons complaining that their food did not satisfy their appetites, Mother Ann replied: "Your bodies are not hungry; but your souls are starving for the bread and waters of life. Confess and forsake your sins; hunger after righteousness, and you shall be filled to satisfaction."

16. "Men and women can engage in the gratifications of their lustful appetites in this world; but if they do not learn to crucify the flesh, it will follow them into the world of spirits. Death does not destroy the passions, nor make them less powerful; souls in hell feel the strength of their lusts a thousand fold stronger than in this world; and finding no way to gratify them, their lust is their torment, and torments them according to the proportion of its rage.

"And further: they have to feel the wrath of God against that filthy nature; and this torments them, even worse than their lusts. The more people yield to gratify their sexual appetites, the stronger their passions grow, and the more their lusts will rise in hell against them; torment will take the place of their present pleasures.

"I see now, in vision, souls suffering hell enough to take natural life, for sins committed through generative lusts. They are bound in the prisons of suffering; and their torment could be no greater, if they were in a cauldron of molten lead."

17. "Souls who have had an offer of the gospel of Christ—to depart from sin and live a virgin life—but who reject the offer, will go into the world of spirits and wander in deep distress looking after God. I have seen some wandering, in despair of finding deliverance from the torments of their sins; weeping and wailing until, to appearance they had worn gutters in their cheeks! Flee, therefore, from the wrath to come, by sacrificing the causes of hell."

18. "You must forsake the marriage of the flesh, or you cannot be married to the Lamb, nor have any share in the resurrection of Christ."

19. "Some gifts of God are given to souls in perverted nature's darkness; not because they have repented, but to lead them into a repentance." Some asked: "What is repentance?" "To leave off the commission of sin, is the only repentance God accepts," said Mother Ann; "and this no one can do, only by an honest and faithful confession of every sin that he has committed, to those who are already saved from the sins he would repent of."

20. To some who kneeled before Mother Ann, asking her blessing, she said: "Kneel not to me; kneel to God; I am only your fellow-servant. If I reprove you, remember, I also love you, and desire to bring your soul nearer to my soul, and nearer to the Spirit of God."

"The Shakers never accept any, nor reject any; they admit many, leaving it for the Holy Spirit to prove whether they belong to their Society or not!"

R. W. EMERSON.

To my Youth—No. 2.

Without watchfulness and self-examination, you cannot progress a single inch—without self-examination you will stumble as you go every day; not only so, but you will be a stumbling block in the way of other souls. A lack of the gift of self-examination is the reason why young people need to be examined by others.

They do things from an inward pressure of evil. Against this pressure a cross has to be borne. And that is the reason why Jesus taught his disciples to bear a daily cross; and it is just the same with you to-day as it was with the young disciples in Christ's day. And when he warned his disciples to watch and pray, he, in the course of his labors, added another word—pray and faint not—do not give up to the enemy.

One of the reasons why youth do not examine themselves, is, because they do not want to change. They want to remain the same kind of persons they *have* been—to follow their own natural way, and not God's way. Now that will never do—Jesus and his followers changed—turned from their own ways—came not to do their wills. The youth who stands stiff in his own will is not in a fruitful condition. Another reason why youth do not like to examine themselves, is, they do not like to read the record of their own doings as written on their memory—do not like to look at themselves, because they have been yielding here and there, from the path of right, and so have been co-workers with Satan, and so much under his power, as to be afraid to say to him, "get thee behind me, Satan;" have not simplicity enough to tell themselves and their parents the truth, and so shame the Devil.

In examining natural objects, men are not content with their ordinary vision; they use helps—examine things microscopically, and are much pleased to have the microscope open up something they could not see with their naked eye. Now, how is it possible for any person to know himself, if he will not examine himself with his own eyes. Those who do, will have the help of other eyes, that see clearer and further than their own; in this way "God helps those who help themselves." But those who have eyes and see not, shall wander—stumble and fall in the dark—the darkness of their own will.

It may be asked, how can the gift of self-examination be gained and maintained? The answer is, by continually exercising it on all you do, by night and by day. Persevere therein, till it becomes pleasant—becomes a delightful duty. Then you will know for yourself, experimentally, and truly, that "Christ's yoke is easy, and his burden light." I omit saying anything further on this interesting parable; exercise your own mind upon it, and gather information from others on the subject. And when you get through with this parable—this beautiful casket, there are others equally beautiful.

There is the casket of the Fig Tree; of a grain of Mustard Seed; of a little leaven; of the Prodigal; of the unjust Steward; of the Beggar and the Rich Man; of the Man who thought

too highly of himself; of the unjust Judge; of the Man who went into a far country; of the Man who planted a vineyard; of the Woman and the lost money; of the lost Sheep; of the Tares; of the Shepherd and the sheepfold; of the net and the Fishes, and the Casket of the Pearl of great Price. Every one of these caskets contains gems illustrative of the kingdom of heaven; where lust has *no* place—even the uncleanness of marriage is not permitted.

Blessed are those who have a part in that kingdom, never to go out.

I will now say a few words on the two-fold life in man. Jesus said, "flesh and blood cannot inherit the kingdom of heaven."

Now, all the animal creation are flesh and blood; and are brought forth through the action of the propensities; and we, in common with the lower animals, have the same kind of life, and the same propensities; therefore, that life can have no part in heaven.

Intellect, in connection with our animal life, does not make it any better, nor change its nature. In addition to *that* life, we have another life—a life, that the word of God can quicken; but no mere *animal* can be so quickened. The Apostle said, "Ye hath he quickened, who were dead in trespasses and in sins"—hath he quickened into a higher life, who were wont to live in the lusts of the flesh and of the mind. And again, "if ye live after the flesh ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live." "And as many as are led by the spirit of God, they are the sons of God," and no longer the sons of Adam. The testimony of the gospel which you hear from time to time, is the testimony of life to the inner man; and no soul can ever be quickened, except in obedience and subjection to it. You may gather from these few words an understanding *which* life is acceptable to God, and from you to your Brethren and Sisters, and which life is not. Remembering at all times, that ye cannot serve two masters.

Which will ye serve? Carnal, fleshly nature, or will you strive and pray that you may be quickened into a newness of life; and living the life of the Angels—maintain your virgin characters—that never need to change to be eternal in character? D. FRAZER.

One little cherub from New Hampshire—seven years old—writes us some truths, which we are glad to place before our little readers. Many long sermons have been preached, without containing so much simple Shakerism. The kernel when reached, is: "Confess and forsake sin; live purely, and you are a Shaker without knowing it—regardless of your theology." ED.

How to make a Shaker.

To make a Shaker is to confess your sins honestly, live purely like the little spirits in heaven; you must not hide your sins, because you do not like to confess them; you cannot hold them forever; you will be found out before long, by the light of truth, which will urge you to confess them. You cannot have your own way unless it be right; but will have to obey what you are taught; you will not be allowed to be unclean, nor tell falsehoods among the Shakers, without honestly confessing and repenting of them. If you do not do

this, you cannot make a Shaker, because the people will not bear it very long.

This is true, for I have been taught all this, and more. If I had room I would write you some more about it.

GERTRUDE, Canterbury.

To "owe no man ought but love and good will," is a fundamental principle of Shaker faith. Any persons, therefore, trusting a Shaker, for longer or shorter periods, must do so at their own risks, and without the sympathy of Society. None, within the precincts of Shaker Society, not excepting its officers, have any right to contract a debt.

Love is not lust; these two are opposite. Oil and water cannot blend; neither the generation of the earthly with the resurrection of the heavenly. We cannot live fleshly lives, and at the same time be Children of the Resurrection.

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G. A. LOMAS, Resident Editor, Shakers, Albany Co.,
N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

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NOTICE!

1. THE SHAKER is the official Organ of the United Societies called SHAKERS.

2. Therefore, be it understood, that "to owe any man aught, but love and good will," is unbecoming a Christian, or Christian Community. No one having connection with the Societies, has any permission to run in debt; any one, therefore, trusting any member, does so at his own risk, under the discountenance of the leading authorities; and no part of Society will be holden for debts so contracted. *

"Running the World Out."

SHAKERS—SALT.

The two most stereotyped objections to the rationality and perpetuity of the Shaker Order are, *First*: That if celibacy be a normal principle, all people are under obligations to adopt it; that if it be right for one, for a thousand, it is right for *ten* thousand, for everybody.

Second: That if mankind should hereafter, at any time, so adopt it, the world would run out—the human race would cease to be upon this earth.

The foundations, very extensively laid in the theological education of religious people in Christendom, upon which rest these objections to a religious celibate life, are the subjoined ideas:—

First: That, in the spirit world, there are but two receptacles of the souls of all earth's inhabitants—one heaven, and one hell, the antithesis of each other. That there is *no evil* in heaven, nor in those who, as soon as they are out of the body, go there. That there is *no good* in hell, nor in any one who (after they cease to breathe the earth's atmosphere) enters it.

Second: Not the solid facts of human experience, which constitute character, will determine to which of these two extreme places the disembodied soul will go; but the belief, or disbelief, of some abstract dogma, having in itself no intrinsic good nor evil, and of no practical use nor consequence to either the individual or the race.

Third: Of the six hundred (more or less) sects in Christendom, each one supposes itself to be the one true way to

heaven; and supposes that all who die outside of its pale will go to the other location. Practically, they are *all one way*. In dogmas they differ; in works, which go to the formation of character, they are *one*; and, after death, they will all go to "one place"—Hades, the place of departed spirits—the first spirit world; and will from thence descend, or rise, according as their *works* have been, without any reference to their theology, until they find their proper heaven, or hell.

There is one thing in which these theological sects are all agreed.—"the works of the flesh,"—the practice of *generation*, and its inevitable concomitants, or fruits—marriage, selfish property, war, creating rich and poor, bond and free, on the basis of "male and female;" living to eat and drink those things which afford the most *present* satisfaction, or gratification, at the expense of future sickness and disease; then employing a class of men to cure them of their sicknesses and diseases, by the use of poisons, as the great cure-all, which induce premature death, and pass them into their heaven or hell in the spirit world.

Contemplating *Shakerism*, all these unite and say, if celibacy is right, marriage is wrong, and, the Shakers excepted, all will go into hell, and be eternally lost.

Jesus said to his disciples, "Ye are the salt of the earth," to preserve it from decomposition—putrefaction—and ye bear the same proportion to the mass of mankind, that salt does to the bulk of the earth, or that salt does to the quantity of meat to which it is applied as a preserver. "There be few that be saved" while in the physical body, and living upon the earth. But those *few* will be the Saviours of all who live and die in generation, after they have passed through the gates of death into the land of souls.

Thus, as "a little leaven leaveneth the whole lump," and maketh it all into leaven; so is it the tendency of salt to make whatever it is applied to "taste like itself"—like salt. And thus, all who become Christians actually—*Shakers*—on earth, are the first-fruits of what the whole mass of mankind may hereafter become in the spirit worlds; as those who are them-

selves saved from the lust of generation, the lust of eating and drinking, the lusts of dress and equipage, and the lusts of the mind, in this stage of being, will have to help other souls up to the same plane of existence in the eternal spheres of spirit life.

Jesus was eminently a man of principles and not of persons. He would not alternately love and hate the same man or woman, according as they changed their spirit and character, but would hate the corrupted character and spirit. And, when it is shown, from historical data, that the system of spiritual ethics promulgated by him was rather the result of the "progression of primates" (as Professor Mapes would phrase it), than a new product of his own individuality; and that Buddha, Confucius, Zoroaster, and Moses, the world's Avatars, had each, in their day and generation, built up a comparatively perfect system of moral precepts and religious maxims, illustrated by their own lives, which were the exponents of the same eternal principles of truth that Jesus taught and practiced; and as the primrose by the hedge-side can, by judicious culture for successive germinations, be progressed to a double-flowering moss-rose, not easily propagated, so the Shaker Order, being the second appearing of Christ to and in humanity, in its entirety of male and female, is where, for a hundred years, the sexes have lived together as celibates, in a spiritual relation, without faltering or deviation (Dixon's "Spiritual wives," and Noyes's Community, or "Complex Marriage," to the contrary notwithstanding), as brethren and sisters, just as they expect to live to all eternity; this being eternal life.

Of itself alone, salt would make a poor meal for a hungry man or woman; or poor soil in which to grow vegetables. But, applied agriculturally to the soil, or mixed in proportions with other substances, it is invaluable and indispensable.

"I came not," said Jesus, "to bring peace on the earth," to its generative family relations; "but to set a man against his father, a daughter against her mother;" and to make a man's foes, his generative lusts, and their products, to be

those of his own household, when called into the Christ Order and converted; just as salt is set against meat that is on the highway to decomposition.

By reason of "the corruption that is in the world through lust," the earth, in its proper family relations, is fast passing away, is being burnt up by its own internal fires; and society, to-day, is being threatened with general disintegration, which nothing but an increased and more extended application of *Shakerism*—the Christ Spirit and principles—can avert! No less potent causes can arrest the downward tendency caused by so many seeking pleasure in unrighteousness, through the highest functions of individual and society life—nutrition and reproduction.

The end has come, and "the earth, and the works that are therein, will be burnt up," either by the spiritual fires that Jesus kindled eighteen hundred years ago, or by the fires of its own unsubdued passions. So that it is only a question of high-life foeticide, low-life infanticide, or Christian celibacy.

A female Saviour—Ann Lee—arises, who makes *use*, not pleasure—*right*; not expediency—*principle*; sensuous enjoyment, not the object of human existence; seeking, with all the powers of her being, the wealth of others (the Community), not her own; such only are Avatars—Saviours. They are salt, with which to save themselves, and to preserve and protect all upon whom they act, by influence, primarily or approximately. Their followers are the "Ye" who "are the salt of the earth."

"But, if the salt have lost its savor, wherewith shall it be salted?" Sure enough! If any one turn to the "weak, beggarly elements," and so become earth, and not salt, such is good for nothing, but to be returned to the earth as manure, to stimulate the growth of earthly plants.

Seeding Shakers perform this use. They are preachers to the world, like its own priests, knowing more than they practice, and are to be regathered into the fold at some future day.

There is an obtuseness in the public mind upon the subjects of this article which cannot be accounted for, except on the principle that "the flesh lusteth against the Spiritual Order, even as the Spirit of Christ warreth against the sins of the world, and seeketh to burn them up, and thus save souls therefrom; even as physical fire consumeth matter that is more gross than itself.

St. Augustine said, "Marriage peoples the earth; Celibacy replenisheth the heavens." Were all females to be married, and each one to bear six children, the earth would soon be overpopulated;

and were all females to become celibates, the earth would soon be depopulated. If marriage were appropriated to its proper use only—the begetting and rearing of offspring—celibacy would still be necessary to check population, and to raise up seed of the Resurrection heavens—a class of Jesuses and Anns, to minister the eternal Order of the Resurrection, or Christ heavens to souls after they pass over the river, into the land where there are no pomegranates nor figs, and where they will say, "There is no bread here; nor is there any water; and our souls loath this light bread. O, that there were a physical resurrection of our material bodies; and that we were back again on the earth, where we could have our long-accustomed, stimulating indulgences, and not forever suffer this hungering and thirsting after earthly things in this Hades, the valley of the shadow of death to all our earthly enjoyments."

Let the new heaven arise, that it may create and regulate a new earth—a new life!

F. W. E.

Salvation.

We all want Salvation; but differ in opinion what shall be saved in us, and who shall do the work. The most generally accepted idea of Salvation, is something to be effected hereafter, by the imputed righteousness of one who was murdered by the Jews for the purpose; for which the Jews are hated and Jesus very much worshiped. This idea does not require us to cease the practice of sin, but to believe that Jesus "paid it all." We are arrested by conviction of wrong-doing; under this education, we plead for *salvation*, not from the *act* of stealing horses, but from the penalty deservedly our due; and just so, the next time we steal a horse. Popular Christianity teaches, that of ourselves we can do nothing; that we must rely on the death of a certain body, not on his life and example. We claim, that Jesus never taught such doctrines, has no fellowship with those who believe them, unless he feels the fellowship of pity. We have a noble example of our duty as students, accepting Christ: "Lord, what shall I do to inherit eternal life?" "Keep the Commandments." "These *I have kept*." "Then if thou wouldst be perfect, DO AS I HAVE DONE." "But Lord, these are not what I want to *do*; nor the practices I want to be saved from; excuse me!" Thus we have in the life of Jesus, an example; and in his teachings *what we must do, and not do*, to be saved. What would be the effect, if the *moral code* were enforced upon all professing salvation through the merits of Jesus? Verily, we believe they would be better exponents of *Christian principles* than now; and enjoy more *salvation* from the crying evils of the day, than millions of centuries will save them from, while believing that Jesus has taken medicine that will save them from sin, or the punishment of sin. Jesus teaches that the

boon of salvation is obtained by patterning his self-denial, and by "Go, and sin no more!" "Those who do the will of my Father, the same shall be saved." "Not every one that saith, 'Lord, Lord;' but those *who do something*,—my Father's will."

Give me a religion that has the power of salvation in it; that is not made up of forms, creeds nor ceremonies, but has in it vitality that yields present salvation.

Give me a religion that yields life—eternal life; not a hypocritical cloak under which I can hide, on the first day of the week, the evil transactions of the previous six! Give me a religion that is the power of God unto salvation *now*; that purifies, elevates, ennobles; that takes cognizance of outward acts; of inward thoughts; not only at stated periods, but pervades the whole being, from Sabbath to Sabbath; all the weeks of the year; all the years of a life! And thus is summed up the call of the Spirit on every one who "names the name of Christ" or would live a Shaker life.

H. C., Enfield, N. H.

Christian Faith.

Faith, as usually defined, is the assent of the mind to a statement made, having reference either to the past or to the future. Christian faith almost invariably refers to the future, and denotes the certain conviction which one has of events that will transpire, or of the results of a given course of conduct. In the language of the Apostle, "it is the foundation of things hoped for, the assurance of things not seen." It is a principle of the same character as that which exists in the mind of the Divine Being. "By faith, we understand, the ages have been arranged by the word of God, so that the things which are beheld have not come into existence from things apparent." That the entire future is clear to the mind of Deity, so that he is certain what will be the moving panorama that, in the course of ages, will pass before the eyes of created beings. Though the events which occur in a regular order of sequence have not yet actually transpired, yet they exist as realities in the Divine Mind. "God calls things that are not, as though they were." The Christian, united to the Divine Being by his Spirit dwelling in him, possesses an unshaken confidence in the future; whatever may be the agitations of earth, either in its physical convulsions or moral revolutions, he has a firm persuasion that all things will eventuate in the greatest good to himself and others, and will evince the infinite wisdom of the Supreme Ruler.

"His hand the good man fastens on the skies,
And bids earth roll, nor heeds the idle whirl."

Christian faith, as the term implies, must be the faith of Christ; not merely a belief *in* him, nor *on* him, but the faith *of* Christ, the very faith which he possessed. It is that which influenced him to a life of self-denial, by bearing a daily cross against every inclination that would lead the soul downward to find its gratification in the sensual life, and not up to the celestial; against every prompting of ambition that would have urged him to strive for the renown of the warrior, of the earthly mon-

arch, or of the ecclesiastical dignitary; against whatever would have influenced him to exalt himself above the lowest of those whom it was his mission to elevate to a life of purity and righteousness. By his faith he was united to the Father, so that the future, which was all transparent to the Divine Mind, was laid open to himself in proportion to his capacity to comprehend it, and he was able to show to his disciples things yet to be. These early disciples, who ultimately became firmly established in the faith of Christ, the Apostle Paul exhorted Christians to take as examples of faith and patience: "Whose faith follow, considering the aim of their life,—JESUS CHRIST THE SAME, YESTERDAY, TO-DAY, AND FOREVER." He is the same in his intimate union with Infinite Love; in faith and hope; in meekness and humility; in unbounded kindness and charity; and in his aspirations for whatever is in its nature of the utmost purity and divinest beauty, both for himself and all God's children.

Christian faith, therefore, is not simply an assent of the understanding to some truth presented to it, but an active principle operating throughout the entire existence of man, whether in this or the spirit world, and continually bringing him nearer to the All Good. It embraces not only an assurance of ultimate blessedness, but also the *life* of faith, which is its very essence—faith in active exercise, manifested in every-day conduct. It is the foundation of an edifice, laid indeed in the present, but whose superstructure is to be the work of the future. This foundation is laid in God; it therefore partakes of the stability of the Eternal, and is a certain prophecy of the beauty and glory that will ultimately greet the eye of the beholder. This faith is not the self-confidence of the worldly-minded. It is not the assurance of a Napoleon that the star of his destiny, which had risen so brilliantly, should continue to shine more and more brightly till he had reached the zenith of worldly power and glory. The throne which he had established by so great efforts, and that he fondly hoped would remain as a permanent seat for many generations of his posterity, was suddenly broken. It lacked the element of durability possessed by that which the Psalmist beheld in prospect when, viewing Christ's final triumph and glory, he exclaimed,—"*God is thy throne for the age of ages!*"

One may learn a valuable lesson respecting the instability of earthly hopes and confidences in reading the biography of Sir Walter Scott. He was a man of wonderful, intellectual abilities, who stood on the very summit of literary eminence in his day; was remarkable for his social and amiable qualities, and of decidedly aristocratic tastes and aspirations. As a consequence of these tastes, he was anxious to be the founder of a family with a name and fame above the many. The great wealth which he acquired by his literary efforts was employed in gratifying this desire, and Abbotsford, the grand estate, with its beautiful and aristocratic mansion, was established. But a crisis came in his financial affairs, which stripped him of his wealth, and the remaining days of the distinguished man of letters were spent in toilsome efforts to retrieve the disaster. Abbotsford

passed into other, though kindred, hands, and no one is left to transmit to posterity the name which he so highly cherished. He was not of that class mentioned by the Apostle, who look for a city that has foundations whose builder and maker is God.

The Christian's faith is always accompanied by a power which enables him to obey the law of divine love, and ultimately frees him from the tendency to transgression. In the language of the Apostle, "it works by love, purifies the heart, and overcomes the world." This indeed is what gives to it the certainty which distinguishes it from the mere assent of the understanding to a proposition. It is the Spirit of Truth, which Jesus assured his disciples should abide with them forever. It does not give to the soul its "longing after immortality," but assures it of its reality. It was this faith, with its accompanying power, that dwelt with so much fullness in Mother Ann. It was the sword of keenest edge that severed at a blow the knot that has troubled so many mere logicians. She needed no long-drawn argument to prove to her the existence of God and the immortality of the soul. She was athirst for the waters, and hungry for the bread of eternal life, and she sought to satisfy her spiritual wants just as she would those of the body. The words of Jesus, "Labor for the food which endures to everlasting life," were to her a divine oracle. She did labor. Her spiritual instincts led her at once to the true source from which all her wants could be supplied. Whatever could be effected by confession and repentance of sin, she did with a purpose. Whatever power was to be obtained by prayer, that she sought by earnest and continual supplication. The Divine Spirit wrought powerfully in her when she consented to yield to its saving influences. It taught her the renunciation of every desire that leads the soul to find its heaven among those who are dead to the experimental knowledge of the higher, spiritual and heavenly life. It inspired her with that earnestness and zeal which made effectual all her efforts to rise from the darkness of sin, and to attain that state where the sunlight of Divine Love should shine continually upon her. To accomplish this, she was willing and glad to forego every possible sensual gratification, being assured that what she sought to gain would be an infinite reward for every trial she should be called to endure. And she did gain it. By following Christ in the regeneration, denying herself in accordance with his requirements, she was made partaker of the same life which he possessed—eternal life. God, as manifested by unbounded love, gentleness, kindness, and enduring patience, dwelt in her. His peace was her peace, and his joy, her joy. So that it was with the utmost propriety that she replied to a sister who was expressing the ardent love she felt for her, "You do not love *me*, but *you love God in me*." Situations which to many minds would have been utter darkness, were to her all aglow with divine illumination. She beheld the future through a glorious medium, like that which enlightened Jesus on the Mount. What she gained, dwelt in her as a permanent treasure. As a fountain springing up to everlasting life, it overflowed continually

for the benefit of others, and many, thirsting as she had thirsted, were eager to partake of its refreshing waters.

There ever is, in the faith which is wrought into the soul by the influences of the Divine Spirit, a certainty that is as satisfactory to its possessor as the demonstrations of the exact sciences. There is need of no complicated, metaphysical process to arrive at this assurance. It comes as the rain from heaven; as the sunlight to the plant, that asks not, "how is it possible?" but drinks in the light and the dew, and then grows on, and buds and blooms, and sends forth its fragrance, and displays its beauties to every beholder. "Those that are planted in the house of the Lord *shall flourish* in the courts of our God;" and this planting is the result of that faith which, the Apostle says, "I will show you by my works"—in every day life. W. H. B.

Life in God—No. 1.

The foundation of all religion rests on the sublime truth, that man is the image of God; intellectually, the miniature of the Supreme Intelligence, and can only be happy in the Divine.

To grow in the Divine Nature is his privilege; to become more and more *perfect*, by degrees, through time, to the endless ages of eternity!

In this approximation to the Divine Attributes, consists his happiness; his heaven; his all: like a well-tuned musical instrument, he has to be attuned into the harmony of the great Prototype; and when the intonations are complete, man will be in possession of all the happiness designed, and of which he is capable.

If man were not the image of the great Prototype, how could he be the recipient of any revelation, inspiration or teaching? How could he understand, and come to the knowledge of the Divine Will? How could he be responsible to the great Tribune, without the consciousness of the Divine impress in his soul?

On this great truth, of *man being the image of God*, rests the revelation of our Heavenly Father through the prophets, and lastly, through the great Prophet, Immanuel, the Holy Saviour, which, being interpreted, is, "*God with us*."

When the Lord Jesus opened his mission, by preaching salvation from the evils in the world, his disciples became conscious of the Divine truth, having in their own souls a response.

On this fact, of man being the miniature and offspring of God, the Saviour predicated the Judgment: *the final justification*, or condemnation, of those who heard his Gospel; for said he, "This is the condemnation, that light has come into the world, and men choose darkness rather, because their deeds are evil." They saw and comprehended the Divine truths necessary to their salvation; but on account of the cross, were not willing to accept and obey them.

Being endowed with the capacity of understanding the Divine will and mission, man is therefore made *responsible* for his own *happiness or misery*; the final result resting on his

own choice; for he is left free to exercise his powers of volition, to choose the good and refuse the evil. On this fact, the Holy Saviour predicated his mission. He made no attempts to change the structure nor attributes of the human mind; but in all cases and conditions, to adapt his doctrines and teaching to the understanding of his hearers.

And his call was, invariably, "Whosoever *will*, let him come, and partake of the waters of life freely." A privilege, no compulsion; free liberty to make the choice of the way of salvation, and the kingdom of heaven; or the dark labyrinths of condemnation, and the precincts of the damned!

The strongest advocates for sulphur and the other concomitant combustibles, cannot possibly get half enough into their crucible to make a hell comparable to a guilty conscience, and self-abnegation from the enjoyments of the righteous in the kingdom of heaven; to whom the Lord of salvation will say, "Ye goats to the left, and ye sheep to the right;" a condition of volition and election!

Here we may pause and ask: "Is it possible for any human being to bear the separation from his or her Heavenly Parents, and their good and faithful children?" Thoughts of everlasting separation, darkness and despair, are hardly endurable by a finite and dependent being. If man could change the intelligent god within him, and obliterate it from his soul, then he would be a fit companion, and there would be a place for him among the *swine*; but as long as he has the knowledge of *Life in God*, he must be with his Parents, or be forever miserable!!

And now, once for all time, let us cease to teach Divine mysteries; the inscrutable ways of Divine Providence and his specialities in the salvation of his children; the fighting of the winds in the shape of imaginary demons; the groping in fogs of uncertainty of our creation and destination, and come out into the broad day of everlasting light, where creation can be seen and known: let us take the right way, calling on the bewildered and lost in darkness, to "Come into the light, for we have found the way, and are on the road home!" Response from the lost children: "But we are doomed to everlasting fire and perdition!" Voice: "Who told you so?" Response: "The holy catholic fathers, John Calvin and Martin Luther." Voice: "A false report, the Holy Saviour is here, and he says, you may come and welcome!!" Response: "All right, we will soon be there!!"

God the Eternal is positive; positive in his own nature and being; positive in his plans of creation. The universe of mind and matter, now in successful operation, attest his eternal efficiency! His agents, whom he employs, must be like himself, ever active in carrying into execution the Divine missions, for the well-being of his creatures.

It is the doing of positive good, for ourselves and others, which constitutes the good man or woman. Negatives in agency do nothing; they are nothing in human beings; and the man or woman, who expects a reward for being a passive recipient of heaven's good store, and the selfish withholding them from

others, will hear the unwelcome sound, "depart from me, for I never knew you."

The mission of the Holy Saviour was a life of continuous labor: "My Father worketh, hitherto, and I work."

Jesus said, "it is more blessed to give than to receive;" in accordance, he went about doing good; giving aid and comfort to his poor fellow-beings; in blessing others, he was the constant recipient of blessings from his Father; and the voice at his baptism, "this is my beloved Son, in whom I am well pleased," attested the Divine approbation and blessing!

The very consciousness of having imparted to others the means of eternal life and comfort, is a blessing that enlarges the divinity within us.

Recapitulation: Man, intellectually, the miniature of God; being thus constituted, it is impossible for him to be happy only in the Divine nature; a constant growth in time, and through the ages of eternity to constitute his heaven. God, in his revelations, has addressed man, through his rational faculties, making him accountable for their use; and predicating his happiness or misery, on the powers of volition. The false teaching of anti-christ can never change these Divine truths.

VERITAS.

The Household of Faith.

As the Trinitarian God of the past, and the masculine church of the present, have neither been fruitful of the power of salvation, nor grace to redeem humanity from degradation, so will all religions, all systems, and all creeds prove themselves inadequate to the wants of the world, which fail to recognize and be governed by the living principle of duality.

As natural things are but types of spiritual, and the more real is comprehended within the crust of the outer, so must the significant fact, underlying this so long negative truth, be admitted, if we would see the advancement and spread of Christ's kingdom.

Can the paternal influence alone beget and bring forth children in the natural order? Neither can it in the spiritual.

What is home without a Mother, either in the natural or the spiritual household? And, when the true heirs are produced, and "the sons and daughters of God without rebuke," they will come of a parentage balanced as that which said in the beginning, "Let us make man in our image, after our likeness;—male and female created he them."

A simple, reasonable, theological basis on which to rest the principles which are to redeem us from the thralldom of the earth-plane, and inspire us with the necessary fortitude and self-renunciation, to subordinate the natural to the spiritual, and thus be truly "born again," are essentials to the development and progress of the soul.

E. H. W., Har.

Was the God of the Jews, the Creator of heaven and earth? The Shakers say not.

The God that directed the Jews was a tutelar divinity; not the Father of the Christ. One believed in, and directed war; the other taught of an enduring peace. One permitted "an eye for an eye;" the other taught, "love your enemies."

Very many complications of opinions may be unraveled by learning the distinction made by the assertion: "The God of the Christian is not the God of the Jews."

POETICAL.

"The Servant of the Lord must be Gentle."

2d Tim. 2:24.

Gentle words and gentle actions,
Tokens of a tender heart:
When to all they render kindness
What rich blessings they impart!

Thus, when clouds of sorrow lower,
And the soul is bow'd with care,
Gentle words with magic power,
Strengthen us to trials bear.

Let us cultivate those virtues
Which adorn and beautify;
Clothe the soul with heavenly graces
And to angels bring it nigh.

Peace and love, and tender kindness,
Breath'd around us as we go,
Scatter all the selfish blindness
Which prevents pure love to flow.

L. W., Whitewater.

Inspiration of the Sunlight.

O beautiful sunshine! how brightly thou'rt beaming,
So warming and cheering I love thy pure light;
Messenger welcome, o'er earth thou art gleaming,
Dispelling the darkness and gloom of the night.

2.

Thy glory awakens a feeling of gladness,—
A happy emotion springs up in my heart!
Beholding thy beauty, devoid of all sadness,
To me thou doth unbounded pleasure impart.

3.

Bright orb of our system, in glory excelling,
Dispenser of light, and of warmth to the earth;
Roll on in thy pathway, forever thou'rt telling
'Twas God, who created and gave thee thy birth.

4.

His Infinite Power, Creation discloses;
His works so majestic in grandeur are spread;
Within nature's bosom, in silence reposes
The wonders of ages, so awful and dread!

5.

Rich treasures, yet buried in ocean and cavern,
In wilderness places, and deep, fruitful soil;
In valleys, on mountains, in deserts all barren,
Only awaiting discovery and toil.

6.

The bright sun of Science in splendor is rising—
Now piercing the clouds, long obscuring its ray;
Gray mists are dispersing, and oh, how surprising
The light that is ushering in a new day!

7.

Strong demons of gross superstition and error,
Which long having held many souls in their grasp,
Deprived of authority, shrinking with terror,
Recoil from the light, like a poisonous asp.

8.

In death-robes its victims hath *Ignorance* shrouded,
In cloisters and prison-walls long were they bound;
While priestly dictation their vision beclouded,
No passage for light to their dungeons was found.

9.

But, thank God! the fetters are now being broken,
And thousands rejoice in their happy release;
All hail the glad tidings! and welcome each token
Preparing the nations for truth's great increase.

10.

When Freedom shall triumph o'er earth's vast dominions,
And high shall be carried the standard of right,
The angel of love will unfold her soft pinions,
And guide honest souls that advance in the light.

11.

All hail, then, the morning of true Resurrection!
The sunbeams of glory descend to the earth;
O blessed enjoyment! O happy reflection!
With angels we gather a substance of worth.

MARTHA.

The Weaver.

I've laid my web for life,
And now I'm left to fill it;
With care and daily strife,
Or ease, if I so will it.

An even thread, and strong,
Will weave me sure protection;
A 'linsey woolsey' one
Will break, and cause vexation.

And when the work is done,
'Twill make my seamless garment;
Or, clothe my soul upon,
In sad and sackcloth raiment. M. W.

Testimony of John Whiteloy.

"I have a very decided opinion of the Shakers," said a Boston editor: "*that they are no better than other people, and no worse!*" Considering the above remark as indicative of "whatever is, is right," in one man's opinion, at least, I was led to make clear the difference between the Shakers and the world, as follows:

Nothing but the spirit of Christ can elevate us above earthly conditions, wherein we are "pretty much all alike." Evidences of possession of Christ's spirit are given, only, in *pure*, unselfish lives. Riches, honors, place, power and literary attainments, may all be acquired without regard to *purity or right*; but the righteousness that creates newness of life, has its springs in complete denial of what "other people" delight to engage in. Seeking Christ, the Spirit led me to a Shaker Community; I here found Christ manifested in the lives of individuals, as I had never found elsewhere, though a professional "Disciple of Christ" when I came. All that wore the garb, were not Shakers, but probationers—"being tried by the holy Spirit for acceptance or rejection," as Emerson would state it. I have given the Shakers nearly a quarter of a century's trial; and during that time have been tried and crucified on the same cross that Jesus died to the world; and to-day find myself among the *antipodes* of "other people," and *one of them*. I see "other people" glorying in all that tends to build up pride, lust, war, private property and marriage, which are the very enemies of the Christ Spirit. The discipline of the Shakers has been good for me; for by it I am redeeming myself from following those fashions that lead "other people" in selfish, fleshly unions; seeking to save that life that can only live at the expense of life eternal. I live for others; "not for myself alone," nor for my natural kin alone; but am giving expression to that love for others, that requires the laying down of my carnal, generative life, and thus I enjoy Christ; and this is the only way to enjoy the real Christ.

"The Shakers are no better than other people," unless they actually bear more cross against sinful practices than do "other people;" or if the crosses they bear do not enlarge their sphere of doing good, and bring them *en rapport* with that life, which we in common with "other people" believe the Angels now live. I bless good wherever and in whomsoever I see it. I love a temperate man; if he is not perfect, he is on the road, and therefore my relation. But a truly honest Shaker forms the most complete idea of what a follower of Christ should be; and to be one, is the daily effort of J. W.

Divine Influences.

When in a proper condition, physically and spiritually, we inhale and exhale the spiritual atmosphere as really as we do the natural air. We receive from, and impart to each other, spiritual influences, as readily as the Sun's rays are absorbed by objects upon which it shines, or the thirsty earth imbibes the rain that falls from the clouds, and reciprocatingly returns the same in a purer form. It is said, the rays of the sun move the massive monument on Bunker Hill! How much more should the heavenly Luminary—God—sway the masses of human intellect and feeling, to act in consonance with it, for the promotion of the life that is divine—to live, move and exist only in Him—in his service, who is "the way, the truth, and the life!" "When we are resurrected from the mists of error, false educations and superstitions, into the glorious sunshine of everlasting truth, we shall see the right way, and walk therein; we shall know of the truth, and obey; we shall know of the life, the divine, spiritual element, and live in it, as do the Angels, now in heaven. As the soul grows in the divine life, the loves of this gross, animal existence will disappear; the habits will no longer be related to earthly things, but will be fashioned after the Angelic. It is in our power to make a large measure of heaven on the earth, by engaging only in those soul enjoyments that occupy the inhabitants of the Christ sphere. With the All-wise, the All-pure there is no trouble, and in the ratio we are wise and pure, there certainly will be none with us—our life will be divine.

H. B., Shakers, N. Y.

Tobacco.

It is nearly thirty years, since an inspirational testimony from the heavens was delivered to the Societies of Shakers, against the use of tobacco, swine's flesh, and alcohol; the latter being permitted to be used discretionately, by direction of physicians only. Our people were generally tobacco users; pork and cider were common at every meal; yet they were abandoned and by many, never indulged in afterward, though some had been habitual users of pork, alcohol and tobacco for upwards of thirty years. There never was a time in our history, when the same testimony against tobacco was more needed, though *but few of the old Believers use it*; and they sorrowfully. It is a lamentable fact, that two-thirds of all persons asking admittance to our Society, are habitual users of tobacco in one or more forms! And what are we to do? We cannot yet feel, that because of its use, they should be denied the privilege of confessing and repenting of still greater sins—"the lusts of the flesh, of the eyes, and the pride of life"—acknowledging, that the use of tobacco is a *barrier*, to speak mildly, to the overcoming of the sins of the world. Prominent minds among us do not fear that our testimony is at all too strong—nor that we shall need to back down from any position we have taken; even while we admit its use with adults having formed the habit, *under protest*, and denying the right of minors to engage in it at all. The argument that all nations practice it, is one that we will withstand; and nothing will con-

vince us that it is respectable, nor any so respectable, as if they did not use the weed.

The finer sensibilities of our nature sicken at the thought that our clean, consecrated dwellings, should ever again be polluted with the fumes or saliva of the tobacco user.

There is a moral responsibility resting on us, to be exemplars to mankind, by a continuance in self-denial to this bewitching narcotic. Once we were as deeply in love with it as any outside of our Society are, or can be. We well remember our social smokings,—when, with our well-filled clay pipes of *home manufacture*, we would make the air blue with the fumes of the weed! Who wishes the return of those seasons? We accept with joy the light that science has shed upon the subject—that it has, as usual, taken the hand of our religion, declaring tobacco no less respectable than rum, and that it is a moral and spiritual degenerator, and a physical disorganizer.

The writer of this was a rank tobacco user, but has long since abandoned its use; and all honor to those who have done likewise.

We cannot be saviours to others in this, nor in any other respect, until we first are saved. It is to be hoped that we will not be hypocrites, by practicing what we preach against, as we commonly fault Christendom generally. We have proclaimed against the lusts of the flesh and of the mind; against rum, pork and tobacco; and if we engage therein, do not let us seek to hide them under Christian colors.

W. R.—s, Union Village, O.

Which is Nobler, the Aesthetic or the Ascetic?

Were there no sin confronting us at every step in life, with its general accompaniments of poverty, want and wretchedness; were there no ignorance, with its lack of happiness and growth, chafing continually upon the benevolent and philanthropic elements in our being, the gratification of our taste for the beautiful would not seem so contrary to the genius of Christianity. We all believe that we shall have them ultimately to enjoy, unless like the rich man in the parable we have "had our good things in this life" at the expense of the "durable riches and life evermore" which are the product of practical love to the Lord, and to our neighbor. E. H. W.

Freegift Wells, a worthy member of our Community, deceased on Saturday, the 15th of April (1871), aged 85 years 10 months and 25 days. He was the youngest of a family of 11 children—all now dead, save one, whose present age is over 93 years.

The remarkable longevity of this family is worthy of notice.

Thomas and Abigail Wells, the parents of said family of children, were each, respectively, 80 and 85 years of age at death. The names and ages of the ten children, who lived to mature years, were as follows, viz.:

Seth Y. Wells,	deceased, aged 80 y.	2 m. 11 d.
Thomas " Jr.,	" " 74	9 16
Benjamin " "	" " 81	2 19
Calvin " "	" " 81	1 8
Luther " "	" " 86	5 4
Stephen " "	" " 88	10 5
Hannah " "	" " 86	1 11
Jesse " "	now living,	" 93 and over.
Abigail " Jr.,	deceased,	" 49 2 3
Freegift " "	" " 85	10 25

The mother and 10 children have been firm believers in the testimony of Christ's Second Appearing, all but one having died in the faith of Mother Ann Lee.

D. A. B.

BIOGRAPHICAL.

Teachings of Ann Lee.

(Continued.)

21. Eliab Harlow records Mother Ann as commenting on the indifference with which Americans involved themselves in debt: "You will run in debt, not only bringing yourself into bondage, but your family; and then, you distress your creditors. Such evil management will ever be a spiritual loss to the soul, until the creditors are paid, and the soul repents of having become indebted."

22. "If I owned the whole world, I would turn it into joyfulness. I would not say to the poor: *be ye warmed and be ye clothed, without giving them the wherewith to help them.*"

23. "Be diligent in business—hands to work and hearts to God. Godliness leads to industry. The devil is a tempter; but an idle person tempts the devil. When doing your duty in the love of God, the devil can have no power over you; there is no room for temptations."

24. "I have taught you the way of God; you must keep it. I am one, called to keep it with you; I must do my work, you must do yours; I can help you; so can the heavenly spirits, but they cannot do your work. You have a day and privilege which many others have desired, but did not obtain. If you take up your crosses against the lusts of the flesh, as Jesus did, while you have the ability to gratify these, you will be the brightest souls in heaven; there are glorious crowns prepared for all such; honor and glory that none can obtain, who live in the indulgences that are darkening, and death to the soul."

25. "Taking up the cross of Christ will be compulsory in the future world, brought about by sufferings; but those who voluntarily take up the cross now, and live as Christ lived, will be more glorious than the Angels—yea, as *kings and priests unto God!*"

26. "The marriage of the flesh is a covenant with death, and an agreement with hell! the Christ life is eternal life; who would enjoy this, must forsake *that.*"

27. One day there came a poor man to Mother Ann, complaining of his brother, who was rich and able to help him, but would not. She replied: "That is the way of the world; the rich are covetous and will not help the poor; and the poor, instead of crying to God, to soften the hearts of the rich, will envy and hate them; therefore both are wicked."

28. Of one of her disciples, Mother Ann asked: "Do you believe I can forgive sins?" "I believe," said Hannah Cogswell, "that the spirit of Christ that is in you, can forgive my sins." "That is the right faith," said Mother Ann. *

1. Toiling brother or sister, do you grow faint in the pursuit of the treasures of immortal life? Give your heart in prayer to God, our Heavenly Father and Mother, and *supplicate* their guidance.

2. Life would lose much of its unpleasantness, if each one would seek, by acts of condescension, to brighten the pathway and cheer the hearts of dear companions.

A. E. II.

"Ten men fall from defect in morals, where one falls from defect in intellect."

Let us strive to make this untrue. Integrity and intelligence are natural allies.

E. M.

Prayer.

Most prominent among all the subjects engrossing the minds of professing Christians is that of *prayer*. What is it? Whence its origin? What the benefits to be derived from it? Prayer has been defined as the heart's sincere desire, uttered, or unexpressed; the motion of a hidden fire that burns within the breast. Jesus advised, for prayer, to enter into the closet, and shut the door; and one of his disciples said: "Pray without ceasing." If these injunctions were literally obeyed, the closet would be our abiding place, and prayer our constant employ; in which case, somebody would soon be hungry, with nothing in the larder to appease that hunger. But, if prayer be the heart's sincere desire, we may pray constantly and work perpetually; for it is action, at last, that gives vitality to our desires. The grocer who called out to his clerk to sand the sugar and water the vinegar, and come up to prayers, might make money, and use words, but could hardly be said to pray, within the meaning of either Jesus or his disciple. The hosts of professing Christians who enter their synagogues, or places of worship for prayer, enrobed in gorgeous apparel of silks and satins, to pour forth in studied language a form of words, grammatical and rhetorical, agreeing with the gold, diamonds and rubies that adorn their persons, occupying the first seats, have their prayers hindered by the strong contrast presented by the rear ranks of the same congregation—the soiled and threadbare vestments, the haggard and toil-worn countenances of the widow and fatherless, who are suffering for the common necessities of life! Should the spirit of God give form to the prayers uttered, and render it into actions, this unchristian inequality would end in brothers and sisters loving each other as themselves; if prayer is desire, if what we desire, we *will*; and what we *will*, we *do*.

If by the closet, the Saviour meant the heart; and by the door, the *mouth*, heart-felt silent prayer would be the result; then we should enter our hearts, and shut our mouths. If we pray, "Our Father and Mother, God, who art in Heaven, thy Kingdom come, thy will be done on earth as it is done in Heaven," how great the thought! how often it is lightly considered and conveniently passed over. Query upon query crowds upon the mind: Are there "in Heaven" manufactories of fire-arms and all the implements and horrid machinery of war, demonism incarnate? Are there arsenals, wherein to store them? Do they manufacture powder? and have they magazines for the storage of the same? Have they military academies "in heaven," where all the latest and most improved styles, plans, and tactics of popular murder are taught? Are there colleges for a privileged few to be educated and fitly prepared as *hireling priests* to bear the testimony of Jesus, enjoining his disciples to love each other, and to lives of virgin purity and spotless innocence as was his own? Do they have distilleries there, to produce "the ardent" with all its varied "compounds?" Is there smoking in heaven, among the saints, and angels, seraphs, and spirits of just men and women made perfect?

Do the shining hosts worship and chew, expectorate and sing psalms together? Do they raise the filthy swine, free-soilers, to roam at large and root up the golden pavements, or to spoil the rich verdure of those "pastures ever green," that the saints may be enriched by the sale of their dead carcasses? It is said that they neither marry nor are given in marriage in heaven, and that the rich do not there oppress the poor! This may be called an external view of heaven; but what, or where is the external, that has not its origin with the internal? The pharisee said: "Go, and be thou clothed, fed, and comforted;" but that prayer did not exist in his heart; neither did it manifest itself in any outward act. Again, we are enjoined to pray: "Forgive us our trespasses as we forgive those who trespass against us." How is this prayer practically carried out in this our Christian(?) country? Is there not far more of the eye for an eye, and tooth for a tooth system exercised, than that of turning the other cheek when one is smitten; or, of rendering good for evil in our every day practice—which?

Recurring to the invocation, "When thou prayest," etc., we may remark, that every person, having had experience as a Christian, knows that there are "times and seasons" when the soul feels especially drawn out in prayer—when terrestrial things become matters insignificant, and unworthy of a place in the heart's affections—when, lost to things of time, the troubled soul finds rest in prayer, and that solace which thoughts of God alone can give. Sweet and precious are those blissful seasons, when in the closet of the heart we can breathe forth the gushings of a sorrow-stricken spirit. And very pleasant are the seasons set apart for our assembling together in prayer, blending and commingling our spirits in our united capacities. How comforting then, to be baptized by the divine unction, and to have our united body magnetized, so to speak, by the electric current as it flows from the divine fountain, and unites us soul to soul.

Father, Mother—God—grant us more of this blessed spirit—the power and essence of *prayer*—that we may know and do thy holy will as it is done in Heaven!

E. E. F., Wv., O.

Maxims.

A knowledge of our own weakness creates in us, charity for others.

The imperfections we see and despise in others, we sometimes possess ourselves.

A Christian will never despise the poor, unfortunate, nor fallen; but will strive to reclaim them by their love of God.

We may despise sin, but not the sinner.

The most powerful lens is a humble spirit; it enables us to see ourselves.

Make thy heart an abode for angels, not a reservoir for sin.

What we gain by our own exertions we value; while gifts bestowed are frequently squandered.

E. F. II.

This whole life is but one great school, from the cradle to the grave. We are all scholars; the voices of those we love, the wisdom of past ages, and our own experience are our teachers. Afflictions give us discipline; the spirits of departed saints whisper to us, "come up higher."

M. P.

Humility—No. 1.

Every virtue has its foundation in the truth and reason of things; and Humility, with all other graces, must rest on this immutable basis.

A certain divine being asked which was the most excellent of the Christian graces, answered "Humility." Being further interrogated which was the next, again replied "Humility;" and being a third time pressed with the question, still answered "Humility." Intending thus to intimate that humility must be the constant temper and mental condition of the Christian; and that without it, all other graces are incomplete.

Humility arises from a true sense of our own condition and the real relation we stand in to God and our fellow beings; and as it admits of no assumptions of excellence we do not possess, neither does it consist in any degradation of ourselves below what is strictly true.

All degradation below what is real and sincere, is mere mock-humility. It is pride in disguise desiring to be considered a paragon of that lowly virtue of which it is destitute.

In vain shall we search the scriptures for one self-degrading expression that Jesus ever made, though he declared himself to be meek and lowly in heart; his humility arose from the perception and acknowledgment of the great truth, that of himself he could do nothing.

It has been thought by some, that humility arises from a proper sense and acknowledgment of our sins; but this cannot be true, since the most glorious and perfect natures are always the most humble.

Jesus, though the most perfect of men, was the most humble, and his humility arose from a clear perception of his entire dependence upon God, and a cheerful submission to the divine will.

If humility be predicated on a sinful state, then can this divine virtue have no place in the hearts of the just; the saints must be destitute of it; it can have no place in heaven.

If humility be an immortal virtue, and of perpetual obligation, based on the entire dependence of all created intelligences on their Creator, then may saints and the highest archangels will be humble, and eternally so.

All aping of simplicity or pretensions to a childish state, which it is impossible we should really possess, is so far either from simplicity or humility, that it is downright duplicity.

To perceive the propriety of humility in the intellect without desiring it in the heart, is like mentally perceiving the necessity of food without having an appetite for it.

By boasting of our deserts we intrench upon our humility.

The being unjustly disgraced is not exactly humiliated, but it may assist us to be humble.

Seeing it is our duty to do all the good we can, we cannot merit praise; we have but *done* our duty. Praise belongs to God.

How foolish is pride! How vain is ambition! How absurd for nothings to contend which shall be the greatest!

Praise may do for children, and all who seek it may be counted such. Men know that

it neither belongs to them nor becomes them.

Men may condemn and condemn, but he that has a pure conscience will not be disturbed, unless he be still under the influence of that vile affection which cannot be satisfied with "the honor that cometh from God only," but earnestly craves the honor of mortal worms like himself.

In proportion as any one is dead to self, and to the desire of the honors of men, in the same proportion is he regardless of the unjust censures of mortals.

He that is greatly disturbed at the reproaches of men, will, if he examine deeply into his own heart, find that he is either more or less obnoxious to censure, or too much alive to self, and eagerly coveting the applause of creatures, rather than the approbation of God, in his own conscience.

Seek no greatness but to be great in thy conceptions and love of the one only Infinite and Eternal Good.

It is a greater blessing to be censured when innocent than to be praised when undeserving.

You say you was equally faithful with your brother, yet he was praised, while you was neglected. Be thankful it was so. You desire to be humble. Praise might puff you up. How happy was your escape!

What have you to complain of? Did you act from a sense of duty and to please God? If so, your consciousness of having done your duty is a sufficient reward. If you are not satisfied with that, you may detect in yourself the sordid motive of working for human applause.

If you act from the base motive of obtaining the praise of men, disappointment is the best thing that could befall you. "How can you believe, who receive honor one of another?"

All the blessings I enjoy flow from the all-bountiful giver of every good, unmerited by me. This must be so, unless I can make it appear that my talents are self-created—self-derived, and not the gift of God the Creator.

Of what can I boast? What can I claim for my services? When I have done all that is commanded, what can I say, but that I am an unprofitable servant? I have only occupied the talents that were given me.

How fond we are of fame, and yet what is it? A mere modification of air, so articulated as to inflate us with the notion that we are, what we are not.

A good character is not merely a good name in the mouths of others, but a good nature in ourselves.

He that has the peace of God in his soul cannot be rendered unhappy, though all men call him a demon; but he that is unreconciled in heart will be wretched, though all men call him a saint. R. W. P., U. V., Ohio.

There is all that is noble in living a life of self-denial—denying to ourselves affections of wrong; and all that is lovely in the cultivation of something better—the beautiful, the good.

Hard-feelings are the elements of worldly hatred. Worldly hatred derives its origin, often, from a wrong committed by those who hate, towards the object of their hatred.

That which we love best, will form the subject of our happiest thoughts; we will give it the preference of all other themes in our conversation; it will have the largest influence in forming our resolutions, and of putting them into execution.

Plain Talks—No. 3.

Evading the Cross.

As Christian people, we should be as far from acting falsehoods, as believing them. As followers of the Christ Spirit, we should not be guided so readily by the interpretations of apostolic teachings, as by the *lives* of Jesus, and those true Apostles, who lived as did their master. Life is the exponent of an individual's creed, no matter what peculiarity is noticeable in his prayer. The world at large hate self-denial; they know that Jesus practiced this exceedingly; therefore the teachings of the Apostles are studiously canvassed, not to evidence the necessity of a full cross, but how individuals may shun the cross, and yet maintain their Christian fellowship! It is noticeable to every reader of Scripture, that the popular Christianity of to-day will bear little or no comparison to the life of Jesus; that there is no unchristian practice, but finds its apologists in some of the popular pulpits.

First, look at marriage: a sacred institution, so-called; but what a breach it immediately causes, between the life of the goodly exemplar, and him who *professes* loyalty, but who departs thus from Christian practice. How can Christians *follow*, where Jesus did not go? Had Jesus married a wife, reared up a family, gained to himself a property, and maintained these at the expense of his neighbors, then would the popular Christians of to-day be his genuine followers!

Take war: where was there a popular pulpit, but took sides with the combatants in our late war, and justified it, on one side or the other; yet where, in our Exemplar's life, did they get their authority? Had Jesus been a warrior; had he led hosts on to battle and been successful as a wholesale butcher of humanity, then no fault could be found with popular Christians, nor their pastors, for following these in the life of Jesus. But who can wonder that lust is rampant; that war is respectable; that private property is endeared, when the people, generally, eager to evade the crucifixion of their unchristian loves, will spend millions of dollars in educating ministers to interpret to them what Scripture does not mean? to hide the beautiful, self-denying life of Christ behind an ambush of unmeaning words, and secure to them the license of living the very reverse of him whose honorable name they prostitute?

The light of the Spirit is making these things plain to the hitherto hoodwinked and blindly led, but would-be honest followers; and this light will increase until he who dares preach any evasion of the cross that Jesus practiced, will blush all over at his hypocrisy, and sleeplessly lament his heaven-daring attitude. We honor the Romans for demanding of their teachers, that they shall represent *one* prominent feature of our Lord's life—Virginity; while we claim that *no* cross that Jesus applied to himself, can be evaded by clergy or laity without a denial of the profession of Christianity. "Follow me," said Jesus.

We bear witness to the progress of the age. Once, and not many years ago, we would have been as our spiritual relatives were, imprisoned, impaled, crucified and burned, for utterances not so plain, yet only as true.

Communication.

Editor of *The Shaker*:

While numberless charges are being made against the Shakers, because of their depopulative life, I propose to own up to these charges, and include Jesus as one of our number who pleads guilty to the same.

Speaking of the natural order, Jesus said: "They twain shall be one flesh," and only flesh; and his apostle says, "nevertheless, if they marry, they will fight!" (1 Cor. 7:28) and the relations of marriage furnish abundant corroboration to-day. The life of Christ puts an end to generations; whose practices under the ordinance of marriage of the flesh, knows nothing of Christ's Spirit, and such would do well to look after their laurels as Jews; for they are not Christians, and if they are not Jews, then are they willing to own up to the charge of "carnal Corinthians?" Man is a progressive being, capable of ascension above the culminating point of animal nature—a superior state into which he may enter while yet upon the earth—"thy will be done on earth, as 'tis in heaven." Is this a romance? Man was made in the image of God; we propose, by leaving the animal works of generation, living temperately in that which sustains life as Jesus did, to rise with him, *above the image into a oneness with the Father*. The mission of Jesus was to awaken us to a knowledge of our *spiritual natures*, apart, and superior to our earthly beings; to our earthly, generative lives—and the spirit of Christ wars against every feature of the flesh; not merely brings it to temperance, but puts it to death; and thus he run the world out in himself—"I have overcome (destroyed) the world." Jesus was called "the harvest man;" what was he to reap, but human souls from earthly conditions, and present to them a spiritual life?

In man's haste to fulfill the great command, he does not stop to read of the work of *subduing* attached thereto; showing, that as a natural, earthly being, there should be a check to the extravagant abuses of his animal desires. But is man "fruitful?" We deny the assertion. We positively state that "the unfruitful works of darkness" is the rule; and instead of fruit, worthy of the handiwork of God, we witness a bundle of perversions, disease and death, that moans from the cradle to the grave! If being "fruitful" implies the works of the flesh according to perverted desires, regardless of moral law, setting at nought times and seasons, quantity and quality, then humanity stands acquitted—hold, we err in the remark—there are multitudes of professedly Christian people, according to John Todd, and "Satan in Society," who will not be fruitful in anything but spasmodic lusts—but, dear Editor, I do not mean to rob you of your "Plain Talks." Mankind generally claim the right to use the command of God for the peopling of the earth, for the most debasing indulgences—such as would *cut the brutes off from the face of the earth*; and is fast "running the world out!" Why the dominion of man over woman? I tell you, kind Editor, it is to crush in the bud, the voice that would speak in the Councils of the nation, deciding how far and how long woman shall be a common prostitute! Who-

ever will keep the laws of nature strictly in his generations, will be more wonderstruck at his surroundings, and of the threatened "end of the world," than any now are at the lives the Shakers are living. Now, provided the Shakers took no higher ground than to operate as a balance to the populative principle, would this not be an exemplary improvement upon the embryotic murders; the infantile deaths; inherited and acquired diseases; wars, or wholesale murders; legions of suicidal practices, that spring from the unfruitful works, and which strew along the road allotted to life, myriads of human wrecks? Bury the victim of self-murder at the cross-roads as of yore, and you would multiply Greenwoods and Auburns incalculably; and *truthful* tombstones would declare: "Died under the age of twenty, a victim to the violation of physiological law!" There is no extravagance in saying that the sins of our first parents, compared with those of to-day, are as ant-heaps to Andes! Let there be no misunderstanding: The Shakers are running the world out—the world of sin; and they are as a testimony of salt to the generating animals of the earthly order, predicting a running out of the world's inhabitants, numerically, if they continue in the unfruitful practices of the present day.

Let him who is perfectly fulfilling the Mosaic injunctions in his generations, ask: "What lack I yet?" and the answer will be returned from the Christ heavens:—"You have learned the song of Moses, now learn the divine life-song of the Lamb!" and the result will be, a flight upward, from earthly practices into Angelic livelihood; and there, a similar order of life is in vogue, that the Shakers are seen to practice. The natural man willingly gives up the earthly for the heavenly; the lusts of the animal, for the loves and joys of the heavenly host. The earth, losing its attraction for him, his aspirations and polarity will be toward heaven; and then, if he have any regrets, it will be that he did not put an end to the world, flesh and devil sooner, and ere then have *lived*, as well as *professed the Christian*!

E. MYRICK.

A living people will have a live religion; this religion will resurrect them into life eternal; life eternal is a condition that is obtained by denial unto ourselves of practices we know the Angels of God do not, would not engage in.

How can we better make "living sacrifices unto God," than by so living, that evil in its every form is sacrificed, and the pure and lovely only, shine forth in their Christian splendor? Humanity are getting thoroughly awake to the fact, that much that has been considered *pleasure*, is illegal for Christians to practice; is corroding and corrupting to both body and soul.

The name Christian signifies a follower of Christ. "Who would be my disciple, must do as I do." We will have no controversy with any; but while we ask none to be Shakers, we ask them, for their eternal welfare, to live like him whom they profess to adore.

"Only introduce marriage into your institution, and we will become Shakers immediately," is the most common of observations. "Come down from that cross and all men will believe on you," was remarked some time ago.

"Do the Shakers want accessions?" However this may be, we do not, nor ever will want accessions badly enough to recede from any principle in life, maintained by our great exemplar—Christ.

Should we admit any, who would not confess and depart their sins—then there would be a humiliating spectacle—the Shakers joining the world.

Answers to Correspondents.

Editor of *The Shaker*:

"Some things I would like to know. Do you have revelations from the spirit world, as of old, or at all? and, if not, what is the cause?"

"Second: What do you think is to be the ultimate of the orthodox churches? Will they grow to a spiritual life? or will they 'wax worse and worse?'"

"Please answer through 'The Shaker.'"

"E. F. CURTIS."

Answer.

We have just such kind of communications as we desire and labor for, whether rapping, table-tipping, moving of matter, or the deepest spiritual inspiration.

Second: The ultimate of the orthodox churches will be,—a part will remain in their dead materialism; retrograde into infidelity to their orthodox theologies; or will settle down in pantheistic atheism. A large part will progress into Spiritualism; and the coming conflict will be between these two classes—materialists and spiritualists. The latter will ultimately prevail, progressing out of the rudimental—the generative—into the Angel order, *in this life*, keeping the higher law of *celibacy*.

J. S. P.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

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G. A. LOMAS, Resident Editor, Shakers, Albany Co.,
N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

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No. 7.

POETICAL.

The Backsliding Christian.

TO THE RESCUE.

Unbidden views before mine eyes appear,
Of wasting dignity, and shameless fear;
My vision pains, with slinking vital fires,
And quailing firmness that strong hope inspires.
My throbbing heart is chilled, I've pallid cheek,
My nerves the influence catch, and seem all weak;
My bosom heaves convulsively, to find
A cowering courage and demented mind.

Integrity seems palsied by the woeful shock
Offaith's abettor, stranded on a rock;
Those patriotic fires that steel the brow,
Seem faintly burning, or but smouldering now;
And resolution, ousted from her fortress goal,
Leaves her shorn Sampson, a Delilah's fool;
Bereft of strength and blinded by the foe,
The pillars of the temple now, are razed low.

The temple lost, no living sacrifice
Is now presented, and no incense rise;
No altar consecrated to the sacred vow—
No service dedicated to the God of Heaven now.
And love to God, that searching, heavenly flame,
Seems evanescent, cool, or meanly tame,
The doors of inspiration snugly shut and barred,
The soul, a famished visage, deeply marred!

Now, low ambition's regnant in the soul,
Fan and refresh the devastating coals;
And worldly flames the holy life destroy;
And lust of pelf, the meaner powers deploy;
Ignoble motives steal the halcyon hours,
And rob the soul of her angelic powers;
And now, degraded by the world's pursuit,
She doffs the Angel form, and dons the brute.

And, wretched outcast from the tree of life,
Divorced from God, man seeks a sensual life;
And now to pleasure gives the wasting strength
'Till ruin summons him as her's, at length;
Oh, horrid destiny! replete with woe,
A Heaven lost and earthly blessings too,
Life spent, the naked, wretched, beastly man
Of ruin's army, leads the horrid van!

In this most woeful state of fell despair,
Time, and its treasures vanish into air;
The soul is warned eternity to meet,
And there, in judgment, read life's soiled sheet;
Then, oh, the anguish pouring on the soul,
Whom sin hath crippled, and whose life controlled—
In judgment lone, she meets the direful lot,
"Depart, ye cursed, for I know you not!"

No sophists here, the dread decree may thwart;
No analeptic give, to ease the smart;
Who, on the rock, might there been broken found,
Lies now beneath it, and "to powder ground!"
Now, what availeth infidel belief?
Now, what philosopher can give relief?
Now, where the charm in worldly pleasures' dye,
To woo the soul and captivate its eye?

Dread moment! Lord, be merciful, we pray!
And may e'en justice, now, thy love display—
And, when by sufferings all the debt is paid,
Lord, grant the famished soul some heavenly aid—
O gather home, this desolated flock,
And give them water, from thy living rock;
And when, by judgment's fires, they're pure and free,
Some Angel send, and gather them to thee.

Not for thy honor, but, for mercy's weal,
Impart thy love, these bruised reeds to heal;
And though of glory, they're entire bereft,
For Heaven's sake, O let not one be left
To chill the nerves of heavenly minstrelsy
Or blight the record of humanity!
A ransom give to all this babel throng—
So shall our love, our thanks, and praise, to thee be—
G. B. A., Mt. L.

Sweet Innocence.

Sweet Innocence, of beauty rare!
What virtue can with thee compare!
Who can behold thy glory bright,
And not embrace thee with delight?
O blessed virtue—richest grace!
How brilliant shines thy lovely face!
O could vain mortals know thy worth,
And seek thee, in the days of youth.

Through every stage of human life,
Thou canst appear for man's relief,
And greatly wilt thou beautify
The soul, that dost on thee rely.
We view thee oft in infant state,
In child-hood—and, on youth to wait,—
But, as wild nature bears the sway
We see thee drawing far away.

Too oft, in social life, we find
A stranger thou, to youthful mind;
And as in years they ripen grow,
Thy kind address they scarcely know.
Oh, sad mistake! Oh, blinded youth!
How little dost thou sense the worth
Of this most precious gift of heaven,
Which, to the child of grace is given.

No ornament of nature's birth
Can e'er compare with thee, in worth:
And where thou gainest full control,
Thy glory bright will crown the whole.
In thee, all other virtues bloom,
Diffusing round their rich perfume,
Which intermingle with thy own,
As in a child of grace is shown.

Oh Innocence! Thou sweetest charm;—
Thou canst the cruel tyrant calm!—
The proud, the haughty, and the wild
Must bow to thee, thou lovely child:
Yea, monarchs, kings and princes, all
Must reverence thee—before thee, fall;—
And, as thy Christ-like hand is sought,
All worldly charms are brought to naught.
D. A. B.

Tattling.

Like thistle seeds, as light as air,
And floats upon the atmosphere
And plants its noxious presence, where
The choicest fruits are growing;
Just so the idle tattler's tongue,
Doth work its impious way among
The pleasant walks of old and young,
And vilest seeds are sowing.

The man who has no higher aim,
Than that which satisfies the beast,
Must, as a man, be very tame,
And pitiable, to say the least.

Virtue and Truth are the beauties of youth,
While malice and rage are disgraceful to age.
E. E. F.

Shakerism and Spiritualism in their Moral Aspects.

All religions that have attained great proportions, if perhaps we except the Confucian system of China, have had their original base in some sort of spiritual manifestations. Both profane and ecclesiastical history sustain us in this position.

Believers have had experiences relating to Spiritualism extending over more than a century; for our visible founder, Mother Ann Lec, was a visionist, and wonderfully endowed with spiritual gifts.

Studying the histories of nations and religions, it becomes clear to us, that communicating spirits were, in the past, as in the present, good and bad, orderly, disorderly, and even demoniac. This with us has been a matter of prayerful consideration. As a body of people, we have never exercised these gifts for idle curiosity or worldly gain. Spirits, entrancing, or otherwise controlling certain of our brethren and sisters, in several of our Societies, many years before the famous Rochester disturbances, distinctly informed us that the spiritual manifestations which we had enjoyed (during a period of seven years), would go out into the world, even to the outer court of the Temple of Humanity! These heavenly intelligences further prophesied what the result of this wide-spread, promiscuous spirit-intercourse in the world would be; and these prophecies are being continually verified.

Under the providence of God, by the law of cycles, prophecy is allied to cause and effect. And having, for several years, been anxiously expecting the breaking-out of those spiritual manifestations, we, upon the first hearing of the Rochester rappings, appointed a committee to visit the Fox girls in New York city, paying our dollar a-piece for admission. This committee at once recognized the presence of spirits, and believed it to be the prelude to extensive manifestations of different kinds, and so reported upon their return. Subsequently, we witnessed the astounding manifestations then occurring in the family of Dr. Phelps. In brief, for the last twenty years and more, we have seen very much of these manifestations in the outer

court; have been attentive readers of the spiritualistic journals and books; and were visited by the late Secretary Stanton, Dr. Grey and Judge Edmonds, of New York, and many others of the most distinguished spiritualists in the country. Therefore, when we read of spiritualists failing to organize—of their disintegrating elements and tendencies, and their frequent descent into the “snare of the pit,” we are in no way surprised, knowing that there will yet be greater and more fiery discussions in the camp; and many ambitions will meet with a worse than a Sedan defeat. The angels are separating the “chaff from the wheat.” The three unclean, amphibious spirits (“like frogs”) which issued from the mouths of the three great powers—Paganism, Catholicism, and Protestantism—are already in the land. Selfish, disorderly Spiritualism is the parent of Free-loveism, of inordinate, unclean affections and carnal relations, under the instigation of demons—“spirits of devils.” Comparatively, few spiritualists seem to understand the situation; some, however, are seeking a higher plane, and a more religious life; and quite unknown to themselves, are affiliating with the purer principles and practices which characterize our Shaker Communities.

In a late anniversary address, delivered in New York, on the 31st of March, by Judge Edmonds, we find this significant paragraph:

“From us, the physical manifestations which once so powerfully excited our wonder have almost entirely departed. Their office was to establish the reality of a spiritual life, and the fact of communion with it. That office with us has been performed. That work is done; and henceforth the appeal is not to our senses, but to our intellects and our hearts; to the reason which God has given us, and to the spirit of devotion—at once the attribute and the badge of our immortality—which He has implanted in us.

“Our duty is plain and simple. It is to receive, to digest, and to comprehend the revelations which are proffered to us of the existence and the actualities of the *future life*; to receive and realize the great principles which are to fit us for that life, and which can make it to us a source of happiness, or otherwise.”

That Spiritualism as an organic movement is making no progress, but rather declining, is as evident to Spiritualists as to ourselves. There are various reasons for this: In the majority of places the management of spiritualistic institutions (Spiritualists themselves being authority), is in the hands of self-seekers; and Spiritualism has fallen into questionable company. Pretension, noise, and confusion, are the stars in the ascendancy. As the tree is known by its fruit, may we ask what these twenty-three years of Spiritualism have done for the world? Has it discovered a single new truth capable of demonstration as such? Has it initiated and carried out any new reform movement? Have mediums excelled all others

in the purity of their lives? Have rich Spiritualists built homes for orphans, retreats for the aged, asylums for the deaf, dumb, and blind; and Bethels for the destitute? Has their morality, generally, excelled that of their neighbors who profess the various sectarian religions?

That “free-love” passion prevails extensively among mediums is proven often by the testimony of mediums themselves. Go to New York, Boston, Chicago—any of the cities—and ask the leading Spiritualists to give you, according to their best knowledge and belief, the moral standing, as regards purity, chastity, and celibacy, of the mediums in their immediate vicinity. Are they truthful, temperate, and chaste? is the first inquiry of the good man and the philanthropist. What is the moral influence of Spiritualism—how does it affect character? how have controlling spirits affected the mediums long under their influence? These are practical inquiries.

Believers have but little sympathy with many of the doctrines published in the spiritualistic papers. They are sometimes unreasonable, and often untrue, besides being expressed in a manner coarse, dogmatic, and irreligious; some are glaringly *atheistic*. The editor of the “*Religio Philosophical Journal*,” a spiritualistic weekly, printed in Chicago, in writing up his “*Search after God*,” flatly denies the existence of *any* Supreme Being. These are his words:

“*Man, and not God, was connected with the organization of matter into worlds and systems of worlds. A large portion of mankind attributes the creation of this earth and the other planets to an infinite, omniscient, omnipotent, God. They have no foundation whatever upon which to predicate such a supposition. * * * What! Man make a planet; launch into the regions of space a comet; or organize a system of worlds for the unfoldment of other races of human beings? Yes; we say, emphatically, Yes, and care not a straw for the denial of others. Worlds and systems of worlds bow to the nod of man. Point me to anything in Nature that was made by God. Individualized man is the moving cause of creation. Do we declare that man conceived, made, and launched the earth into the regions of space? Most assuredly we do. We propose to prove that an infinite God is an impossibility. All the Gods we have found, are myths. No omnipresent God made this earth.*”

“Man make a planet! Yes—we say emphatically, Yes,” writes this editor. As it is generally admitted that the heathen gods were once athletic men, we wonder that the writer, considering how fearfully the world is given to “wine and women,” did not tell us that this planet was created by Bacchus, the drunken, free-love hero of antiquity. Such verbose dogmatism, and arrant atheism, as make up the warp of these wordy articles is deplorable. These atheistic Spiritualists would do well to remember that Plato, Socrates, Jesus, Kepler, Newton, Locke,

Hume, Macauley, Leibnitz, Swedenborg, Voltaire, Thomas Paine, Buckle, Joan of Arc, Ann Lee, and the good of all ages, were Theists—believers in God.

Accounting for the creation of man the R. P. Journal of May 22, 1869, says:

“Within man is the action of Nature's forces. In nature there are sixty-eight primal elements—thirty-four positive, and thirty-four negative; or thirty-four female, and thirty-four male, which, after courting for millions of years in the mammoth, in fishes, in reptiles, and various other animals, were brought together in harmonious action or were wedded together, and the result was ‘man.’”

This explanation disposes of not only all Bible accounts, but also Darwin's “Origin of Species.” Sixty-eight male and female elements “courting” a few millions of years in the stomachs of “mammoths” and slimy “reptiles,” were finally “wedded,” and “man” was.

Hereafter, let all scientists hold their peace.

Not mentioning the doctrine of “Whatever is, is Right,” so common among Spiritualists, many of the teachings which appear in their journals, are positively demoralizing, giving those so inclined a plausible pretext for indulging in sensualism and all kinds of Free-love gratifications. In the copy of February 20, 1869, of the above-named journal, the editor teaches, that

“Virtue, serene and happy, one of God's most beautiful flowers, blushes when she hears her Father traduced and vilified; and though her eyes are brilliant, and her countenance all aglow with innocence, she has sense enough to know that Vice, traduced, vilified, scorned, looked at with supreme contempt, spat upon, is her sister, and she loves her, recognizing that she, too, is a jewel in that beautiful casket which God himself created. She does not scorn her—no, she would not—she dare not. She loves her. Pure affection, unsullied innocence, a part of the GREAT I AM, loving her sister, Vice. Strange, bewildering conclusion! Within, without, all around, we feel the presence of angelic influence. Virtue, pure, angelic, noble; Vice, diseased, unclean, and repulsive—they meet and caress; they love each other. * * * Virtue is one condition; Vice another; both equally commendable in the sight of God, when he considers the cause that created both respectively; yet one not as lovely or beautiful as the other. * * * In licentiousness we find an outcropping of the God element in man, not for the gratification of that element. Oh, no! but for the purpose thereby of inducing certain conditions that would place it in harmonious relations. Scout the idea as you may; deem it absurd, if you wish; say, ‘Fanaticism run wild,’ if you choose; still the God element in man will constantly work for conditions suitable for its nature, whether in the field of Virtue or Vice.”

The term “God element” plainly implies Materialism; hence it would be more proper to term the “Harmonial Philosophy” the *Material Philosophy*; but what is the tendency of this spiritualistic teaching, that “Virtue is the sister of Vice?” that Virtue and Vice meet and caress? that they love each other? and are “both equally commendable in the sight of God?” and, further, that “licentiousness is an outcropping of the God element in man?”

Saying nothing of the celibacy of

Believers, who "stand on Mount Zion." in the Resurrection life, it seems strange to us, that clean people anywhere can encourage such teaching; and stranger, that the "*Banner of Light*" could endorse and extravagantly praise this R. P. Journal, and personally laud the editor.

The following occurs in the R. P. Journal of March 6, 1869:

"In the inebriate, in the licentious, the essence of the 'God is love,' glistens beautifully, though only seen by angels' eyes; and the day is not far distant when its rough exterior shall be washed away, and its heavenly brilliance will be visible even to our eyes. Man does not stand in the relation of a subject to God; but as a part and parcel of him; owing no allegiance but to the God element of his nature, and worshipping no God except by obeying the promptings within."

In the paragraph quoted above this, the editor tells us, that "*We find an out-cropping of the God element in the licentious;*" and, in this last paragraph, he assures us that "*Man owes no allegiance but to the God element of his nature.*" We have only to say, that we hope this class of Spiritualists practises better than these journals preach.

As a body of Believers, seeking to live as Jesus lived, by dying to the earthly, that we may live the heavenly life, we make but little pretension to mere literary or scientific accuracy; but, be it far from us to ever publish, as original, such matter as is contained in the above-quoted paragraphs.

With this kind of Spiritualism, Believers cannot have the least fellowship. It is from beneath, "earthly and sensual:" the life lived is the test.

Some Spiritualists, however, are among the excellent of the earth; they are not far from the kingdom of heaven—not far from becoming *Shakers*, though calling themselves Spiritualists. We speak of the masses of Spiritualists, and ask, in all sincerity and humility, if their lives are as pure and godly as those of Believers; or even as pure and orderly as those of Swedenborgians and Unitarians? Does not irreligion and a scoffing spirit prevail extensively among the devotees of Spiritualism? "A good tree cannot bring forth evil fruit."

In our view, then, Spiritualism is one of the elements of Babylon—Christendom; and belongs to the image of the beast—Protestantism. It is the "Angel of Light" re-establishing the communication between this earth and the general spirit world; which, for reasons set forth in previous articles, the early Protestants, as a matter of protection, had broken off.

The Shaker Order, standing in the name, *i. e.*, character, of Jesus and Ann, on the foundation of spiritual celibacy, has power with God to govern all spiritual

manifestations, and to incorporate *Spiritualism* as one of its elements, assigning it its proper place—the *Church of God in its day of manifestation*; and to its right use—the saving of human beings from causes of unhappiness, and leading them to a joyful recognition of, and baptism into, all Scientific, Moral, and Spiritual Truth.

God, My Father and Mother.

The perversion of the social organism in humanity, renders it a difficult task for any to form complete ideas of the social relations in the heavenly world. Physical reproduction, even in its most exalted conditions, now forms only a very imperfect type of the heavenly reality, wherein souls are begotten and born into Godliness; and to feel the truth that "we must be born again," evidences the process of the true resurrection. Our earthly affections are strong; but these are gross when compared with the felicity of that harmony in which Angels dwell. That God is our Father and Mother, is a truth advancing upon, and supplanting much ancient theology. Thoughts that the social relation is maintained in the heavens, leads us to feel that there is nought on the earth, but would be a vulgar expression of God's paternal and maternal solicitude. Man was imperfect when existing in nature without his helpmeet, woman; for only a part of Deity was represented. As in the physical world, so in the spiritual heavens and earth; the Godhead must be fully represented—male and female—angelic man and woman..

Yet, there is a peculiar philosophy in many existing theologies that recognizes God only as Father, and then, blindly trusts Omnipotence, to balance the incongruity of a home without a Mother, as well it may! Here we have the reason of female misrepresentation in the nations; and the denial of her individual rights, other than being subordinate to whatever desires prompted her lord, master, husband. The knowledge that woman is represented in Deity, will yet place her in the true position upon the earth, in the natural family; even as she enjoys it now, with those who have chosen to live on earth as the Angels do in heaven. When man was formed, his model was in the heavens; as really so was woman's; "let us make man in our image," and male and female were the results. And now, were not "the invisible things of God, clearly seen by the things that are made, even the eternal power and Godhead," still we feel the heavenly influences of a Mother's love descending from the throne of Deity, while the wise counsels of the Father are ever attendant upon those who "seek that wisdom that cometh from above." CHAUNCY. (Shakers, N. Y.)

As the cause of dishonor is often very small, while the effect is beyond expression; therefore be guarded in little things; even in conversation we might drop words that are unwise. We seldom repent of saying too little. "'Tis the little foxes that destroy the vines."

Wherefore, professedly Christian friends, are there rich members and poor members of any Church—Brethren and Sisters (!) and yet sharing so unequally? Poor Christianity!

Life in God—No. 2.

In the innumerable objects which meet our senses, the *best exponent*, or *representative of the Supreme Being*, is THE SUN. It is a ruling physical power, around which other bodies of less magnitude circulate and congregate; seemingly dependent on him, for their periods and places in the heavens.

Without the permeating influence of *light* and *heat*, human beings and the lower orders of creation could not exist; and they are equally dependent on the same source for the vegetable products on which they subsist.

Thus *on the sun* there is a necessary dependence for life, and the continuance of being for animal and vegetable life, whether in the atmosphere, water, or on the earth.

Taken as a whole, as far as our observation extends, there is a perfect *adaptation* between the Sun, and the beings and products of earth.

In the structure of the human organization, how *wonderful* and *beautiful* are the *adaptation* of light to the structure of the eye—the most marvelous piece of mechanism—through which, man is made acquainted with the surrounding concomitants of earth; the sun itself; the solar system; and lastly, with its companions of the universe. Continuing the concatenation, by induction, we are carried through the universe, the workshop of the Great Workman, to the Supreme Architect. For, there can be no design without a designer, whose wonderful intelligence and creative power have planned, and put into *successful operation*, these astonishing combinations of mind and matter! For there can be no design or adaptation, for specific purposes, without intelligence.

Nothing in vain: A complete whole!

Having taken a superficial glance at the wonders, let us take a more specific view of the astonishing connection between the sun and the human organ of light: The rays of light coming in straight lines pass into the eye, after coming many millions of miles, through a transparent medium; bringing with them the sun himself, together with his innumerable blessings! For, whether the sun accompanies the rays of light and heat, or remains in his place, in the center of the solar system, the effect comes down to us in his majesty; and the influences and grand design are accomplished!

We see the sun, feel his genial influence, and know that he is present with us, giving and sustaining life, in his *deputed agency*!

But of the eye, how admirable, beautiful and efficient the contrivance; a living mirror to admit the creation of God!

The images of surrounding objects come with imperceptible speed, in the pencils of light, which far surpass electricity!

Yet, we know the goods have come, for they are safely stored in the warehouse of the human mind; but without the discriminating influence, at the entrance of the port, in the form of a lens, all the merchandise brought to us, would be *stored in utter confusion*! We should be unable to distinguish the moon from a star, a man from a horse, etc.; but this lens makes every object show itself, and pay duty

before passing into the warehouse of the human sensorium.

But to speak more scientifically: the lens has the power of separating the colors by *refraction*, leaving only enough to represent the animal or tree, and *reflecting* these colors on the animal or tree, so as to make it specific, and give identity; then the object passes upon the optic nerve, or retina—the white black-board—and there is a positive horse, and oak tree, to the human understanding. We recognize these objects, but are utterly unable to see the hand, brush, or pallet impainting the wonders of nature!

We may now consider the office and structure of the organ of hearing, or, rather, make a guess at the miraculous performances connected with the human ear!

Passing in, by the orifice of the ear, we find at the end a thin, clear membrane, in the shape of a watch crystal, and looking like one, with the round to the portal; under it there is a nerve called the auditory nerve; it is about the size of a babe's little finger, reaching out of the brain, and nearly touching the crystal drum; sound presses the drum down on the auditory nerve; the nerve conveys the impression to the brain, and the mysteries of thought are formed or elaborated in the human mind!

Between the ear and the surrounding atmosphere, there is an inseparable connection: like *light*, the atmosphere comes full freighted with innumerable objects in the form of sound, and passing in at the orifice of the ear, form in the mind all the complicated ideas of the living, outward world of want, pleasure or pain, and myriads of ideas, which can come in no other way at the time. The inspired Orator, in the dark, may pour into our souls a volume of sound, which will make every fibre in our bodies tremble like a leaf. After the blindness of St. Paul, he heard the sound of his Saviour's voice, which renovated his soul, and made him a new man! And the voice of Ananias gave him more pleasure, and heartfelt satisfaction, than all his previous knowledge: he had heard the voice; it was enough!

But of the marvelous and inscrutable contrivance, for the *separation of sounds*, so as to give the innumerable sensations of music their different chords and parts, we may not *pretend to a discrimination*; much less to give an idea of the intonations of the human voice in all the vicissitudes of changing life, infused into the tympanum, the nerve of sound in connection, and it again with the brain, and the brain with the mind, thought and intelligence.

The living voice of human beings, of beasts, birds and insects, all come to the human intelligence, on the *undulations* of the atmosphere, all riding on the wind into the human port, and knock for entrance, and the porter receives their cards or device, and reports to his Lord, as the case may be. But the question arises, how does the discrimination of the living auditory know each succeeding new-comer and his intentions?

The mysteries of feeling, tasting and smelling are equally inscrutable!

Now, let man pass into himself, by any of the senses, and tell his fellows how this complicated machinery operates to give man all

his knowledge of physics, metaphysics; including the knowledge he has obtained or conceived of the Great Prototype, and his revelation to his children.

Is it possible that nonentity, or no cause, should be the cause of all these wonders! If we are to suppose, in the precincts of eternity, an epoch without mind or intelligence, it is to deny intelligence altogether.

Matter, whether created or eternal, is without intelligence; it can have no design; no organization; neither wisdom nor power inherent, for any rational creation.

"The fool saith there is no God." Men, who have denied the Eternal, and groping in worse than Egyptian darkness, talk to us of the first great principles coming into congruity, adaptation, and organization: But principles *are nothing*, only as they are the inherent emanations of a being of intelligence and design.

Computation, or the combination of numbers, cannot obtain without the mathematician; he combines numbers, and gives them their utility and powers, here in time. But where is the man of elementary and chaotic combinations, for the production of divine intelligence, and the wonders of the universe? Let him produce some of the wonder-working machinery, under the illuminations of his phosphorescent chandelier!

VERITAS.

Humility—No. 2.

Why art thou displeased with the censures of men, or elated with their praise? Thou art just what thou art; praise makes thee no better, nor can censure make thee worse.

Oh Flattery! base flattery! Thou art universally despised in word; but deep down in the hidden recesses of the heart, every one secretly cherisheth thee: Yea, thou art swallowed with avidity and goeth down like oil.

Strange that a worm should like to hear himself pronounced an Angel!

He that speaks degradingly of himself and of his performances is quite likely fishing for praise; and they that are wise will not catch at the bait.

There are many who are well pleased with offices and titles of distinction, but those who eschew them, do not wish to be thought incapable or unworthy.

However mean we may feel in ourselves, we do not like to have others think us so.

It is a great Christian attainment to become so dear to self, as to love to be contemned, and to rejoice when all men speak evil of us.

If thou hast an enemy, consider diligently his reproaches, and thou mayest be much instructed; he will search out thy faults more faithfully than many friends.

Thou livest very abstemiously and on coarse fare. Dost thou therefore think thou deservest extra reward? Verily such as thou hast is quite as good as thou deservest—should a dependent, a pauper, talk of compensation.

A very common motive for speaking of the demerits of others, is to set one's self forth to greater advantage. How selfish and contemptible!

Who so desires to be delivered from pride, must avoid every means of indulging it.

Antiochus Epiphanes boasting himself against God, and assuming to himself divine honors, was smitten with a noisome disease which terminated in his death. Before he expired, he was brought so far to his senses, as to exclaim: "It is meet to be subject to God; and man, who is mortal, should not think of himself proudly as if he were God."

O when shall I see the great and wonderful work of God on the earth? just as soon as thou canst apprehend that His work consists in little things.

Will nothing satisfy you but converting worlds? You shall be content to plait straws.

A wise man said, "An empty spirit God will fill." We cannot be filled with God till emptied of self; we cannot be emptied of self, till we deny self, and in deep humility and self-abnegation find a complete death to a selfish nature.

We need not be deceived and think self is dead when it is not; for as long as we can perceive within us an aspiring disposition, self-will, self-seeking or the least movement contrary to the will and order of God, we may be assured that self is yet alive. That which hath in it the power of motion undoubtedly hath life.

"The cup that my Father hath given me," said Jesus, "shall I not drink it?" Again he said to Pilate, "Thou couldst have no power at all against me, *unless it had been given thee from above*. Thus showing his full faith that his heavenly Father was the source of all power—the controller of all wants, and that he must humbly and patiently submit.

"Though Jesus was a son, yet learned he obedience by the things he suffered." Shall the servant be greater than his master? Nay, verily; yet every one that is perfect shall be as his master. O when shall I learn to rejoice in tribulation and to take joyfully every thing that goes to break up and destroy the kingdom of self within me, and make room for him to reign whose right it is!

The kingdom of self, is opposed to the kingdom of God; and His reign cannot be perfected within me till self is completely subjugated; let the word be given: "Joshua, arise and begin to contend with him in battle."

O that the true Joshua may arise in my soul and drive out the old inhabitants of the land, that the kingdom may be the Lord's.

If we truly desire humility we must at least abstain from all occasions of pride and ostentation.

Should a woman dress herself in all the trappings of fashion, and then go through divers bodily gestures to shake off pride, who would believe in her sincerity?

How inconsistent to dress in fine and costly apparel and then get on bended knees to pray for humility.

The ancients, when they desired to humble themselves, rent their garments, put on sack-cloth and sometimes strewed themselves with ashes.

Fine houses, costly equipage, and fine dress, all tend to destroy humility, exalt the sense, and bring the owners into unison of feeling with Nebuchadnezzar when in the pride of his

heart he exclaimed: "Is not this Great Babylon that I have builded?"

O that I were wholly released from desiring the praise or dreading the dispraise of men; then I would be truly devoted to do the will of God.

By how much thou lovest the honor of men, by so much thou art the veriest slave; a slave to the most inexorable tyrant.

Because thou hast found the honor that cometh of men to be capricious, and not worth seeking, thou shouldst not therefore become reckless to virtuous actions, but shouldst the more diligently seek that honor which comes from God only. It would be unjust as well as unreasonable to forsake God and virtue on account of the faults and frailties of men.

So far as thou discoverest in thyself a feeling of disregard to the way of righteousness, when stung with the ingratitude and unjust censures of men, from whom thou hast expected esteem and approbation, so far thou mayest be certain that thy motives have been selfish and impure.

He that freely gives up all, that he may enjoy God alone, having nothing left that men desire or can take from him—nothing for which to contend—will have abundance of peace.

O Heavenly Father my soul is blessed! I feel satisfied with thy goodness! yet suffer me not to indulge in any self-complacency. I know that if I am full, it is out of thy fullness; if I am strong, it is in thy strength; if I am rich, it is in the enjoyment of thy bounty; of myself I continually tend to nothing. My strength is weakness; my fullness is but an efflux of vanity, and my riches but a store of diversified evils.

He that seeks to honor God in all he does, will be satisfied with an approving conscience though all men rise up against him and cast his name out as evil.

As diamonds, gold, and all the precious stones and metals, are the slow and gradual formations of nature in the most secret recesses of her retired operations; so the most glorious and excellent virtues are wrought by divine influence in the silent abstraction and stillness of the soul, while it shuts out the rude influences of all external things; and is wholly concealed from the curious gaze of "outward observation."

However deep and clear have been my own convictions at any time of my own degraded and sinful state, yet I have never ceased to implore for myself the mercy of God; and shall I censure and be inexorable to the faults of others? Shall I ask the mercy of God for myself, and expect him to be so partial as to grant it, and join with me in despising and rejecting my poor offending brother? If I love my brother as myself, this cannot be; and if I do not, then am I a rebel against God who has commanded me thus to do, and, as such, cannot justly hope for his mercy. "Forgive," said Christ, "and thou shalt be forgiven."

When one of my brethren offends and wrongs another, how easily can I forgive him! But if he has injured me how is the case altered! How it sticks in the mind! Why is this? If I loved my brother as myself this could not be. Nay; if I loved God with all

my heart I could not thus feel; I should only be sorry that my brother had sinned against the good spirit of our Heavenly Father, and thus injured himself. I should be more grieved for the sin of the offender than for the offence of the sinner.

If when one brother offends another, I am comparatively but little excited, and the same offence committed against myself highly agitates me; will not this show my want of humility—my great self-importance, and that I esteem myself far above my brother?

Things esteemed of the highest importance necessarily excite the deepest interest, and that in very exact proportion. How very important then, is my character in comparison with my brother's, when I can quietly hear him traduced, while the least thing derogatory to myself, arouses all my indignation?

Speak, Lord, for thy servant heareth. O teach me the truth respecting myself! Humble me; prostrate me in the dust, that I may depend no more on self, or on any mere human sagacity, but on the power and gift of God.

If I were only a worm, I might well crawl in the dust; but I am by nature a corrupt and sinful worm, and should, like Job, "abhor my selfish nature in dust and ashes," and submit it to the just abhorrence of all intelligences.

Who am I, that I should resent reproach and scorn, or complain of injustice? Is it possible that injustice can be done to such a lawless nature, except it be by suffering it to escape merited contempt!

Away with complaints; I have ever been blest more than I deserved; and if there were not an infinite fountain of goodness—unmerited goodness, a measure of which is extended to me—I should now be most destitute.

We should never consider ourselves sufficiently humble, till we can hear ourselves traduced and slandered without being agitated and losing our serenity of mind.

How completely ineffectual and abortive are all the efforts of men to destroy the peace of that soul, who, redeemed from the earth, and dead to self, desires neither the honor of men nor the pleasures of sense; who, disregarding all censure, "rejoices to have his name cast out as evil for Christ's sake," and places his whole confidence in the gift of God and his whole happiness in doing the Divine will!

Some men exhort others to humility, that they may the better serve themselves of them; yet is the humble man infinitely more happy than his proud oppressor.

Flee honor, and she will pursue you; seek her and she will conceal herself from your search.

When blind Bartimeus heard that Jesus called him, such was his eagerness to receive sight, that he cast away his mantle, that he might hasten to Christ! O that I may thus cast away whatever would in the least hinder my coming to the Saviour; that, poor, blind and naked, I may prostrate myself wholly at his feet, and receive the true inward light of his Spirit; that being thus enlightened I may "follow him in the way," till I become fully imbued with his "meek and lowly" temper and disposition of soul. Thus I shall be en-

lightened by the Truth; enriched with Love, and clothed with Humility.

"Learn of me," said Jesus, "for I am meek and lowly, and ye shall find rest to your souls." Then, as Humility gives peace and rest to the soul, he enjoys most happiness from it that is the most humble.

R. W. P.

Plain Talks—No. 4.

Eternal Life.

Shakerism is Christianity to us; and Christianity is eternal life. Jesus, as really enjoyed eternal life before his crucifixion, as afterwards. The same is the truth with his disciples, regardless in what age they live.

Love may be a veritable mark of discipleship; but the grand feature of a Christian is the ever-present possession of eternal life! death they never will experience. "If any one will keep my sayings, he never shall see death." Death is the wages of sin; there is no sin in Christ, nor in good Christians. "To be carnally minded is death," but this belongs not to the Christian's life. The elements of the world, are death to the Christian's soul; but these are supplanted by the life Christ lived, and this was eternal life.

The lusts of the flesh and of the mind deny us the life the Angels are living—eternal life; but, crucified unto the world, as Jesus was ere he ascended the scaffold on Calvary, we become possessors of a new life, Angel life; and Angels on earth, are already Angels in heaven. The true followers of Christ flinch not at the cross that crucifies their fleshly lusts, knowing "these are not of the Father, but of the world." Christ invites us to eternal life; his life was a renunciation of those practices that cannot be engaged in by those who would enjoy life—eternal life.

What is eternal life? It is a heavenly, unchangeable, unending condition. The glory of those, not of Christ, is to save the life that must needs change, before eternal life can be experienced; and while many are aware of this truth, they are unable, unwilling to renounce the world, flesh and devil, to be sharers of eternal life.

In eternal life there are no husbands nor wives; no private property nor selfish relations; no war, poverty nor slavery; but the eternal life of the heavens puts these into oblivion. What was there in the virgin life of Christ that needed to change to be eternal, or what is there in any purely virgin character? Let the world of humanity plead for fleshly indulgences; let them solemnize their marriages of the flesh, and direct their churches to wink at their private indulgences (of which, it would be a shame to speak), we declare the same to be the works of darkness and of death, abominable in the sight of God for professing Christians to practice—disgraceful for the heathen! The acceptance of eternal life will be forced work by-the-bye; for, when the opportunities of physical indulgences are cut short by the mortuary process, the mind, writhing in the pain of past incontinence, will accept the situation; but can never be in possession of those sweets of eternal life, rightly belonging to those who have made willing sacrifices of themselves, unto a life of sin and death.

Thoughts on True Love.

"In Christ are hid all the treasures of wisdom and knowledge." Col. 2:3.

Jesus, who was baptized with the Christ Spirit, was our Exemplar. He ministered to his disciples *True Love*. He taught them *how* to love and *what* to love, and what *not* to love. He said, "Love your enemies. If ye love them which love you, what thank have ye?" Worldly lovers—those who do not profess the Christian name—can love when their love is reciprocated; this is *Policy*. But to love our enemies, those who would return cursing for blessing, and learn to *pray* for those who would thus use us—*this is Principle*. The one is natural, the other spiritual—the world versus Christianity. The principle of self-denial runs through all the teachings of Jesus; and the love which worketh no ill to neighbor, friend, or foe, whatever provocation may be given, will fulfill the whole Gospel law; it will cause its possessor to depart from the iniquity of *loving falsely*, for the sake of emolument, or pleasure, as well as for all unrighteous doings. If our love is centered in God, then we have a basis to rest upon. True love is self-sustained; it is free from guile, and is not mixed with fear, lest some adverse wind or storm should arise that would sweep away its foundation; but perfect love is devoid of fear. We can trust it, for it is unselfish; it is not precarious nor circumstantial, like the perverted passion *called* love. If we are well grounded in the principle of love, we shall never be distressed nor unhappy because we think our friends grow cold-hearted towards us; but, if we feel the tide of love ebbing, then it is well for us to examine our characters, and see if we cannot make ourselves more attractive and lovely, by being more virtuous, striving more to have the image of Christ formed in us. For, if we become his true sons and daughters, he will open his treasures unto us; we may draw therefrom; and the same virtuous principles which made him the chief object of beauty and loveliness among ten thousand, if practiced by us, will produce the same beauty in us.

Notwithstanding we are admonished to "love our enemies, to bless and curse not," we must not love indiscriminately. We are as expressly commanded to *hate*, as to *love*. But we should learn to both love and hate understandingly, and from a good conscience; to love whatever is virtuous, that is healthy for soul and body. Sin is hateful in the sight of God, because it deforms the soul, and destroys its noblest faculties; leads it away from truth, from God, its home. He is the Source, and should be the center of all souls. We should never love nor hate from momentary impulse. Charity should ever be the handmaid of love. If we would judge righteously of others, we must take into consideration conditions of birth, fortune, education. We cannot justly measure all by one rule; the same degree of abstract truth, if applied to some persons, would blight and destroy; while to others, who are prepared by previous culture and growth, it would be a great blessing. Charity would teach us to be gentle to others; not to magnify faults in them, by evil thinking nor speaking; but to be more lenient to the faults

of others, than to our own. And if a brother or sister errs, according to our conceptions of right, if we possess *true* love, guided by charity, we will, in many cases, see that the cause of their failure is the result of false educations, which they had not yet outgrown, rather than willful neglect. Then, how much better to take them kindly by the hand and lift them up into more progressed conditions; show them by example and word, a more excellent way, than to denounce and say, "stand off; I am more holy than thou!" "Love is the *fulfilling* of the law." "Whatsoever we sow we shall reap." If we sow *Love, Peace* and *Charity*, we will thereby increase our capacity to love, by enlarging the sphere of our affections; and as we love better, ourselves become objects more worthy to be loved, and thus we shall attract the good and the pure unto us, and from them reap the desired harvest.

ENFIELD, Conn.

Declaration and Caution to the Public.

BY THE UNITED SOCIETIES CALLED SHAKERS.

Whereas, circumstances have occurred and may again occur whereby the public are liable to be imposed upon by persons professing to act as authorized Agents for the Society of Shakers in some of its branches or families, who presume to make contracts, and obtain money, or other property on credit, from persons, or companies who may suppose the Society to be responsible for the fulfillment of such contracts.

Therefore, the duly constituted Authorities of the several Shaker Societies, throughout the land, do hereby give notice to all whom it may concern, that, in accordance with principles taught by the first founders of this Society called Shakers, the members thereof shall owe no man anything but love and good will, and pay this debt as often as the slightest opportunity serves.

This principle is comprised in the written Covenant of the Institution, and confirmed and established by the agreement and signature of all its members; by which no individual is authorized to contract any debt, in the name of the Institution, or any business connection which can, by *any means*, render the Society responsible for their transactions. Nor will the Society be under obligations to liquidate any demands, of Notes, Bonds, or any other security or obligation given in its name, incurring debt for value received, either by the trustees thereof or of any other individual; but such individual or individuals shall be held responsible for their own transactions.

Notices of these principles have been several times published, in the *name* and by the authorities of the several branches

of the United Society called "Shakers." But, it appears they are not so extensively known as they ought to be, to prevent frauds, and impositions of that nature.

It is therefore expedient again to give this public Notice, in the name, and by the Authorities of the United Societies, with a request that it may be extensively published, for the information of all, who may, at any time, be concerned in dealing with Members, or professed members of this Community. Subscribed to by

Presiding Ministry and Trustees of all the United Societies of Shakers, who are in Covenant Relation.

May 23, 1871.

NOTE.—Any debts which may have heretofore been incurred by any official Agents of the United Society in any of its branches, the benefits whereof have been received and acknowledged by any family or Society of this Institution, if paid at all, as a matter of justice to the creditor or creditors who may have been ignorant of the laws of the Institution at the time such debt was contracted; or in lenity to the contractors of such debt, will be paid only under the protest of the United Society, through its Authorities, as in contravention of its laws and constitution.

Ministry of New Lebanon, N. Y.

JUVENILE DEPARTMENT.

DEAR SHAKER:—I wish to say a few words to some one, whomsoever it may concern; but hope it may be one, who is not over 20 years of age,—on the subject of human advancement to better and higher conditions. I hope, also, hereby to elicit a kind response from any one of youthful years, who may deem this worthy the notice of a reply.

I think there is a natural and irrepressible desire in every one, regardless how wicked and degraded, to better their conditions, in some way, physically, mentally or spiritually.

Indeed, most persons in their moments of sober reflection, wish they were, or could be improved in *all* directions. Perhaps, there is no human being in existence, who does not possess this instinctive desire to *progress*.

It is more than probable that, upon this little spark of deific goodness in the soul, depends the only *hope* of salvation; that is, an ultimate development in perfect holiness.

Some persons of a very low, and unfortunate organization, may pass many years without discovering to themselves, or others, this instinct of progress; but it is no less in existence, and only needs to have its lips touched by a coal from the altar of heaven's inspiration, to resurrect it into palpable consciousness and activity.

How this was brought about in my case, while I was quite young, I will try to describe in this article. I was neither very good, nor very bad, in my youthful days; but frequently my attention was called to some particular virtue, trait, or characteristic of progress and improvement, in some person, which I felt I was in want of. If such persons had a sweet, pleasant way of inculcating the advantages of possessing such good quality, or trait, I immediately fell in love with the beauty and propriety thereof; and if they still further exem-

plified the sweetness, and heavenly worth, of such good virtue, then I was quite captivated thereby, and would resolve immediately to adopt into my practical life, such valuable and soul-renovating treasure!

I remember of reading the life of Francis Lewis Carnaro, an Italian nobleman, who excelled in the virtue of Temperance, as well as many other excellent qualities of character: O how I was charmed and delighted with his experience! and how strongly I resolved to be temperate! He had a beautiful way of showing up the advantages of a temperate, peaceful life.

I read Dr. Franklin's inimitable "Biography," and how I wished I could follow along in his footsteps of industry and economical ways.

Again, I recollect, once, when about 14 years of age, and although so young, under many heavy trials and temptations to a sinful life, of unmanly passion and pleasure, that I chanced to go to one of the families of Believers, more advanced than the one I lived in, on some little errand. As I approached, I saw a Brother stirring hay, in the dooryard. I passed at some distance from him, and without speaking; but I distinctly recollect what were my thoughts, at the time: "This good Brother has fought the good fight, and the conflict is over! The evening of his days is being spent in peaceful meditations upon all those earlier trials, sorrows and victories of youth, which, though bitter to bear, are so sweet to remember! He can now safely and serenely repose on the green shore of the sea of life, and listen to the far-off booming of the thunder, and the roar of the billows, and fearful surges of sorrow and temptation, which with him are over, and gone forever! How sweet! How peaceful! What a good thing it was that he made the passage safely. He is now at rest, while I am so tossed and terrified by the storms and tempests of passions unhallowed, and constant temptation to sin, that I am more than three-fourths of my time in uncontrollable sorrow and tears, and constant struggles to ward off the terrible catastrophe of a final surrender to actual, hopeless perdition!"

These were my solemn reflections; but notwithstanding the dreadful weight of tribulation I was then under, the sight of this good old veteran, in his clean shirt, dark pants and blue satin vest, filled me for the time, and for a considerable period after, with a great calm; his sphere, and serene spirit psychologized me for several days—nerving me to still greater exertions, if possible, to make my calling and election sure; and culminate, as I felt he had done, in complete victory and peace!

And, my young friend, though I do by no means feel boastful, nor egotistical, yet for your encouragement and comfort, allow me to announce to you, that I am now occupying the same position, on the same green, peaceful shore, that my veteran exemplar occupied, when I passed in sight of him, forty years ago. And if these thoughts, and these little reminiscences of my past *actual* experience, will do you any good, I shall be glad of it.

Remember, I am praying for you all the

time, that beyond and above all other considerations, you may somehow find ample ability to live a pure, sinless life; and that your solemn journey toward a higher, holier plane, may culminate in Everlasting Peace!

Yours affectionately,

O. C. HAMPTON.

Henry C. Blinn to the Young.

Accepting the kind offer of "THE SHAKER," we have joined company with those who are interested in the "Juvenile Department." Kindly thank you, dear Editor, for bearing us in remembrance. We find our spirit closely conjoined to yours, in the hope that our little paper may be a home educator; hence the necessity of a department for the young, one where the children and youth will be as well represented as are the theologians in other sections of the paper.

A thorough understanding of the elementary principles, is the securing of a good foundation upon which to build a permanent superstructure. While our superiors are earnestly contending for the faith and devotedly advocating their religious views, we may be as acceptably engaged on the subject of good behavior and moral deportment.

We should not only be interested in these for our own especial benefit, but at the same time for the blessing it confers upon others. "Suffer little children to come unto me," is the voice of parental care. The spirit of this should indelibly form its impression upon the mind. Good children. Virtuous youth. With what satisfaction we are led to express these titles of affectionate regard. We are influenced to this, in part, from the manifestation of the good spirit that dwells with you at the present time, and also, from the anxious hope of what you may be in more mature years.

Now, the question arises, whose names shall we write under the above titles? Shall it be the boy or girl who does not use vulgar or improper language? Shall we write the names of those who "never told a lie," or of those who have never taken anything from father, mother, brother or sister, without their consent? Poor children! we fear the names would be few, indeed, if you submitted to this examination. What shall we do?

Well, all my young friends may consider themselves as the ones addressed. Not only those who have been called good and virtuous, but we will also include that class who may not have earned a public expression of this title. The "best boy" or girl may have done wrong, a few times, while the "worst boy" or girl have no doubt been credited with one or more kind and generous acts. A close self-examination into the motives which influenced you to do, or not to do, can be the only test of your goodness.

Do as well as you have learned, and you will find many willing friends to assist you. When we say that it is easier to be good, than it is to be wicked; that it is easier to tell the truth, than to tell a falsehood; that it requires no greater effort to speak a kind word, than it does to speak an unkind word, we simply tell you what experience has taught many who have gone before you. Try it. Be kind to

the aged, and be respectful to all. Always speak the truth! No matter what you may have done! Never conceal it under false stories. Speak the truth! One misrepresentation will lead the way to another, and every false word carries you farther and farther from a correct statement, and you are less able to acknowledge the truth by an honest confession. By all means, speak the truth! In connection with the above, we find this, generally, to be the case. Those who tell falsehoods will steal! If you would sustain a good character, never take that which does not belong to you. If you wish to possess it, ask for it. If your request is not granted, you may be disappointed, but if you have any respect for yourself, or love for your friends, do not steal! False and wicked stories will grow from it, which may not only injure you for the society of the good, but may at the same time bring hours of sorrow to those who have taken a deep interest in your welfare. If you have ever told that which is untrue, honestly confess it before your father or mother, or before those who are acting as your guardians. If you have ever taken that which did not belong to you, return it to the owner, if possible, and then make an honest confession of it, and promise never to do so again. Be very careful of your words and actions, lest you acquire these bad habits and lose the honor of a good name. Beware, young friends, of the first temptations to do wrong. They may lead to a ruinous practice.

H. C. B.

AGRICULTURAL.

By some, it is thought, a few columns of our paper can be profitably devoted to Agriculture, Horticulture, Mechanics, etc., though we are not among the number, we open to those who are anxious, and ask future writers to send only good, practical hints in the fewest possible words.

Stirring the Soil Essential to Plant Growth.

The season of preparing soils for the growth of plants, and putting the seed into the ground being passed, the prospective crop must now depend not merely on the season (though a good season is essential to a good crop), but largely on the cultivation of the plants.

When a boy we worked in the garden, and nine summers of our minority were devoted to the culture, principally of culinary vegetables, medicinal plants, and roots; grape vines, and the seeds of culinary vegetables! Our leader was a reader and admirer of William Cobbett (the English gardener, farmer, lawyer, author and statesman), and we were constantly taught to betrying Cobbett's plans of gardening, as well as to devise originals to excell Cobbett if possible; and, sometimes we did excell him; and sometimes we found; by experience, that we were ignoramuses, relative to the economy of plant growth. But we succeeded in learning how to raise *some* plants, to say the least of it, to excellence, if not perfection; among these, we will name cabbages, onions, cucumbers and many others.

Brigham Young makes it a first lesson in Mormon religion when the Believer has migrated to Utah, to learn to raise a cabbage. The lesson is a good one, and we will give our

version of it. Premising, that all plants derive most of their nourishment from the atmosphere, until they begin to perfect their seeds, then they draw from the soil. But to our lesson: How to raise a cabbage and an onion.

First, The plants should be sown in a bed of fine, rich loam; after coming up, thinned to at least one inch apart; second, before transplanting, which should not be done until the plants are six inches high, and stocky, water the plants until the soil is quite wet; select a moist atmosphere to remove the plants in; having, in all cases freshly and deeply stirred the soil with plough or spade, take up the plants with a trowel or shingle, lifting them carefully with as much earth as possible clinging to their rootlets; dig a hole with the tool, much larger than the root is to occupy and set in the plant, filling around the root with fine fresh earth; press lightly around the roots; after a few days' standing, hoe the ground about the plants; if the weather is very dry, every morning, when the dew is on the plant, as the roots drink in aerial nourishment as well as the broad leaves.

We have known the finest cabbages raised in this way, even in very dry seasons, when cabbages not thus treated, but hoed only three or four times during the season, made no heads at all! Never hoe cabbages, in very hot and dry weather, after the dew is gone!

Dig around a cabbage deeply; but never stir deeply the soil about an onion; simply scrape the surface of the soil, and keep clean of weeds. Of course, if you are no novice, you will never sow onions on coarse, hard, lumpy, wet soil; nor on any soil which is not very rich; as well plant beans in lake Erie!

The very frequent stirring of the soil is also essential to raising good vines, as cucumbers and melons; and the best crops are raised on a heavily manured sod, inverted just before planting, and thoroughly pulverized with the harrow.

As the seed of plants draws most of its nutriment from the soil, good, full, plump seeds cannot be grown without strong soil, or much manure; thrifty plants may be produced, but not good seed!

The gist of this lesson is, first, that *soils*, like the *leaves* of *plants*, drink in plant nutrition from the atmosphere, if stirred frequently and kept loose and friable; second, that the mouths of the rootlets drink up this nourishment from the atmosphere under these circumstances, as the leaves do the dews.

Beans.—Never hoe them when the dew or rain is upon them nor when the soil is wet; *it burns them like a fire*. Stir the soil often when the soil and plants are dry. A field of beans last summer planted on poor soil without manure, had no hoeing, excepting one row; the crop was small, but double on the hoed row, than on either side. What was the cause?

Somebody ought to tell us this in coming numbers of the paper; and, dear Editor, they should tell us too, that each and all kinds of manure are not equally well adapted to each and all kinds of plants; they should tell us, that, while horse manure, and the droppings of fowls are good for corn and cucumbers,

they are not so good for Asparagus, as the manure from horned cattle, and why.

There is much dear Editor that "THE SHAKER" might teach on agriculture, and agricultural chemistry, the adaptation of soils and manures to plants; the preparation of soils for plants; the management of manures. This article though it breaks the ground in the Agricultural field of "THE SHAKER" is not written as a *model*, but to open the field for better and more work.

G. B. A., Mt. L.

Agriculture.

The important and exhaustless subject of agriculture necessarily has large claims on our attention. Though one man may not exactly follow the plans of another, to achieve success as the conditions are rarely alike. A slight difference in climate, soil, markets, etc., determine to a certain extent our varied modes of operations. And perhaps, more than all, the knowledge, the executive ability, and means, wanting to secure the desired end.

Therefore, may we not with profit make suggestions and experiments, and give practical results, and thus add to the store already acquired and stimulate farther inquiry? Since "he who makes two spears of grass grow where only one grew before is a public benefactor;" let us all strive to that end and profit by the best experience and bring to our aid a ready and willing ally—Science.

Suppose we discuss the question of large farms and careless culture versus small farms and high cultivation? Let us contrast "Farmer Slack with Farmer Thrift." An interchange of thought and experience will be of great benefit to the agricultural interests.

The law of gravitation confirms the all pervading declaration, that as mortals our duty is upon the earth to which we are wonderfully adapted; though the fountains whence we draw our spirit is from above. And besides the command, not in the Bible alone, but in that other and more audible scripture, the objective and silent teachings legibly written on every living thing, to "multiply and replenish and subdue the earth" into usefulness and beauty. Then let us study the most feasible and effectual means to "multiply" vegetation and "replenish" the worn-out earth with renewed vigor and "subdue" its spontaneous productions to comfort, convenience and use.

Since we take our domestic animals from their native climate to serve us in a forced artificial mode of living, should it not become our duty to provide for *their* comfort as well as *our* interest and profit?

A reply to a few leading questions may interest and benefit all.

No one objects to the fair exchange of knowledge. "I willingly exchange my ignorance for knowledge."

I trust that at least one well filled column will be devoted to this subject of primary and vital importance.

May we have the pleasure of hearing from all, from Maine to Kentucky.

E. MYRICK.

It is expected F. W. Evans will leave this country for London, on the 1st proximo. His tour will be of a strictly evangelical nature. He will be accompanied by J. M. Peebles.

ERRATA.—In June number, first page, third column, eighth line omit the word "*not*" to get the author's meaning. Also, in the same column, read "*dog-rose*" for primrose. It is needless to say, these were not the mistakes of "F. W. E."

We furnish THE SHAKER at something less than cost. All subscriptions, received during 1871, will date from January of present year.

Particular attention is called to the "Declaration and Warning" issued by Ministry of Mount Lebanon.

When we pray "Thy kingdom come, thy will be done on earth," do we realize whether there is a distinction or not, between *our* lives and those we believe are living in heaven? Are we sincere in our prayer? *

THE SHAKER.

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DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co.,
N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., AUGUST, 1871.

No. 8.

Christian Success.

Christ's mission to the world was the salvation of souls—to save souls from the transgression of God's laws, and consequently from the punishment of sin. The mission is a success. Whoever looks to Christianity for salvation from the punishment of sin, while living in sin, mistakes the mission of the Christ spirit, and is doomed either to a change of opinion and life, or to the sorest disappointment.—Whoso commits sin, does not experience Christian success. We believe Christ to have appeared, just as we firmly believe in the existence of gold; but until we experience the value of gold, by real possession and the benefits of its exchange, of how much worth is our belief? Until we experience the salvation from the commission of sin, which Christ's mission promised, of what avail is Christianity to us? "He shall save his people from their sins," by teaching a life that is free from sin. Christ teaches freedom from war—a Christian peace. *Christians never did, never can fight.* Christians are peacemakers, and realize that there never was a Christian cause worth fighting for with weapons that kill the body or hurt the soul! *This Christianity will exclude the majority of professing Christians.* Christ taught a virgin life, pure and chaste as the angels. Jesus practiced virginity; so did his immediate disciples; so practice all who attain to a Christian success. Paul lived like the author of Christianity, but permitted a license to the heathen that finds no sanction in the life and teachings of Christ; whoso indulges in any practice of life, heathen to Christianity, can lay no claim to Christian success.

The Christ spirit organized the most beautiful church-pattern among the primitive Christians. To this, genuine Christians gathered, gave up their selfish individualities, and laid down at the apostles' feet their wealth and their poverty, their burdens and their indifferences, and with these the apostles built up a successful Christian Church. The wealthy became less wealthy in worldly goods; the poor were elevated by the condescension of the rich; all enjoyed a comfortable equality

as *brethren and sisters*. Whoso would attach to this church any mutual or social relations, not comprehended by the terms *brethren and sisters in Christ*, aims at the prostitution of the true church into a community of ill-fame.

We find human nature, undisciplined by the Christ spirit, opposed to the demands of Christianity. However loud its professions of love for Christ, it prefers, that spirit would not press too closely the subject of self-denial. Under the Christian name it prefers to live worse than the Jews, and whoever would restrict it is made the object of persecution and crucifixion.

It wants, and will have, the pleasures of the flesh, of private property and war, unless converted to the Christ life. It marries and then transcends, to beastly extent, the boundaries of Jewish discipline, screening itself behind the name of Christ from the mortifying penances and purifications that Jewish laws demanded. Christ was the end of the law of generation and of the "unfruitful works of darkness;" and who would achieve success in a Christian life must discontinue these, seeking an excuse and refuge in Christ! "If this is Christianity," cries the majority of professing Christians, "then we prefer not to be Christians." Regardless of their preferences, the truth stands *alto relievo*, and will not down at the bidding of popular desires. Refusing the discipline of the law, all cut themselves off from the enjoyment of its advantages; and by practicing that which the life of Christ will not sanction, but condemns, such cannot have the gospel, nor attain to a genuine Christian profession. "The Shakers," says a noted writer, "have certainly struck at the root of all evil; but, in our opinion, *they have struck a little too deeply.*"

The Shakers, we say, experience genuine Christian success, when obedient to the voice of their principles, and this demands our striking at the root of evil very much deeper than our contemporaries have; yet none too deeply to experience salvation from the ills our contemporaries suffer. We know what it is to experience Christian success—salvation from sin. Our success has not been in the congregation of vast numbers;

never will be; at least we do not look for this. There has been, as may occur again and again, a falling away from the purity of our principles, which inevitably degrades the individualities so falling—as "the stars of heaven falling to earth;" but this in no manner affects our Christian success. Our numbers are not so large, as in periods that are past; we fearlessly admit this fact; but our principles are firmer than ever, in our faithful hearts, and in the estimation of the truly religious minds of the day. We mean to maintain these principles inviolate, while living in happy anticipation of the approach of a blessed season, when mankind will become convicted of the need of Christian success, and gather to the principles that alone can satisfy the demand. "For the love of the primitive Christians," says one who is not far from the kingdom of heaven, "we need not expect to find in the churches of Brooklyn nor in surrounding cities; but in a community life, where so much self-denial is in exercise, that but few individuals will be willing to submit to its demands." *

Christian Communism,

Is nothing more nor less than "the Kingdom of Heaven," of which so much has been prophesied. And that kingdom is described by the simile of a net, which fishermen had cast into the sea, and drawn, filled with (not all good fish that would answer the expectation of the fishermen, but) a promiscuous multitude of such as the sea contains. Well trained, experienced fishermen know where to go, and in what waters to ply their vocation, to secure the greatest proportion of the fish they want, and the fewest and least dangerous of those which are of no profit. And as often as the net is cast, follows the selecting, separating process, which returns back into the sea the not-wanted, undesirable result of the haul.

The best of fish are unfit for use until death has occurred, and a cleansing process has been passed through, after which, their former life in the ocean is an impossibility; they are on land, and landmen appropriate and use them up. They at least will never again multiply, nor replenish the waste waters of the great sea, in which they had their origin, and where in they experienced their former life.

Signs of life in the fish, upon a supper table, would be no more horrible and disgusting to the invited guests, than are manifestations of

generative life in young, or old men and women in a *Christian Community*. Whilst, "blessed are the pure in heart who *therein* see God."

Much as the more progressed minds of the world desire community life, having failed to actualize it in seventy-six attempts during the last fifty years (see Noyes), there is "no form or comeliness in a *Christian Community* that they should desire it." It excludes and takes the life of the natural, procreative man and woman, which they find in "the waters, or sea, where the whore sitteth, and which are peoples, and multitudes, and nations and tongues,"—all the human inhabitants of this earth being by the Spirit included under one gigantic figure.

There is latent in the soul of every man and woman a spiritual or *angel* man or woman. Like Paul, the whole race, as a race, have been pressing on, "if by any means they might attain to the Resurrection" from the "dead sea" of generation; and ever and anon this spiritual yearning has cropped out a Reformer, a Philosopher, a Prophet or Prophetess, with their dream of a "good time coming" in the distant future, their felicitous Arcadia, or unattainable Utopia, or their vision of a Millenium; indistinct and undefined glimpses of a spiritual state and life on this earth—the Resurrection Order as an answer to the God-inspired prayer of "Thy kingdom come," wherein their daily bread and water would "be sure," without the daily drudgery and degradation to which the great mass of humanity are subject, and only to be escaped by self-denial in the new life to be attained in "Christian Communities," as schools, which are educating immortal souls for a life that is eternal. F. W. EVANS.

Labor is Worship.

PART FIRST.

It is supposed by many who seem to be superficial readers of the New Testament, that the founders of the Order introduced hand labor as something new into the Christian Church as a principle of duty for all.

Others believe that we carry out rigidly for worldly gain, members being subjects of toil and leaders standing exempt. We will endeavor to show that in diligence we strictly follow the example of Jesus, the Apostles and the Primitive Church, who established the principle, that work is Christian worship.

The argument is to be scriptural and nothing more.

The Parents of Jesus were laboring Jews.

When he was entering the field of labor as an inspired teacher, the inquiry was raised by those who heard him, "Is not this the carpenter's son?" &c.

Jesus required by law to learn a trade.

Under the statute of Moses, tradition says, every father rich, or poor, was required to see that his sons learned a trade. After the affair with the doctors at the temple, "He came to Nazareth and was subject to his parents," till thirty years of age; in which time Joseph evidently instructed Jesus in his own occupation, for when he began to preach they inquired, "Is not this the carpenter?" &c.

The habitation of Jesus.

The day after John baptized him, he was passing, and the Baptist exclaimed: "Behold the Lamb of God!" &c. Again, the next day he stood with two of his disciples, and calling their attention to him, uttered the same sentiment, and the two followed him. He turned and asked "What seek ye?" They asked, "Where dwellest thou?" He answered, "Come and see." They obeyed and followed him and abode with him that day.

Others were invited to his dwelling, who became his disciples. Here evidently Nicodemus came to him by night. Now, by what means was this simple home supplied with its daily needs? This was the starting of the first Christian community; the outgrowth from it was the calling of the twelve, the gathering at Pentecost, the Church at Jerusalem and those among the Gentiles.

So the latter Church started under Mother Ann. A powerful inspiration attracted deeply religious inquirers to her; the outgrowths from this are the present Churches in America.

The Disciples when called were working men.

Their industries were fishing, gathering taxes and other labors. A Church that is to live by its own industry should have such pioneers to start with. For the scriptures show positively that this requirement was laid upon all the Christian ministers, even upon Paul, who was brought up at the feet of Gamaliel the most learned of the Apostles. The first American believers in this Order were out of just such society.

All ordained Apostles required to labor for their daily bread.

After the crucifixion, Jesus appeared to them at the sea of Galilee while toiling at their nets.

After they had advanced far into their ministry, Paul declared, "God hath set forth us the Apostles (he excepts none) a spectacle to the world, angels and men. Even to this present hour we hunger, thirst, have no certain dwelling place, and *labor, working with our hands,*" &c.

He does not say that they chose this condition, nor that poverty drove them to it, but that God (through Jesus) laid it upon them, that as a pattern, they might be set forth a spectacle to be looked upon by the heavenly orders, the Church and the world. The same life of honest toil was exacted of all ministers, elders and people in gathering and starting the Church of Christ's Second Appearing, Mother Ann setting the example, living up to her own motto at all times—"hands to work and hearts to God."

They required the same of their Churches.

Paul held it as a principle and proved it by his works, that he who opposed honest labor was an enemy to the Christian faith. He says, "When we were among you, we commanded if any would not work neither should he eat. Neither did we eat any man's bread for nought, but wrought with labor and travail night and day that we might not be chargeable to any of you: not because we had not power, *but to make ourselves an example to you to follow us.*"

How could Paul preach down indolence and ease to others, if he refused to labor himself? They had affectionate brethren and sisters, quite wealthy, which they could lean upon and could receive donations for support, but they prized a Christ-like example above all this. Like their Master they never required of others what they were unwilling to do themselves. Notice the reproof of Jesus to the Jewish Priesthood against shirking the duties of life they well understood. He said: "The Scribes and Pharisees sit in Moses' seat; they bind heavy burdens upon men's shoulders, grievous to be borne, which they will not move themselves with one of their fingers." Paul and the twelve had seen and heard this. Now would Jesus cry out against an evil which he practiced himself? From the time that this Church was established our leaders have taught members to follow them as they followed the leaders of both dispensations of the gospel, in honest labor.

Hand labor introduced into the Gentile Churches.

When Paul came to Corinth he was impressed to tarry there, sow the seed of faith and reap a harvest of souls. It was not his first business to seek out some place of ease in some metropolitan hotel, but true to his faith he sought some humble workshop where he could go to work with his hands. "When Paul came to Corinth he found a certain Jew named Aquila, with his wife Priscilla, and he came to them; and because *he was of the same craft*, he abode with them and worked, for by occupation they were tent makers."

Paul had now entered his field of labor right, and could pray for others; he toiled on through the week, "and reasoned in the Synagogue every Sabbath day."

"Being in the way, the Lord blessed him and delivered him from persecution. He converted Crispus, the chief ruler of the Synagogue, with all his house, and many of the Corinthians hearing, believed." All came out true, "For he continued there a year and six months."

By following strictly the example of Jesus, Paul was clothed with great power to control and admonish his followers. He found they were wealthy and worldly, sunk deeply in the sins of the Gentiles, and he walked among them with great self-denial, charity and circumspection. When his labors in the spirit became so extended that his own hands failed to supply his wants he said: "When I was with you and wanted, I was chargeable to no man, for that which was lacking the brethren from Macedonia supplied."

Thus in times of need Ministers of Christ divided the proceeds of their labor with each other.

The first Believers in Shaker faith provided a home to which others gathered: they preached to them the gospel, and united with them in toil and labor, and imparted to them their substance.

Gentile Churches follow the example of the Church at Jerusalem in hand labor.

When the Apostles established the Church at Jerusalem, they followed strictly the teachings and example of Jesus, that when the gos-

pel spread among the Gentiles, they could present to them his true life and doctrines. In exhorting the Thessalonians to a strict Christian course, Paul says: "Ye remember, brethren, our travail; we would not be chargeable to any of you. Ye become the followers of the Churches, which in Judea are in Christ Jesus." Thus the Apostles appeared among them as Christian teachers, toiling for their daily bread just as they did in the Churches at Jerusalem, and these stood in the very life and testimony of Christ Jesus. It has been so with the Shaker Church from the beginning. When their Missionaries have planted other Churches, the same spirit of honest toil which exists in the Church at New Lebanon has ever been required of all, as an important part of the Christian faith. WM. LEONARD.

Progress.

With old and young, the questions often arise: What constitutes a state of blessedness? What character is the most acceptable to the Great Originator of human souls, and the most conducive to the happiness of sentient beings endowed with intelligence, and possessing the germs of an immortal life?

The Apostle Paul gave many wholesome instructions, some commandments, and some permissions. His mission was to the people; and he strove to meet all classes—the Jew under the law, and those who were without law; to the weak he adapted his teachings, fed them with milk; for they could not digest the strong meat which he gave to those who were more spiritually progressed; his object was to benefit all. Shall we be willing to take our place with the weak, and hide beneath the permissions which the Apostle gave to the Gentile Christians of his day, instead of girding ourselves about with every truth, and making haste in the upward path of progression, though it may take us away from every earthly idol? Progress is stamped upon everything; knowledge is constantly increasing in things pertaining to the earth-life. If we possess an innate power to add to our knowledge in natural science, why should there be a limit to spiritual growth and development? Why is it that so many give tacit assent to the stereotyped proprietor of the pulpit, and unmistakable support to the style of architecture expressed in steeples? to the artistically-stained glass through which to dimly light the Church? indicating the status of those who say, Lord, Lord, but whose soul language is, "Subdue the light; let it not shine too vividly for the weak vision, and let the Word be tempered with scholastic platitude, and fall on us as the snow-flake on the running water-stream, so as not to interrupt our course in securing earthly emoluments and delight;" though, oft, deep tones from each neighboring cemetery are heard, How short lived! how corruptible!

But few minds, comparatively, have been exercised upon the subject of Regeneration versus Perpetuity of the Race. The generative plane, when under the guidance of wisdom, and subject to the highest reason, may be viewed as the rudimental, or natural, having in view its use—replenishing the earth. But, as J. M.

Peebles has said, "There should be a mount of ascension—a spiritual birth to each brain-organ—a heavenly polarity—before physical death." H. W. Beecher says, "It is better to be born right the first time, than to depend upon some spasmodic revival—an occasional wave of spiritual life, for the better regulation of the being, feeble, and often transient, in its descent." And, as the Swedenborgian, Dr. Giles, says, "Try to work through the misty, shadowy veil of the flesh." Malthus, by mathematical and geometrical conclusions, makes out, that "it is impossible for the earth always to contain and afford subsistence to its inhabitants, if they so abnormally continue to increase." And many are brought to look favorably, and even kindly on war, disease, infanticide, etc., as means by which an ungodly race may continue to exist, and find room to come to, and go from the surface of mother earth.

A. J. Davis says "procreation is not compatible with spirituality." From his high, intellectual stand-point, the progressive spirit would become absorbed and incorporated with an element of light and knowledge wherein the animal or procreative life could not exist; and he invites men and women to "come out of their little enclosures of pigs, potatoes, progeny and pence, and take a flight to the mount or summit wherefrom they could behold the harmony and beauty of God's creation, which in a lower altitude can not be seen. The knowledge of this higher life will test the stamina of all applicants for progress. Should this process prevail, the earth will cease to satisfy or supply the spirits thereon. Doubtless, millions of years may roll by, ere this condition will become universal; but, as progressionists, we should approximate thereto; for we are destined to exist in another sphere; therefore, let that sphere be one of superior delights and loves. Let us, from this exalted position, aim for the higher life, where the sphere is more universal, and the element more genial; where we can behold the passing away of the sublunary orb itself, which will cease to exist as a separate body in the planetary system actually passing away; attracted to and by stronger bodies, it will ultimately be absorbed and incorporated into another system, and in a way and manner not understood by the orthodox theologian. Earth shall be no more!"

"Science, by the aid of revelation from the spirit spheres, has opened a more philosophical and peaceable way of disposing of and settling this matter, than the old oft-repeated pitiless story of burning and annihilation; thus exterminating mother earth and her inhabitants."

"The spiritual aspirations, and soul wants of the age, call for a broader, a more liberal view of Heaven; a more expansive and profound idea of intelligences above and around us, and of their mission to the earth sphere." Such are the thoughts of many; and we are happy to announce to them, that there is a heavenly order established on earth—a second Pentecostal Church—where the character of Jesus is not only admired, but imitated. As he was holy, harmless and undefiled, so are they in the Second Christian Church who follow him in the regeneration.

White-robed Angels are again seen on the mountain of purity, and again is heard, in accents of love, "Come up higher." Angelic beings, male and female, sound forth the heavenly invitation from the immortal spheres, "Come all who will: the wine, milk and honey are free. Come and buy unalloyed, pure gold without money and without price."

JANE D. KNIGHT.

Do Good.

This should be the aim of every human being—to make the world better for their having lived. No one can be a reformer unless they first become reformed—made better. Jesus struggled to make life principles effective in himself, rather than to proclaim new theories. He never urged the acceptance of his principles until, by a living illustration, he proved them efficacious. With weighty truths in his possession, he yet was humble; accepting neither the kingly crown, nor the purple robe. Baptized by the power of redemption, drinking deeply at the springs of eternal life, he imparted the same to others. In lonely places he would gather the afflicted—tell them of the heavenly joys of the Divine life. A few honest fishermen heard his teachings, and made their lives conformably to them, gathering others to the beautiful way of the cross. The "few" who laid the foundations of the Shaker Church were equally zealous in disciplining their lives according to their honest convictions of right. Under the most scorching testimony against pride, lust, war, etc., they stood firm. They incurred the hatred and envy of those whom they sought to improve, while giving expressions of the most Christian love—laying down a life of sinful pleasure in behalf of the souls of their neighbors. They were poor, but willingly shared their all with sin-sick souls, wherever met. They were rich in spiritual things, and from their abundance built the structure that is a beacon to the afflicted of all nations, having come out and separated themselves from the works of darkness into the glorious light and life of Christ—they stripped themselves of any base disguise, showed their past deeds, and earnestly began a life of true repentance, leaving off what they confessed as wrong. In struggling for their salvation they used extreme measures to meet their cases. The heads of families would sometimes, under the deepest conviction for their sins, and of their responsibility as parents, call their children around them and impress upon them the necessity of a godly life, not by the relation of mythical stories of fire and brimstone, but, giving expression to their sorrow for their own missteps in life, warn their children to flee from the same condemnation; and with such fervor were these communications made, that the stony hearts of their children melted, and, as the baptized parents baptized their children into the newness of life, society received a force of the proper material for the maintenance of the true gospel of Christ. May the same truths enter the hearts of many natural parents, while we all sing the song, "We Live to do Good."

HARRIET BULLARD.

BIOGRAPHICAL.

As we have received the most authentic records of Jesus from the writings of his daily companions, we would give evidence of Ann Lee's life and character from those who knew her personally, and suffered with her in the promulgation of her unpopular faith. —ED.

Testimony of John Farrington.

In consequence of an extraordinary revival of religion, which took place at New Lebanon in the summer of 1779, and extended through the neighboring towns, I was brought into a deep labor of mind concerning my own salvation. In this revival I diligently attended the meetings, and was much engaged in religious exercises, by which I was greatly awakened to pray earnestly to God for deliverance from sin, and from the nature of evil; but no deliverance could I find.

I closely observed the operations of this revival, but could not find that it wrought any abiding effect upon its subjects. I therefore diligently searched the scriptures, prayed to God, and confessed my sins to Him alone in secret places. But all this produced no abiding comfort, for I found that in all my labors and struggles I could not obtain any victory over sin, nor could I see any among the subjects of the revival that appeared in any better situation, as to religion, than myself. Notwithstanding all my experience in the illuminations of the Divine spirit, and all the flattering encouragements of many old professors, who earnestly endeavored to persuade me that I was a Christian, and an heir of salvation, my feelings were not satisfied. I felt myself unworthy of the name of a Christian, and had no confidence in making a public profession of religion, unless I could live according to my profession; and therefore determined not to assume the name of Christ till I could depart from iniquity, nor call myself a Christian without being convinced that I was such in reality.

In the spring of the year 1780, I received intelligence of a singular sect of Christians who had come from England, and lived near Albany, and who attracted much attention on account of the singularity of their religion, and the remarkable power and operations which attended it. This intelligence made me very anxious to see the people for my own satisfaction, feeling myself fully prepared by my late experience and my knowledge of the scriptures, to receive an understanding, and to judge of the virtue and efficacy of their religion. In agreement with my parents I went to see them (being then in the 20th year of my age), and was among the first in this country who visited these remarkable strangers. I found them indeed a very singular people, and after critical inquiry and observation, I had sufficient evidence to satisfy me that they possessed the power of God beyond any other people I had ever seen. Instead of asking me to tell my religious experience, and inviting me to join the Church, as my former teachers had done, Mother Ann Lee, the leader of this little community, taught me the necessity of confessing my sins in the presence of God's witnesses, and showed me the propriety of bringing my deeds to the light, and of being joined to the Lord in one spirit. I saw and acknowledged

this to be right. I tarried several days, and saw with much admiration the wonderful displays of Divine power among these people.

When I was about to take my leave of them, to return home, Mother Ann told me I might confess my sins if I desired, before I returned home. I said I believed it to be right to confess my sins, but I had thought to return home and labor for a deeper sense of sin, and try to mend my life a little. Mother replied, "That is very good, but you can gain a deeper sense of sin after you have confessed them than before, and be better able to mend your life." Being fully convinced by what I had heard and seen that this was the real requirement of God, I undertook it, and made as honest a confession as I was able at that time. Afterward, Mother said, "You have done well so far, but you have not confessed all." She then told me of a number of secret sins that I had committed, which I had not recollected, and which I well knew was before unknown to any living mortal but myself: and I was fully convinced that she could not have known these things but by the revelation of God. I therefore felt able to return home and say, as the woman of Samaria did of Jesus Christ, *I have seen a woman who was able to tell me all that I ever did in my life.*

Here I received that holy unction from Christ, through Mother Ann, that fully enabled me to cease from sin. Here I found boldness and confidence before God and all men, and felt my adoption into the family of Christ, and among the sons of God. Here I found an entrance into the pure and peaceable Kingdom of Christ, and felt my soul united to the invisible, heavenly host, and filled with the quickening power of God, which gave me strength to resist all evil, and to keep every sinful propensity in subjection to the law of Christ. And I felt a full assurance that by continuing in obedience to the testimony I had then embraced, I should gain a complete dominion over the powers of darkness, and reign triumphant with Christ in purity and holiness. In this I have not been deceived, for I have found my faith fully verified. Indeed, it is impossible it should be otherwise, for the testimony that I received, and with which I united, was like a two-edged sword against all ungodliness and every appearance of evil; therefore all who are obedient to it must certainly be saved from all ungodliness. This grace I have obtained, and this power I have received, through the special ministration of Mother Ann Lee, whose piercing testimony awakened the inmost feelings of my soul, and roused the sleeping faculties of my mind, which had long been bound in nature's darkness.

Thus did my soul receive a special manifestation of the healing power of God, as really as the impotent man at the beautiful gate of the temple received the miraculous cure from Peter and John. I can testify before all men that it was through faith in Mother Ann, whom God raised up and endowed with the spirit of Christ, that I was healed of the infirmities of my spirit; even through Christ manifested in that woman, who was shamefully persecuted, abused and slandered by a lawless and wicked generation, because she zealously maintained

the principles of purity and holiness, and boldly testified, by precept and example, against all the abominations of the wicked.

It must appear evident to every reasonable mind that had she not possessed the spirit and power of Christ she could not have communicated it to others. And had she been laden with iniquity, and fraught with evil and unclean spirits, she could not have purged those things from other souls. The nature of evil is directly opposed to godliness, and if ever subdued it must be done by the spirit and power of goodness, or it never can be done at all. And had not Mother Ann brought forth the genuine fruits of righteousness in her own life and example, she never could have wrought in souls such conviction of sin, and turned so many from the ways of iniquity into the pure paths of peace and righteousness as she has done; and that this was truly the fruit of her labors, many living witnesses can testify from their own personal knowledge and experience.

I was well acquainted with Mother Ann, and had many opportunities with her during her ministration in this country. Being a free man, and feeling a powerful religious attachment to her and the elders with her, I embraced every suitable opportunity to visit them, and to be in their company at the different places where they ministered the gospel. I often visited them at Watervliet, and was with them in prison at Albany—I was with them at Harvard, Shirley, Woburn, Ashfield, Richmond and Hancock, in Massachusetts, at Enfield in Connecticut, and at New Lebanon. I have seen and heard them in many meetings, and was knowing to their deportment in public and private, and was well acquainted with their manners at home and abroad, and, therefore, feel fully able to give a true statement of their lives and characters. And I feel it justly my duty to contradict the false reports which have been spread abroad by the tongue of slander concerning them: for in all my acquaintance with them, I have ever observed the same uniform example of temperance, chastity, righteousness and every gospel virtue. Their lives and characters were in strict conformity to the doctrine and example of Christ; and they constantly taught the same to others.

Although many malicious and abusive charges have been published abroad in the world, for the purpose of criminating the character of this Society and its first founders, yet all that can be said in the spirit of slander, is unworthy of the credit or attention of any rational person. Those who have little or no acquaintance with the Society, are not qualified to give any correct information concerning it. Many unfaithful members have vainly pretended to hold relation for a season; but their ungodliness has justly brought them under reproof; and instead of reforming, they have thereby taken occasion to indulge themselves in resentment and falsehood, and to deny the faith which they had once embraced, and become as traitors to those who honestly maintain the cross of Christ. Such apostates have often palmed upon the Society and its leaders the crimes which they themselves had committed, while pretending to hold relation with us.

I can truly testify, from my own personal

acquaintance, that the character and example of Mother and the elders were altogether the reverse of any excess, and that they invariably taught the same sobriety and temperance to others. I have been a witness of many instances in which Mother admonished intemperance in those whom she taught; but in no way did she do it more effectually than by the godly example which she continually displayed, during the whole of her life, among us. Ever faithful in good works, she often deprived herself of comforts, that she might be able to comfort others. She spared not her life in promoting the cause of God, in strengthening the feeble, comforting the afflicted, reproving the careless, correcting disorders, purging out sin, and zealously striving, at all times, to build up righteousness and peace in all who embraced her testimony.

I once was young but now I am old, and through my life have been an attentive observer of the ways and actions of men, but I have never seen the persecutor prosper, nor the vile slanderer rise to honor. When the gospel first opened in New Lebanon, the little despised flock who first embraced it, were mostly people of small property, and in low circumstances; many among us were indeed very poor; and all of us, like the rest of mankind, were bound in sin and iniquity, possessing our full share of all the evil propensities of a fallen nature, and sunk in slothfulness, filthiness, intemperance and a multitude of other evil habits. These were our inward enemies with which we had to contend; while without we had the prejudices, jealousies, slanders and persecutions of an unbelieving world to encounter, who spared no pains in trying to impede the work of God among us, and discourage us in our undertaking, crying out, *delusion! fanaticism! witchcraft! the work of the devil!*

But what has been the result? I bless the God of Heaven that I have lived to see the fulfillment of those blessed promises, given us by the faithful messengers of truth, who first administered the gospel to us, "That if we would yield a faithful obedience to the law of Christ, now made manifest, we should be blessed in our outgoings and incomings—in our basket and in our store; and above all that we should enjoy the blessings of peace and salvation, which Christ had promised to the faithful." As the fruits of their precepts and examples of industry, neatness, prudence, temperance and godliness, I have seen a Society of people spring up, and grow and increase in order, beauty and harmony, till it is, in my view, the glory of the earth—a city of refuge—a shining light and a tree of life to the nations.

On the other hand, I have seen the false accuser, the vile slanderer and proud persecutor, who gladly would have trampled under foot the meek and lowly followers of Christ, either left to become a shame and a reproach to civil society, outcasts among men and vagabonds in the earth; or if their rank and standing in society has preserved them from these disgraces, they have not escaped the stains of dishonor, nor the stings of a guilty conscience. Numbers have lingered out their days under evident guilt and condemnation, and left this

mortal stage with "a fearful looking," knowing that the day of reckoning must come. What became of those proud and malicious persecutors who vainly strove against the work of God in New Lebanon and its vicinity, in the early days of our faith? Behold, they were scattered to the four winds! But few remained in this town as the sad relics of a dishonored gang—a once haughty, riotous, cruel and unfeeling band of intolerant persecutors. Many of them were swept from the earth by untimely deaths and retributive judgments, till nothing but an empty name is left to their forlorn remembrance. They have received the reward of their doings, and shared the fate of persecutors in every age of the world. Hence it is a point of wisdom for all who know not this gospel to beware how they treat it; for whether they believe it or not, it is a serious reality, that the God of Heaven has laid the foundation; Christ has set up a kingdom on earth which shall never have an end. And those who bless this work will be blessed, and those who curse it will be cursed.

Knowing and feeling a sense of these things, and standing in the fear of God, I solemnly warn all to be careful that they *touch not the Lord's anointed, and do his people no harm.* Remember the counsel of Gamaliel to the Jewish high priest and his council: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." JOHN FARRINGTON.

Branches or Root?

A short time since, in a religious and scientific magazine, we observed this or a similar expression: "Have we not been at work on branches, and neglected to strike the axe at the root of evil?" Surely this imputation cannot be laid to the little "Shaker," which has dealt such vigorous and persistent blows at the very root of all existing evils.

One benevolent-hearted class of people hack away most industriously at the giant sin of intemperance, but with little headway, for when they verily believed it dead, life from the root and trunk sends forth more branches, and in another form the work must be repeated again and again. And so of every evil: all have their mortal enemies in humanity who nobly work at their destruction, but still the tree of evil holds its head aloft, and seems not likely to succumb.

When Jesus commenced his mission, he said, *now* is the axe laid at the root of the tree. The *now* seems to be the remarkable word in the expression, and to inaugurate a new mode of attack. The prunings and trimmings were to be exchanged for a work more effectual.

If the farmer would rid himself of an obnoxious tree, he puts his energies at the destruction of the root and trunk, by cutting it down at once, not by cutting off any prominent limbs or branches, however much they may have seeded his garden or otherwise annoyed him.

The Apostle said, "from whence come wars and fightings? come they not hence of your lusts which war in your members?" Then to rid the earth of wars, and all the consequent

evils, the most effectual way would be to destroy the selfish and sensual principle in each human being which "craves that it may consume upon its lusts."

Christ commenced on the new plan, ignoring marriage, private property, rank and title, war and retaliation; and declared that the tree that bore the evil fruit was to be hewn down and cast into the fire—the fire of truth and self-denial. Fire is a purifier as well as a destroyer. "Who can dwell with devouring flames," etc.? "He that hath clean hands and a pure heart."

ELIZABETH H. WEBSTER.

To the Afflicted.

Child of adversity! we who are saved from the miseries and uncertainties of the outer life, would speak to you words of hope; would say to you, "Fear not the rough surge which bears your frail bark along the dark waters of sorrow! Every stormy tide, and every sterile path over which you journey has some fertile margins on which may grow a few plants of virtue. There is some good in every heart, and that good the angels will never forsake. Look for it, cherish it, and in its measure it will be like the arm of God to sustain you. Friends may depart to join the invisible host; you are not bereft; they still guard you. Loved ones may turn traitors, yet blessed is the heart that can say in the spirit of true forgiveness, 'They were not always false; it is human to err. I am not perfect.'"

The soul that thus receives sorrow is not blighted, but chastened; its tears are drawn from the pool of humility, whose waters are purifying; and that soul will not waste the dawn of the day in recalling the night-dream of grief; but it will awake to hope and energy. Its wounds will be healed, and beauties will appear instead of scars.

Thus God helps those who help themselves. The sorrowing are not forgotten; their afflictions are known, their prayers are heard, and relief is sent most directly through their *own* co-operation with the ministering powers. It is never too late for effort. The change that we call death, which is certain to every human being, will afford opportunity to finish whatever may be left undone here, or to turn into a new course. However winding may be the stream of adversity, it has its source in *sin*; and sin is only abolished by *self-denial*. Sin is the element of Babylon, and the voice of the spirit is constantly calling to all suffering hearts that are seeking truth, "Come out of her, my people, that ye be not contaminated with her wickedness, and that ye receive not of her punishments!" and your days of bitterness will end in bliss, for there is no adversity in Heaven. H. R. AGNEW.

"Those who fix their eyes on the sermon on the Mount, or rather on the naked propositions it contains, and disregard Christ's *life*, his *cross* and his resurrection, commit the same mistake in studying Christianity, that the student of Socratic philosophy would commit if he studied only the dramatic story of his death. Both Socrates and Christ uttered remarkable thoughts and lived remarkable lives. But Socrates holds his place in history by his thoughts and not by his life; Christ, *by his life*, rather than by his thoughts."—*Ecce Homo*.

Future Existence and Eternal Happiness.

As mankind in this life have a real existence without enjoying perfect happiness, so, in the future world, man will find himself in the same condition. Future existence, therefore, does not imply future happiness; this is attained by a certain process, and man, being a free agent, is left to determine for himself how long he will put off that process which leads to eternal life and happiness. Man's present and future, then, is dependent on his own agency; but this future existence is the feat of God. Dunlavy observes, that "God's decrees are to be known by His works of creation and providence." When God purposed or decreed to create animated beings, such as inhabit our globe, he also decreed that they should all require sustenance for bodily support, and formed every one of them with appetites and a digestive apparatus.

After thus decreeing and thus forming them, if he had left them all without food adapted to their appetites and digestive organs—without anything to sustain their lives—and so left them to linger and perish with hunger, would any intelligent being fail to see that such a being was either malignant or impotent and shortsighted? On the contrary, when we see that ample provision is made for food, and all the means of subsistence for the thousands of varied wants and appetites, all exactly adapted to each and every species of being, we see not only infinite wisdom, but a boundless munificence displayed; and thus nature teaches us that God is infinitely wise and good. Does she teach us truth? Shall we rely on her testimony?

Among the vast variety of these creatures there is one species called man, of which there are more than a billion of individuals now on the globe. These all have the common wants of other animals with regard to food, and possess in common with them an appetite and digestive organs, and, like the rest, the Creator has made ample provision, adapted to all their bodily wants of food, clothing and shelter. But this species of being have also *intelligent spirits*, which have their peculiar wants, among which is an intense desire for future and immortal existence. Yet, notwithstanding this, some of this species say that the Creator has made no provision to satisfy this craving appetite of the intelligent spirit, but that every individual of the race is doomed to perish and become extinct, because no means exist to supply this life-long innate cravings of the soul. Nature contradicts the ungenerous charge against this, a munificent Creator, and testifies that there exists a provision for this want as well as others, because God the great Author of nature cannot be inconsistent, providing for all minor wants, even those of insects, and neglecting any provision for the most important of all. Revelation harmonizes with nature and declares that the God and Father of all, who provides for "sparrows," will surely, therefore, provide for the spiritual, as well as the physical, wants of his rational creatures.

But in the case of our temporal wants, God does not cook our food, make our garments, nor build our houses, but furnishes us with the

material and the faculties to do it ourselves—"reaching," as one says, "these necessities to us through our own hands." This makes labor and toil a necessity in providing for our bodily wants; so with the wants of our spiritual nature, God furnishes the knowledge and necessary means, but requires us to "work out our salvation." "Seek and ye shall find." "Ask, ye shall receive." Strive [*agonisthe*] agonize, exert every nerve that ye may enter into life. Thus it is made quite as necessary that we should exert our own faculties to gain spiritual sustenance and life, as it is to labor for our temporal wants. It may be observed here that the word *life* is often used in scripture in contrast, not with *extinction*, but with *distinction* and want; the same as was used by the Romans, "*Dum vivimus vivamus*"—While we live, let us live; that is, let us *enjoy* ourselves. Thus it is said to those who had improved their talents—"Enter into the joy of thy Lord"—into the enjoyment of his glorious and heavenly life. "Narrow is the way that leadeth to life"—to true enjoyment—"and few there be that find it" in this state of existence. Yet it exists and can be found—is found—and those few who have it proclaim, "Ho! every one that thirsteth, come! come, for all things are ready!"

RICHARD W. PELHAM.

Regeneration.

Progress, as applied to man, is a movement from a lower to a higher, from a bad to a better condition.

As to the manner or means by which progress is effected, there is perhaps some difference of opinion. One class of persons, for instance, supposes that in order to progress to a higher and better condition, it is necessary to kill and utterly annihilate certain inherent qualities, passions and powers of the human mind and body, so that what remains may be pure and good. This presupposes the aforesaid qualities and passions to have been evil, and a necessity for their destruction.

Another class thinks that every faculty of man is eternal; that no part of his nature can be annihilated, only at the risk of destroying his identity, and endangering his future existence in the ratio of such destruction. I belong to this class. I think the progress of man consists, not in accretions from without, but by a process of eternal refinement from within of all that can be refined as it stands; and a transmutation into higher uses of all that *can* not be thus refined: viz., all those fugitive passions and powers, whose uses are apparent only in this rudimental state, and mainly subservient thereto. Among these passions, powers, &c., are anger, the productive principle, acquisitiveness, &c. Let us consider the procreative faculty alone, as from the treatment of this one faculty, with reference to the point at issue, the theory, as applicable to all the others, may easily be inferred. Procreation, a word embodying a sufficient definition, requires for its successful fulfilment certain secretions from the blood, deposited and secreted by the wonderful economy of the physical system. If the laws of this economy had never been violated, how might the whole creation of man have been blest, and universal peace, purity and

personal righteousness might have sweetly smiled over the silent gloom of the fearful past! But by sin, misdirection, ignorance, or whatever name you may call it, the integrity of this physical law of procreation is almost completely lost; most ruthlessly and devilishly violated in this our day, till there is scarcely one in a hundred thousand who is not unnaturally or precociously developed in animal lust; and we are constantly driven to hear the recital of such orgies of social or solitary amateness as often to make us writhe in sickness and horror. This being the case, many in all ages have chosen to renounce all relation in life to this powerful passion, and to live pure celibate lives.

The Shakers of the present day have even adopted the celibate life as the most important tenet of their doctrine, without which, as they believe, their community and their theological system would both fail. The question, then, is: How are we free from the imputation of destroying and crushing out certain faculties and proclivities furnished us by our Creator for beneficial purposes, thereby blaspheming the Great and All-Wise Power which has bestowed them? This question would come with a better grace from those not of our Order, if there was now, or ever had been a time in man's history when the abuse of this faculty did not produce a hundred thousand fold more misery and ruin of soul and body than its total disuse.

We believe that the Evangels of Jesus and Ann were predicated principally upon the terrible fact that the human race were fast nearing the awful maelstrom of irrecoverable ruin, mainly through the instrumentality of sexual abuse, and there was need of an institution into which could enter those who desired an asylum of perfect seclusion and protection from "the lusts of the flesh;" and which would also be a standing rebuke and perpetual testimony against the frightful orgies of crime, carried on through the abuse of the sexual principle.

Now, as before stated, the *pabulum* creating secretions necessary for procreation, if not used in that way, is by no means wasted, but re-absorbed by the blood, and goes to form the very best material for the vitalization of the brain, and consequent evolution of the purest material for thought, and the most transparent medium through which to transmit the highest inspirations from Heaven. In this sublime and heavenly condition we feel drawn out in love towards the whole world, and would gladly propagate them through our faith and living inspirations from the *flesh* into the *spirit*, from the power of lower, baser influences, to the higher and holier!

This, as we understand it, when fully acquiesced in and seconded by those on whom it is brought to bear, is the true regeneration; and when faithfully and understandingly entered upon, with a full determination never to yield the struggle, must inevitably eventuate in "the second birth." And we have learned by long experience that so sure as "he that soweth to the flesh, shall of the flesh reap corruption," so sure will "he that soweth to the spirit reap life everlasting;" yea, and peace beyond all power of human language to express. But this high ground is not to be gained with-

out a struggle. Indeed, to come into and through this regeneration and new birth, and completely rise into this hazy newness of life, everything below it, all former elements, have to be melted with fervent heat, and the whole re-cast in the crucible of deep sorrow and tribulation, until the spiritual transmutation is effected.

This requires days, months, and years, and great wisdom and vigilance are requisite, that collateral agencies be not allowed so far to affect the results as to distort and mutilate the whole character and features of the child of God that is to be! If, for instance, a person holds a constant check upon one mean proclivity, say lust, and yet indulges all the time in the use of spirits, opium, tea, coffee, tobacco, pork, &c., he may possibly attain to a regenerate state *on that one line*; but, alas, what a distorted, swollen, ill-natured child of God he must inevitably come out! Another regenerating process will be necessary to make him presentable, under any circumstances. This is not the worst. Every atom of nervous force he allows to be wasted, in the pleasurable excitements of the aforesaid animal indulgences and intoxications, subtract directly from that unreplaceable stamina of body and mind by which he is to effect his final exaltation to a higher plane. Davis, and many other eminent writers, even declare that "opium and tobacco stimulate the sexual propensities, and generate unhealthy desires." Therefore, would any man or woman set out on the solemn journey to eternal peace with God, let him, or her, if they have felt a Divine call from their interior consciousness, and conviction thereto, abandon at once and forever all indulgence of the "flesh with the affections and lusts;" all anger and ill-will against all fellow beings; all use of tobacco, tea, coffee, spirits, opium, etc., and commence immediately the development of regeneration.

When you have made the most earnest and persevering struggles in this new life, and find yourselves overcome in spite of your best efforts, until you are in utter despair, then come, if unwilling to before, to the Shakers; confess every known sin ever committed, yield yourselves in unequivocal obedience to their instruction, and if you are ever after faithful to your convictions, you cannot fail of the mansions of peace, eternal in the heavens, and a crown of everlasting joy and glory, "where the wicked cease from troubling, and the weary are at rest!"

We know this to be true; we have tried it from ten to seventy years, yea, even to eighty years, and it has never failed in a single instance.

The reasons why you will succeed better here than in isolated conditions of the world may be easily understood. For the amount of love, sympathy and affection which you as an individual may be able to bestow, you receive back the love, sympathy and affection, and consequent moral and spiritual strength of hundreds of your dear brethren and sisters, laborers in the same good cause. This advantage is possible in a *Community only*, and this is the reason you will be far more liable to succeed among the Shakers.

O. C. H., Union Village, O.

Unity, the Bond of Peace.

We'll cling to each other in friendship,
In purity, peace, and true love;
We'll imitate Jesus' example,
And live like the angels above.
Jesus said, "Ye must love one another,
By this your discipleship's known;"
So all other tokens are useless,
Where this blessed mark is not shown.

We'll move ever onward and upward,
Away, far away from the earth,
Together seek heavenly treasures
Of eternal substance and worth.
The spirit is calling us loudly,
To work with more earnest desire;
True action is living to purpose,
And draws us to God ever higher.

We'll live—live by love and good actions,
The cross, self-denial and right;
Time is fleeting, earth's joys are transient,
But heaven hath endless delight.
'Tis only the faithful are crowned,
So let us work on with a zeal,
Not weary, but labor in earnest,
And God will His treasures reveal.
(Hancock.)

J.

Light.

Father of Light, in thee we trust,
From thee all blessings flow;
Thy ways are ever true and just,
And thou all hearts doth know.
O, may we walk with humble fear,
Each day within thy sight;
And may our constant, fervent prayer
Be, "Father, give us light!"

O, grant to us thy mercy, Lord,
To save us from our loss;
Thy power, and thy quickening word,
With faith to bear the cross,—
O, leave us not, when storms arise,
Dark clouds heave up in sight;
But guide us in thy way so wise,
To light, more perfect light.

If we should err, or go astray,
Or thy least law forget,
O, point us to the narrow way,
Thy truth hath wisely set.
Then, in thy temple, while we've breath,
We'll praise thee with delight;
That thou hast raised our souls from death,
To light, effulgent light.

POLLY LEWIS, Mt. L.

Happiness is a very common plant, a native of every soil, yet, some skill is required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin.

Amid the tears of grief, peace keeps her silent place like the rainbow upon the spray of the cataract; nor can it be disturbed so long as Jehovah's sunshine rests upon the soul.

Duties lazily and lifelessly performed; half-hearted prayers; a deportment blameless enough, perhaps, but tame and unexpressive, and therefore not influential; words well and wisely spoken, perhaps, but without depth and intensity, therefore without weight. These are things which God cannot tolerate in a saint.

In judging of others, let us always think the best, and employ the spirit of charity and candor; but in judging of ourselves we ought to be exact and severe.

He that cannot live well to-day, will be less qualified to live well to-morrow.

To be wise in our own eyes, in the opinion of the world, and in the sight of our Creator, are three things so very different as rarely to coincide.

Charity, like the sun, brightens every object on which it shines.

Christianity did not come from heaven to be the amusement of an idle hour; to be the food of mere imagination; to be as a very lovely song of one that hath a pleasant voice. It is intended to be the guide, the companion of all our hours, the serious occupation of our whole existence.

ENFIELD, Conn.

It is pleasing to us, when those not of our order encourage us in disseminating our doctrinal views; and when we receive words of cheer, as the following bespeak, we are reminded that we toil not in vain.—
ED.

"Adam, the first, was created a natural man of the earth. Adam, the second, was born a spiritual man from the heavens."

Here we have two distinct orders of beings, each belonging to its respective head or parentage. As it is written: "That which is first was not spiritual, but natural, and afterward that which was spiritual," it is reasonable to suppose, had not Adam transgressed and fallen in his generative order, there would have been a necessity for him to have progressed into a spiritual order; and it is fair to suppose that, as a natural, rational being, the transition from a generative to a regenerative life would have been easy to what it is now, as a poor, blinded, fallen being. Then, if there was a necessity for man, before the fall, to progress to a higher state of manhood, out of one order to another, how much greater necessity now that man is unnatural, irrational and fallen.

"You must be born again," is the language of Christ to Nicodemus, and "you must be born again," is the language of fallen humanity repeated to itself daily, as it wallows in its own corrupt blood, or lingers in constant pain. Then Christian regeneration, as we understand it, is the coming out of the old generative order—putting off the old man with his deeds, which are ever corrupt after the flesh, and by putting on the *new man* who is spiritual—even the Christ from the heavens.

Jesus calls all men to follow *him* (not Adam, nor Moses), in the regeneration, and become new creatures, by the washing or cleansing process of a Christian life, as it is in Himself, the Christ—the Lord from heaven.

E. BUSHNELL, Calhoun, Mo.

"I feel the Divine hand has guided my way; and though the full hour has not arrived for the opening of your door to me, yet some day it will open, and angel hands will guide the way, and Mother Ann will lead me in the paths of wisdom and love. * * * 'The Shaker' blesses me; I rejoice in its advent to the world; it will do good, for those who read it cannot fail of feeling its heavenly mission."

C. S. L., Ohio.

How can I better praise my God than by loving him with a heart sincere?

How better can I show it, than by giving love to those who need his love through me? In gentle words, in kindly acts, in pleasant smiles or sympathetic tears, as the occasion best requires.

J. WHITELEY.

"As each particle of gold possesses every one of the chemical properties of all the gold on earth, so does each human being possess all the elements and properties of humanity in aggregate. The same process that would separate the dross from one ounce of gold, would also separate the dross from all the gold in existence."

F. W. E.

"Every Christian should begin to doubt himself, if he finds after ten years, that self-denial is as hard in the same things as it was at first."

"You are to accept as a Christian every one whose life and disposition are Christ-like, no matter how heretical the denomination may be to which he belongs"—*Beecher*.

"According to Your Works."

In the "Book of Common Prayer," we read, at the close of the "Lord's Prayer," the following addendum:—Minister: "O Lord, deal not with us according to our sins!" Congregation: "Neither reward us according to our iniquities!" This is a first class representation of the lesson human nature has learned from the text, "Thou shalt not surely die." Pleasure, regardless of its character, depraved human nature will have; but the just reward of iniquitous doings it shrinks from; to escape pay-day is very desirable. Rather, slay the Lamb, use his skin, or character, for a covering; his blood for an atonement; and thus disguised, run the gauntlet of justice, and look for the reward of heaven, unearned, gratuitously! Poor human nature! "Behold, I come quickly." * * * *

Should we, in the employ of one government, look to another for our compensation? Why should we look to God for reward, if our services have been engaged in the works of the Devil? If we have the reward of the righteous, we must live the *life* of the righteous. If we sin, we shall reap the reward of sin—death. If we sow to the flesh, we shall reap the opposite of peace, purity; and our abode here, and hereafter, will be where those who "sow to the spirit, and walk not after the flesh with its affections and lusts," would not, could not dwell. May the good God not depart from the holiness of his promise, but "reward us according to our works;" and may we so live as to expect, and joyfully meet the consequences. The best way to escape the punishment of sin, is to stop sinning. ISAAC ANSTATT.

Society Record.

Mt. Lebanon stands improved by an ornamental iron fence on either side of the road passing through the Church family. New roofs are noticed on some of the buildings. "The North" are testifying their love for future adherents by repainting all their buildings. One of the most beautiful and affecting seasons was at the farewell gathering to bid adieu to Elder F. W. Evans.

Dwight Hinckley, a most worthy and estimable brother, dropped dead while at work on the Church's fence, on Monday, 3rd July. He was brother of Barnabas, who, in the height of his career as a surgeon, dropped dead a few years ago in the same family.

Watervliet chronicles one death recently—Mercy Harwood, of the "Church," aged nearly 79. Immense crowds are attendant on Sabbath services, and of a very intelligent and appreciative type.

Groveland reports "no great loss without some small gain," by rebuilding finer buildings than those destroyed by fire.

Hancock has been improving her Meeting House. No deaths, but general health reported. Fruit a failure here.

Tyringham: Crops looking well, corn excepted. Grass, nearly a medium crop. General health.

Harvard reports one death, Maria Barrett, aged 88. A large and commodious barn has been built at the "North." "If we have any monotony, it is broken once a month by the appearance of the ever-welcome 'Shaker.'"

Shirley reports many deaths of prominent individuals in their vicinity, but have not been afflicted themselves. The substitution of cement aqueduct for the lead pipes of old, has much improved the quality of their water. The Hospital took fire from a defect in the chimney; damage slight; but now the same stands greatly improved.

Union Village, O., is enjoying a refreshing season of spiritual things in some portions of its domain, the effect of sincere prayer on the part of its good people.

THE NEW CREATION is a new monthly, published at Omaha. We are unable, as yet, to know its true intent, but, judging from its remarks upon the Shaker Church, in the July No., we are inclined to believe that it means to experience what persecution is, by upholding the true issues of life; by despising the shame of the popular masses, and inculcating the necessity of a purer life than orthodox Christians, so-called, now live. Its life is useless unless it strikes deeply.

"We declare as by the spirit of the Lord, among the seven representative churches of Asia, which are made manifest at Christ's second coming in the hearts of his elect, all of which the spirit rebuked for their sins, while commending their graces, save two, one of which was called the "Church of Philadelphia," that the order of Shakers represents this church, which by name signifies (Phila-Delphi) the love of brother, or *brotherly love*, as distinguished from sexual love or the love of kindred, of which Christ demanded a *full and complete sacrifice*. We declare that the Shakers alone have fulfilled as an order or church, in the lead of woman, this *full condition*, fulfilling the words of Christ, "Who is my mother and who are my brethren? He that doeth the will of my Father in Heaven, the same is my mother, my sister and my brother." They have left houses and lands, fathers and mothers, brothers, sisters and children, husbands and wives, for the kingdom of heaven's sake. They alone as an order have laid the ax at the root of sexual corruptions, or at the roots of the corrupt trees which have sprung therefrom. They alone have sacrificed the strongest impulses of a corrupt and lustful nature, as did their mother Ann. They have made themselves a sign to this lustful and adulterous generation, the generation of the flesh, sacrificing fleshly love and taking in its place brotherly love. They alone have therefore gained the character of the Church of Brotherly Love, the Church of Philadelphia."—*New Creation*.

NOTICES OF THE PRESS.

THE SHAKER is the name of a new monthly, issued by and devoted to these faithful and honest devotees of their Christ. The first number issued for January, 1871, is a well got up and well filled sheet of respectable size, and cheap at fifty cents a year, and issued in Albany, N. Y., and edited by G. A. Lomas. We are glad these good people are now speaking to the public for themselves, and hope their paper will be largely patronized, that they may be better known and more appreciated thereby. They certainly have many virtues not common to Christians, and not appreciated as they deserve to be by other societies. It is not strange that there should be much sympathy with them among Spiritualists, since they had much of phenomenal Spiritualism among them, and most of them became convinced that spirits communicate before it gained much popularity among Infidels and other Christians.—*Banner of Light*.

THE SHAKER, published at Albany, N. Y., is a monthly sheet, filled with words of love and wisdom. Its weapons of warfare are spiritual and mighty.—*New Era*, Cleveland.

"The Universal Test."

It falls in the way of the little paper called THE SHAKER, to define its *ism* in a nut-shell; and it says, "the kernel when reached is: Confess and forsake sin; live purely, and you are a Shaker without knowing it, regardless of your theology."

How unerringly all sincere religionists of every name and nation come to this one result at last! The great end and aim of the truly religious man is to "live purely"—to throw off the yoke of sin. The attainment of this is the Great Salvation. The best religion is that which, tried by its results, is best adapted to this end.

Ought not this self-evident truth to discredit the prevalent *a priori* tests by which we are ever trying our respective theologies? And does it not suggest, too, the cheering thought, that inasmuch as we have the Divine assurance that "in every nation, he that feareth him and worketh righteousness is accepted of him;" the field of God's mercy is wider than our fears have allowed? That wherever (even among the heathen) the sincere effort is put forth, however mistakenly as to means, for the attainment of holiness, the Divine Love shall surely, one day, bring the consummation so devoutly wished? Blessed are they that hunger and thirst after righteousness, for they shall be filled.—*Christian Union*, N. Y.

However pleasing it may be at present to follow our inclinations, nothing will give peace in the end but righteousness; and nothing is righteous but to deny ourselves and do the will of God.

If our gratitude keeps pace with the blessings we receive from God, we must begin very early in the morning to exercise it; for His protecting care and tender love is extended to us all the time we are sleeping.

Defend the character of the absent, even of those that are bad, as far as truth will permit; the rest conceal, unless duty requires its exposure.

Every love is impure in proportion as it has self for its end, and dangerous in the degree that it ministers impure gratification.

O, how foolish is he who defiles his spirit, sacrifices a pure conscience, and the love of God, for the sake of gaining the love of creatures.

Private and internal devotion improves the affections; reading and reflection the understanding.

And should my brother me offend,
Seventy-times-seven in a day,
I will forgive him at the end,
And for his reformation pray.

I seek not selfish ends, but greatly desire the end of self. R. W. PELHAM.

Societies not mentioned in the "Record," have not reported in time for notice.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co., N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., SEPTEMBER, 1871.

No. 9.

Which shall we worship—Person or Principles?

Was Jesus a Shaker?

The people called Shakers do not confine their conduct of life within the circle of extreme self-denial, because any individual preceding them has chosen so to live; nor because any individual has taught self-denial as salvation. Their lives are the results of active principles, being thoroughly wrought out, regardless of who has declared them right, or who may proclaim them erroneous. If satisfactory results are reached, it is a matter of small consequence to us, whether John the Baptist failed, or Jesus succeeded.

Among hero-worshippers, the Shakers will never be classed, for they are guided in their conduct by no man nor woman that ever lived; considering every man as good as Jesus, who lives as obediently to the Christ principles as he did; and honoring, equally well with Mother Ann Lee, she who as thoroughly lives to righteousness and dies to sinfulness as did the founder of the Shaker fraternity. We believe in the multiplicity of Christs; are individually aiming to be Christs; and have full faith in the possibility of becoming as good as Jesus was, and as perfect as he is in the home of his Father.

We love the principles that made him the *Anointed*, or *Christ*; and believing that "like causes produce like effects" in religious life, as truly as in worldly philosophy, we have clothed our lives with these principles, and are successfully achieving the regenerative, Christian transformation—and we find that it pays, to some five, to others ten, and to many one hundred-fold of superior joys to those it cuts off by self-denial.

We call ourselves Christians, and rightfully too, because we have chosen as our pattern, the principles that made Jesus, *the Christ*—"the first-born of many brethren" yet to be born; and not because of any personal attachment to the man Jesus, for some particular act of courtesy on his part. Jesus never did us a personal favor that we know of; while the Spirit Christ has blessed him with salvation and redemption, and will do—is doing the same for

us. *This Spirit we worship; this Spirit is an emanation from our Father and Mother—GOD!* This same Spirit visited Ann Lee, and transformed her Gentile nature into Christian sainthood, the same as it had regenerated a Jewish disposition in Jesus, making it a pioneer in Christianity!

We love Jesus, for his faithfulness to principles he believed to be true; for dying in their defense, rather than saving his physical and sensual life, which was in his power to do, by truculently proving false to the principles that were his salvation; and faithfulness to which, will alone be the salvation of the race. Had Jesus proved false to his commission, he would have merited our religious reprobation, as consistently as Benedict Arnold deserved political denunciation from the American people. The people of the United States mistakenly revere the name of George Washington—it is to the principles that guided him, they mean to do political homage. Had Washington proved a traitor, the *principles* would have sought out another, who would have been the agent through whom freedom from political and religious thralldom would have been effected. While rational Christians will ever have cause for respecting Jesus, they will not be Christians because he became one, but because of their deep love for the principles by which he overcame the world; and through which active principles they may all "go and do likewise." Were there *any* consistency in the theory of the vicarious atonement; if the blood of Jesus' physical body was any more powerful for salvation than that of any other being—Jew or Gentile—in this degree only, would we be warranted in substituting the person, for the heavenly principles of Christianity, in our devotional worship. The medicine which made Jesus, the Christ, is the panacea for all the ills the soul has inherited or may contract; and will make of each and all, Christs, as truly as Jesus became so, by their taking the same prescription—being obedient to the same beautiful, resurrecting principles. And until the fact (?) is made apparent, that Jesus took the medicine, and we are saved in consequence, let our standard of worship be

the *principles* of a godly life, while the *personalities* who carry them out, come in for our secondary respect. Jesus, having carried out the soul-elevating principles of the Christ Spirit, became thereby the ensample by which others might learn of the principles, and how they can be successfully prosecuted for the redemption of human loss. As Jesus became a Christian by obedience to principles of the heavenly world, so we may safely take Jesus for our guide in making *our* Christian progress. By substituting the *person* for the *true principles* worthy of worship, the majority of mankind have become professional idolaters, forgetful, or indifferent of their duty as true Christians. They worship the man Jesus, while they hate the principles of self-denial by which he became the Christ! They worship the medium of the *good Spirit* operating two thousand years ago, while they are disgusted with the motive power that made that medium then, and *similar mediums* to-day! That motive power was and is, the principles of SELF-DENIAL. They made Jesus what he became; they have made the Shakers what they are; and will the lives of Jesus and the Shakers bear comparison?

Jesus was a Jew; and, unvisited by the progressive Christ, would have engaged in Jewish life, and followed Jewish customs. He would have married him a wife, or many of them, as was the practice. He abstained—he lived a virgin life. Herein, have the Shakers followed the guidance of the same principles. Has *popular* Christianity? The Jews revelled in the bloody exploits of war—Jesus refrained entirely from war—so have, and do the Shakers. Have *popular* Christians? The Jews were emulous of each other in worldly honor and riches; Jesus, as a Jew, would have attempted to have been the richest, just as the majority of professional Christians do to-day; but he could not, while obedient to the Christ principle of equality. His counsels on this subject were the very reverse of Jewish customs, and of present *popular* Christianity. "*My Church* has neither rich nor poor—all are equally comfortable," is the testimony of Jesus—

was the practice of Jesus—and the Shakers engage in the same laudable enterprise. There has ever been wealth enough in the world to make all very comfortable; and whoso indulges in the least extravagance, is amenable before the law of Christ, of robbing his neighbor and adding to the miseries of life! Truly, it will be worth a journey to the Spirit land, to see the Dives and the Lazarus principles meet; to see the kings and beggars; the tyrants and down-trodden; Bacchuses and Father Matthews; libertines and virgins, all presenting themselves for reward, “according as their works have been.” And now, will Shaker testimony, principles and life, compare with the same that governed Jesus? If so, was Jesus a Shaker? Or, are the Shakers Christians? In the degree that there is comparison between the *principles* of the Primitive Christian Church and the Modern Shaker Church, is not one as worthy of encomiums as the other? And yet, while millions are worshipping *Jesus*, they are as truly ignoring Christian *principles*! And did Jesus live upon the earth to-day, preach the same gospel that he did two thousand years ago, there would be a popular falling off of worshipful masks; and if the times would not permit popular Christians to crucify him, as they would desire to do, he would be shunned and ridiculed by them, and as he walked the streets, fingers would rise, and tongues exclaim, “THERE GOES A SHAKER!” *

Labor is Worship.

PART SECOND.

The testimony handed down from Jesus regulates labor in all Christian Churches.

Paul says to the Thessalonians, “We hear that there are some among you *disorderly, working not at all*, but are busy bodies. Now such we command by our Lord Jesus Christ (by his authority), that with quietness *they work* and eat their own bread.”

Paul was a regular member of the Church at Jerusalem; he knew the order which Jesus had revealed to the twelve to regulate temporal and spiritual things. What he had learned there he taught as true Christian theology. If work was not required of all able to perform it, would Paul have dared place Jesus as the author of it, and pronounce those disorderly who did not practice it? If it were not so, would he have ordered the Church to cut off those who refused to practice it, rich or poor? How could there have been equity in that Church more than in the Shaker Church without such a rule for all? With them as with us, the quiet were busy bodies and mischief makers; authors of strife and discord.

Industry enjoined as a means to extend Charity.

Paul on labor was universal; to the Roman brotherhood he writes: “Be affectionate one to another with brotherly love; in honor pre-

ferring one another. *Not slothful in business*; fervent in spirit, serving the Lord; distributing to the necessities of the saints; given to hospitality.” Taking the above as the test, can an indolent professor serve the Lord? Can he be fervent in spirit? From his own industry he can neither distribute to the necessities of the saints nor perform true hospitality. The Shaker Order proves that as self-denial of spirit, works the soul gradually into the heavenly state, just so, by consecrated physical labor we accumulate means to help support the Church and perform all deeds of Christian liberality and charity.

The primitive Church commanded to secure means by labor, to pay all just debts.

Paul says to the Church, “We beseech you, brethren, that ye study to be quiet, and to *work with your own hands*, as we commanded you, that ye walk honestly toward them that are without, that ye lack nothing.”

The apostle here instructs the Christian to peaceably mind his own business; be honest in his dealings; *pay all his just debts*; to be industrious and diligent to enable him to do so and stand independent. Mother Ann and her successors said, “Do not overreach in business; right all wrongs, and pay all just debts.” This is the true believer’s ground; his theology on the virgin life; confession; restitution; penitence and consecrated inheritance; and a Church thus cut off from the world, must have the great principle of honest toil and joint labor to carry out these, and other Christian principles, and exist in competency.

Paul parting with his Gentile Brethren.

The time arrived that Paul was to bid farewell to the Gentile Churches. He was followed by many leading Elders and others, to the place where he was to take passage. He went to Ephesus and called the Elders of that Church also, to exchange the last friendly greetings. These pillars of the faith had seen him from the commencement of his labors among them, had witnessed his patience in persecution, trials among the false-hearted, and his long-suffering among weaker members of his flock. He met them at the celebrated city Miletus, which lay twelve or fifteen leagues from Ephesus. Here, with many warnings, he showed them the probability that after his return to Jerusalem they would see his face no more. They knew that without price or being a burden, he had committed the gospel to their trust, for which they were to be responsible.

In recalling the fruits of his labor he said: “I have coveted no man’s silver, gold, nor apparel. Ye know that *these hands* have ministered to my necessities; I have showed you that so laboring, ye ought to support the weak; and remember the words of the Lord Jesus, ‘It is more blessed to give than to receive.’” The apostle was in an enviable condition to balance accounts.

His poverty and hand labor, connected with his gospel life and ministry, clothed him in raiment clean and white. If any could present a Christ-like standing, and feel his dignity of it, it was Paul at Miletus in the presence of his brethren. How tender must have been the parting scene, “when they all wept and fell on his neck and kissed him, sorrowing most of

all for the words, that they should see his face no more.” Scenes like this we have witnessed when the faithful have been taken away; their just life, virtues, and consecrated toil have so long proved to all their devotion, that like Paul’s brethren we have sorrowed most of all, that in this world we should see their faces no more.

The Restoration of Dorcas.

The restoring to life of Dorcas, by Peter, was his greatest gift. This honor was not reserved for some great teacher or renowned apostle, but for an obscure Sister of Charity, who appears to have purchased material and made garments with her own hands for the destitute. When Peter arrived at that house of mourning, many stood by weeping; and pointed to the works of her hands. The restoration of this disinterested saint, to her labors, sets the broad seal of God’s approbation upon consecrated labor in the most beautiful form it could have been handed down through centuries.

Conclusion.

We are not informed who fabricated the story that poverty caused the hand labor of the apostles; that when the Churches became wealthy, salaries were substituted for toil. But we do know that the foregoing statements of the first Christian teachers, emphatically contradict it.

Their example in this matter was indispensable, as clearly as any other in the Christian faith. This duty carried out, removes want, poverty, indolence; and fills the Church with peace and plenty. It is the great roller, which levels all ranks and distinctions, to one condition. It is the parent of honesty, justice and charity; it opens wide the door to contentment, health and happiness.

WM. LEONARD.

What is Man, as a Christian?

A lucid answer to the interrogatory, necessarily requires a knowledge of the Christian character, as illustrated by acknowledged and legitimate authority. The teachings of the founder of the Christian religion, or rather the doctrines of Him who was the exponent of that religion, should be correctly understood.

In Christ’s sermon on the mount, are to be found truths, unmistakable and instructive; elucidating Christian life and duty. It is explicitly declared in that discourse, that man is commended to God, only by his good works—his righteousness; which must exceed the righteousness of the Pharisees, who were the strictest and most religious sect of the Jews, God’s peculiar people, or he shall in no case enter the kingdom of heaven; that by the merits of any being but himself only, can he be saved.

To the world, the Christian’s light must be the strongest; a light that will shine before all men; and that he shall both do and teach the commandments of God, which lead men to be perfect, even as our Father in heaven is perfect; that is, to be true to conscience and faithful to convictions of right; to be self-sacrificing, self-denying to all ungodliness; under no circumstances to lose control of himself, or to cease the restraint of his passions;

never reviling nor speaking evil of another; and however another may differ from him in opinion or in caste, never tolerating in his heart the action of a spirit of persecution.

The Christian man is meek, merciful, pure in heart, a peacemaker with all, loving all, even his enemies; praying for all, even for those who despitefully use him; doing to others whatsoever he would they should do unto him, thereby becoming to the earth, salt which hath not lost its savor.

By the language and spirit of the sermon, man, as a Christian, has not the right to take the life of his fellow, neither to be angry with him. It is not his prerogative to reproach him with hard words, to call him fool, or say to him *Raca*, a term of contempt. He shall not commit an unchaste act, or indulge in his heart a sensation of lust, and stand guiltless before God; and rather than be offended by any member of his body, however dear, as the eye or the hand, and perish by its retention, it would be better to cast it from him.

The same authority that calls upon man to purify his imaginations, the thoughts of his heart, demands the purification of his language. The tongue is an unruly member, requiring a strict watch to prevent vulgarisms and profanity. The spirit which takes hold of language, bears equally upon the habits and manners of man; it takes cognizance of his life, *in toto*. His office is to watch and pray, and that continually. If he would be forgiven of his trespasses, he must first forgive those who trespass against him; if he would have others love, bless and do good to him, he must first love, bless and do good to them. Of others, it is not his province to judge; all men are known by the fruit of human life.

Therefore we have before us a standard, a criterion simple and unclouded, whereby all may know how much they are in possession of the baptism of the spirit of Christ. And let him who is in sympathy with the evils of the present, adulterous generation, who fosters worldly relations and caters to self; who gives encouragement to the gross passions and animal desires of an uncircumcised heart, *no more name the name of Christ, or look to Him for atonement*, until he finds repentance, and submits to the payment of the utmost farthing, for every willful transgression against known light.

A. PERKINS, Enfield, N. H.

Reason.

It is perfectly legitimate for any person to declare a belief—to say I believe thus or so; but this is a very different thing from reasoning to prove such belief to be true.

No person should enter the precincts of reason for the sole purpose of proving a belief to be true, but they may reason to ascertain whether the belief be true or false, or whether it contains anything false.

Nothing is more dangerous than the pride of self-opinion; “under this influence men seek applause instead of truth.”

It has been said, and I believe truly, that “man on earth lives three lives [or has three planes of being], the first, *Animal*; second, *Intellectual*; third, *Spiritual*. The first, nurtured by the sun; the second, by books, and the thoughts of others; the third, by the beams of

Deity, ever present in the mind,” or, as Pope more properly states it, “God in the mind.”

There are specific laws by which each should be governed. Of the first, physiologists have given abundant instruction; of the second, philosophers, logicians and orthoepists have spread before us a sea of information, beyond our means and power or necessity to fully explore. In these two fields we cannot lead, “for the children of this world are wiser in their generation than the children of light.” But of the third, and by far the most important, I do not hesitate to declare that Believers, or Shakers, stand in the foreground to-day of the whole world, and this is said in no boasting spirit. In support of this declaration, but one evidence will I offer in the words of Christ: “By their fruits shall ye know them.” Of the two first, however, the world are in advance of the “children of light,” who may well stand, “cap in hand,” and take lessons on the laws of health, and laws governing reason on the intellectual plane. But the “children of light” being in the ascendant in spiritual life, should “let their light so shine, that the world seeing their good works may glorify their Father and Mother in heaven.”

As we proceed on the spiritual plane, we more and more take cognizance of the field of inspiration and revelation, which is the arcana from whence proceeds all soul sustenance. But all inspirations or revelations are not reliable; hence, says Locke: “If reason must not examine the truth of revelation or persuasion by something extrinsic to the persuasions themselves, truth and falsehood will have the same measure, and will not be possible to be distinguished.” But he confesses the fallacy of this test, by the following admission: “I gratefully receive, and rejoice in the light of revelation, which sets me at rest in many things, the manner whereof my poor reason can by no means make out for me;” thus admitting some inspirations to be self-poised, above and out of the reach of reason’s inquiry, whilst others are of a metaphorical character.

For light, knowledge, progress and growth on this spiritual plane, Christ, in his first and second appearing, in his living body, is the pole-star, the magnet to which the needle of every compass should tremblingly point, and every soul submit. For these lofty and sublime inspirations the mediums are not accountable; but it is inadmissible for the uninspired to postulate conditions above reason’s inquiry, which it is as contradictory to affirm as to deny—thus adhering to the exploded doctrine, “that I know, without knowing what I know.” Such postulates are considered chimerical or fanciful; of such, Hume very pertinently remarks, “nothing is more dangerous to reason than the flights of imagination, and nothing has been more the occasion of mistakes among philosophers.” “But,” says Hamilton, “the most complex web of thought can be reduced to syllogisms, and when this is done their truth or falsehood, in a logical relation, flashes at once into view.” So we may reason logically or illogically from true or false premises. Logic does not pretend to unveil the truth of the proposition, but it tells with unerring certainty whether the reasoning is sound or unsound.

But, descending from the spiritual to the intellectual life and plane of being, and of pure reason, we should rigidly conform to the laws by which minds in the intellectual world are governed, because, if we do not, they will apply them, and will not admit, as they should not, anything that does not conform to them; hence on such our labors would be entirely lost.

As a caution, and for the sake of some who may not be familiar with them, I will here take the liberty to enumerate some of the rules which philosophers include under what they term “The Law of Parcimony,” none of which can in safety be overlooked or neglected by the correct reasoner, viz.:

1. In pure reason, we should take nothing for granted but what is self-evident.

2. If a known cause is sufficient, we must not postulate an unknown.

3. Introduce nothing occult into the question.

4. Use no term of varied or doubtful meaning in the same thesis, without defining it.

5. All reasoning depends on two things, viz., analysis and synthesis.

6. We should never rest so long as there is aught vague or indefinite in our reasonings; so long as we have not analyzed every notion in its elements, and excluded the possibility of all lurking ambiguity in our expressions. Although we may not arrive at truth, with care we can always avoid self-contradiction.

7. An induction which does not proceed upon a competent analysis, or enumeration of particulars, is either doubtful, improbable or null; for all synthesis depends upon a foregone analysis for whatever degree of certainty it may pretend to.

8. All parts of the predicate must be parts of the subject, and every element rejected as hypothetical which the analysis does not spontaneously afford.

9. An hypothesis to be legitimate is, that the facts in explanation of which it is devised be ascertained really to exist, and be not themselves hypothetical.

10. The fact which a legitimate hypothesis explains must be within the sphere of experience.

11. The phenomenon in question must, by analysis, be reduced to its *simplest elements*; and no phenomenon be assumed as elementary which can be reduced to simpler principles, and no elementary phenomenon overlooked, and no foreign or imaginary element interpolated.

12. If the analysis is incomplete, the synthesis will be incomplete also, and the conclusion unreliable.

13. No conclusion must contain more than the premises analyzed.

14. If one cause is sufficient to explain the phenomenon, we should not postulate a second.

15. A legitimate hypothesis must save the phenomenon which it is invented to explain, without exclusion, distortion or diminution.

The foregoing rules and selections, if strictly adhered to, are sufficient to secure any reasoner from the shafts of a rational criticism; but if they are ignored and lightly set aside by any, such may be made to feel the power of any capable critic, who may think their productions worthy of a rigid scrutiny.

II. L. EADES, South Union, Ky.

Bread.

The following article from the conservative *Scientific American*, is valuable from the source of its origin, as showing a steady growth of common sense on that very common subject — Bread.

Something about Bread.

"A subject that interests everybody is that of bread-making, and as a general thing there is too much popular ignorance respecting it. In the process of grinding wheat for superfine flour, the outer shell, composed chiefly of gluten, being tenacious and adhesive, comes from the mill in flakes with the bran, and is sifted out, while the starch is pulverized and constitutes the fine flour. Thus the starch, which is the chief element in fine flour, is saved, which contains no food for brain and muscle; and the gluten, containing phosphates and nitrates which furnish support for brain, bone and muscle, is cast away with the bran, and is fed to horses, cattle and pigs. And this is the kind of flour that makes nine-tenths of the bread in the American cities, besides all that is used in cakes, puddings and pastry.

A method of making bread from whole wheat, without previously grinding it into flour, has been devised by a Frenchman named Sezile.

A Healthy Bread.

The most economical and best bread, especially in cold weather, when a hot fire is constantly kept, is what is sometimes called gems, or unleavened biscuits. For this purpose a group of cast iron pans or cups two and a half by three and a half inches each, all made in one casting, is used. These pans are set on the top of a hot stove and allowed to become almost smoking hot when buttered for use. Then with cold water and milk, half-and-half, or with cold water alone, and the colder the better, mix and stir quickly, with a stiff spoon, as much Graham or unbolted wheat-meal as will make a thick batter or thinish mush; and when the pans are hot, fill them quickly with the thin dough, and let them stand a minute on the stove before putting into a very hot oven, where they should remain twenty or twenty-five minutes until done. If the mixture be neither too thin nor too stiff, and the pans and the oven be hot, you will have twelve as light and wholesome biscuits as any epicure could wish to eat. They may be eaten smoking warm from the oven, as they contain no poisonous chemical elements like yeast bread, which requires cooling to be rid of. They are good cold, or may be warmed in a steam kettle. Anybody, however unskilled in cooking, can learn to make these, light and nice every time. Nice, fresh wheat-meal, very cold wetting quickly done, with a very hot place to bake them, will insure the best of "luck" always. These, like all other Graham bread, should be fresh every day.

For growing children, and those people who work or think, and especially students and sedentary persons, there is no other bread, and scarcely any other single article of food, that equals it. Let the poor who cannot afford to lose fourteen per cent of the grain in the cast-off bran; let those whose bones and muscles are small, tending to rickets and spinal

curvature; let invalids and dyspeptics try it, and they will never go back to superfine bread simply because it looks white and nice, and, when dry, is more pleasant to the mouth than the brown."

We have been in the constant use of whole wheat flour for some thirty years, and have but just attained to a satisfactory mode of making bread from it. Many amongst us eat none but unleavened coarse meal-flour bread; and as they think, with a decided advantage to their health.

F. W. EVANS.

HISTORICAL.

It will, no doubt, be interesting to many to know of some of the personal trials to which Mother Ann, and her immediate followers, were necessarily subjected. It becomes the faithful historian not to neglect a chapter like the present one. While the Shakers are somewhat noted for their well-loaded tables, choice viands, comfortable buildings, etc., it will do none of us harm to reflect upon the fortitude of those who, "for their faith, endured all things."

In 1788, being the first year I lived at Watervliet, we were brought under great sufferings respecting our temporal concerns. As money was scarce, Believers in general were brought under sufferings; being in poor circumstances, and not being allowed to run in debt, rendered the procuring of subsistence, for the early part of the season, very precarious. Our principal food was rice and milk; sometimes we went to the river to procure fish. Sturgeon, and a few other kinds of fish, were everything of meat kind we obtained for a number of months. We had but little and sometimes no bread, butter, nor cheese, but upon this simple fare we subsisted during the spring and summer. Our employments were principally planting, sowing grain, haymaking and harvesting. All our work was very laborious, and at the end of the season we looked more like skeletons than laboring men, being greatly depreciated in weight. We were so faint for some length of time, that, although we could *work*, we could not *run* the distance of twenty rods. Our breakfast consisted of a small bowl of porridge; supper the same; dinner, a small bit of cake, about two-and-a-half inches square, which Aaron Wood cut up and gave to us; this we ate during the days of labor; on Sabbath we ate very little, if anything.

One day, Joseph Preston, and another brother, went to the river to catch herring, and Joseph stated that he was so hungry, that he ate two raw fish as soon as they came out of the water! Many times, in the course of the summer, I thought that if I could only get to my mother's swill pail, I would have skimmed it immediately, and thereby appeased my hunger.

We had but little house room, and, of course, had to lie upon the floor, having no convenience for lodging. Fifteen of us laid upon the floor in one room; some had one blanket to cover them, while others had none, and nought for a pillow but a handkerchief, or a chair turned down so as to recline upon its back. In this way we lodged during that season. When our crops began to ripen, and potatoes were eatable, we began to live better, having a supply of milk to eat with our potatoes, boiled or roasted.

The same year there was a famine in the vicinity of Lake George, and large donations of flour, grain, beef and pork, with other necessities of life, were sent to the sufferers by the citizens of Albany; myself with others were hired to convey those donations to Crown Point. One day, when we had almost reached our destination, we stopped at a small hut in the woods to obtain a little refreshment. On arriving at the door, we found it was inhabited by a woman and three little children. Making known our business, she replied: "I have not had a mouthful of bread, meat nor potatoes in my house for three months." We asked her what she did subsist upon? She replied: "When the briar leaves began to grow in the spring, I boiled them and eat them with milk, for we have one cow to support us; and this is the way that we have lived for three months past."

When we had finished our journey, and returned with the products of our labors, we bought grain and flour, which was the first of any consequence we had been able to obtain during that season. The blessing of God began to smile upon us, and our labors yielded more plentifully than we had expected. We began to prosper in temporal things; to increase in strength of body, and were more able to praise God for his goodness. Father Joseph Meacham would often exhort believers to bear sufferings with patience and fortitude, encouraging, that the time would come, if they were faithful and industrious, that they and their children would have a plenty, and some to give to those who were more needy. These words have been verified in a wonderful and striking manner.

JONATHAN CLARK, Harvard.

I Think,

The world demands a gospel of salvation, that will comprehend and meet its present conditions, physically and spiritually. No reliance can be placed on any faith in religion that will not bear the severest scientific investigation. No human soul ought to believe in any system of theology that will yield itself subserviently to the demands of human nature depraved; or which can be bought or sold as the commonest merchandise. Let the whole world have a thorough knowledge of the true Christian faith, that will bring both body and soul up to the highest state of excellence; and may God speed the day.

G. B. PRICE, Shakers, N.Y.

A Young Vegetarian.

Grace Bowers, aged eight years, having eaten no meat nor butter for five years, is healthy and intelligent, always waking up in the morning laughing—an infallible test of good temper.

Grace was sent to the Office upon an errand, when one of the Sisters kindly offered her a piece of *white* bread and *butter*, with some sugar upon it (not knowing her vegetarianism). "I do not eat *white* bread nor *butter*," said Grace. "Well, Grace, what do you eat?" "I eat brown, unleavened bread; but I do not need anything now, for I have just eaten a good dinner."

Any boy or girl who will thus subject *appetite* to a *principle*, is laying a solid foundation for a useful character.

F. W. EVANS.

An Address.

BY ANTOINETTE DOOLITTLE.

My loved gospel kindred, I am happy to meet you in this beautiful, shady grove. We have not met here merely as friends; we hold a nearer relation to each other. We claim to be brethren and sisters in Christ, helping to form a spiritual household, honoring our heavenly parents, the great Head of the family, who have raised a standard around which we gather, and under which we cheerfully serve. *Purity, peace and liberty* is written thereon, and the Prince of all princes has especial charge of it. To those who have not gathered to it, and found protection under its folds, it does not appear beautiful nor symbolical of liberty. But those who have been led by the spirit of truth, and schooled in spiritual philosophy, feel that it signifies to them liberty in its fullest, broadest sense.

While the Prince of Peace guards this banner, and those who dwell under it, the war cry, "to arms," and the doleful sound that comes to many desolate homes, and pierces the hearts of surviving friends, because of the demoniac war forces, which send the arrows of death alike into the palace and cottage, until the whole land is draped in mourning for the loss of loved ones, cannot reach us.

I have not many words for this occasion, but I want to make you, my dear brethren and sisters, feel that my heart beats with deep emotions of love for you all; and I hope this may be a season of rejoicing to every one present. Let us take comfort—have an intellectual and social feast, under the direction of the higher law; and it will be like clusters of grapes from the immortal summer land, and wine well refined from dregs; a foretaste of the pure wine which we, if faithful to our high calling, shall drink with Christ and the redeemed of all kindreds and nations, in the perfected kingdom of God. Let us all, by one united effort, raise the standard of Gospel purity a little higher to-day, that it may wave in the pure breezes over us as it has never done before, that our joy may be enhanced and our peace flow like a river.

There seems to be something very congenial in the atmosphere in and around this place. Our annual gatherings here, probably, make us feel a little like some of the ancients, who sought out some quiet retreat in the glens, or on the mountains, that they might the more effectually consecrate themselves to devotional life and religious fervor; to perform their sacred vows, and drink in the inspiration of the Almighty! So interblended became their feelings with the scenery surrounding them, the sods upon which they had knelt in solemn prayer, and rested their bodies when the curtains of night were drawn around them, the trees that had sheltered them, and even the rocks whereon they had sat in silent meditation, had become so sacred to them, that it was something like parting soul and body when they left those places, so strongly were they attached to them. One is said to have expressed his feelings thus: "O, king of mountains, rich in purifying streams, adieu! I have passed happy days upon thy heights. I have nourished myself with the delicious fruits thou hast produced, and have quenched my thirst with the

clear waters that flow from thy summit. Oh, mountain, free from sin! Like unto a living child, happy on the breast of his father (mother), have I enjoyed myself upon thy bosom."

There is something peculiar in meetings in the open air—in God's great temple. As far back as our history reaches, *religionists* in an especial manner, from time to time, have sought some spot under the blue arched canopy where they could breathe freely, and commune with higher intelligences. And as we look over Bible history, we find recorded upon its pages that God, when He was about to reveal some new truth, or give some new commandment to his servants, and desired to draw near unto them, and draw them nigh unto himself for that purpose, He called them to some secluded place in the vale, or on the mountain, away from the multitudinous throng and busy hum of life, that they might the more easily hear the voices of messengers which He sent unto them, and receive their ministrations of love. For, as God is love, there can nothing emanate from Him but what will eventuate in love, and, in the final issue, be to the soul as the dews of the morning from the everlasting hills. By this, it would seem that there may be clearer perceptions of Divine truth, and the spiritual senses be unfolded and intensified to a greater degree in the vast temple which God hath made, than within the walls of any house built by human hands.

When he was about to teach Abraham lessons of faith and obedience, He called him to ascend a mountain, apart from his kindred and country, and there He communed with him, and put his fidelity to the severest test. Not for himself alone, was Abraham's faith tried, but for the *race*. He was a representative man. He passed through that severe ordeal unscathed, and for his unflinching fidelity to the right he was called *Abraham the Faithful*. And, to-day he stands as a beacon light upon that mountain, and as a reproof to this disobedient and faithless generation.

Again, when God raised up his servant Moses, through whom He gave a new code of laws to the ancient Jews, instituted a high school of learning, and appointed Moses the principal, He brought him to Mount Sinai, and led him up thither, and, through appointed agencies, poured out his spirit upon him, and Moses there received such manifestations of the Divine presence that the mountain shook, and himself and people quaked with fear and reverential awe. He became a medium of the greatest manifestation of spiritual power upon material things—the most complete blending of spirit and matter—of any upon record, and was the greatest minister of physical truth. We will not tarry longer with the more ancient people, who sought the open temple to make their strongest vows of consecration, and to receive new hopes, new impulses, and new aspirations; we will pass by the prophetic seers, and only, as we journey along, take note that the spiritual waters gradually rose higher and higher, until we find ourselves with Jesus and the twelve.

How often did Jesus go forth to some favorite mountain! to a desert place or garden,

leading his little band thither, that with them he might pour forth strong cries to his Heavenly Father and Mother! and to teach his disciples important truths concerning the kingdom of God! And who has ever been able to speak words so rich in principle, so full of promise, so binding upon the conscience, and so free from human taint, as is the sermon on the Mount, which he delivered?

Ah, *then* the Christ spirit spake as never man spake! We never tire of reading or repeating that sermon. It has passed the lips of millions, and still it is *new*. Was it not a lamp lighted from the great source of Light, by direct inspiration at that time, whose light can never be extinguished or hid, and placed upon a hill to illumine the Pilgrim's path down through the ages? How plainly the Christian's duty, life and character is marked out in that sermon. Let its light shine, and may its power be felt!

And how profound and heavenly must have been the season when Jesus and his three loved disciples went together to the Mount, where Jesus was transfigured before them, and their vision was opened to see those two spirits—Moses and Elias—with whom he was in communion! True, they did not fully comprehend the significance of that interview, and Peter thought if they could build tabernacles for Jesus, Moses and Elias, they would take up their abode in that mountain, and there they could often commune with them. Their spiritual emotion was so great that they exclaimed: "It is good to be here!" Who can wonder that they wished to retain those spirits, and the heavenly influence which pervaded their sphere? Let us seek to draw such pure and heavenly influences around us to-day, that we also may say, "It is good for us to be here!"

Oral Confession.

Why should I orally confess to man? is the first and most important question the Christian Shaker is called to answer. On the underlying principles embodied in the right performance of this work, depends the prosperity of the spirit's travel away from the entanglements of sin.

As God himself is the breath of life in man, it is evident that all souls have latent within them the motive to begin their progress towards Him, and it becomes the first labor of the teacher of righteousness to inspire souls with the faith that *they* are the ones called, and promised forgiveness, and *they* shall have power given to rise in life if *they will*. "Come unto me all ye weary and heavy laden, and I will give you rest."

Souls do not rise from a sinful state without a full knowledge of the effect of sin; the avenues of its approach; and a thorough sense of shame at the digression from the state of innocence implanted in their creation. This requires deep thought; conflicts terribly with the passionate element within, until this knowledge is obtained. This is the first, severest and most important phase of confession, without which any verbal statement is useless, liable to be dishonest and undertaken for mere hope of present absolution, yielding no victory. It is this spirit of close self-examination that has enabled thousands of noble witnesses in

the past and present to contend successfully with evil. To the discerning eye of faith, all the moral virtue, the Christianity and victory over wrong, is the sequence of confession, and without confession of sin there is no real faith in Christ. "Confess your faults one to another," indicates the work of the Primitive Christians; "Now, go thy way and sin no more," implies that sin had been confessed. Is the artless confession of the child to its mother, "I stole the apple," or, "Father, I did tell a lie," less binding on the maturer child, who, with greater experience and strength of spirit, should know and shun the evil before him? If the humiliation is too great, at what price shall we be bought, and what of the fact, "Except ye become as little children, ye shall in no wise enter the kingdom?"

Man, being made in the image of God, and receiving a breath of His life, we hope to find in all grades of human development evidence of those laws which ultimately are to govern, and lead to happiness. To instance the involuntary use of the direct statement of facts, as a medium of healing to the wounded spirit, how often do those who are weighed down with grief or guilt, the consequence of some misstep, seek a near friend to help them bear the trial of soul, and what so likely to soothe the mind with a feeling of forgiveness as this knowledge? "I have honestly appreciated my wrong, and confessed the fact, and God has promised to forgive;" hereby realizing that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There is a restraint put upon our desires, by suffering the consequences of violated law, as the sickness and pain inflicted by intemperance; but, does this restraint work a moral elevation above the reach of self-interest? or, does the spirit's elevation commence where self-interest has finished its work?

We know there is a manner of confession only unto death, in which the carnal mind glories in its shame, or unfeelingly cries, "Lord, thou knowest I am the chief of sinners," and sins accordingly. We have also a faith, eternal as the spirit, in a confession unto life, whereby the soul can disrobe from every sinful element; the lusts of the world; its intemperance, ambitions and pride; its abuse of the beautiful, to corrupt it and bring it under bondage to self. This is the gospel that Jesus sent his disciples into all the world to teach; and in the goodness of God we rejoice that in this, our day, He has proclaimed the same testimony again, by the same spirit now making itself manifest in the followers of, or believers in, the mission of Ann Lee, who confess their sins; nor this alone, but do forsake them, thus engaging in the only acceptable repentance.

HENRY HOLLISTER, Mt. L.

The advantage of living does not consist in length of days, but in the right improvement of them.

There is a treasure which no self-seeking being ever found; which no created hand can bestow or take away; which no outward events or revolutions can destroy. It is an inward consciousness of the presence and participation of the Divine nature, gradually but certainly renewing the soul, purifying the affections, destroying the sensual and building up the heavenly. In a word, it is the conscious, eternal evidence given to the soul by the Divine and infallible voice within, which says: "Behold me, creating all things anew."

Fair Dealing.

"Render, therefore, to all their dues."—PAUL.

Selfishness is a strongly marked trait of human nature. It not only appropriates whatever it can grasp, but refuses to others that which justly belongs to them. Personal freedom seems to it a good, but it is not content with its own; it must deprive as many as possible of their liberties, merely for its own gratification. Wealth it esteems a desirable thing, but far more desirable when it makes the strongest possible contrast with poverty. Honor is an inestimable advantage, but only that sort which inflates its possessor to extraordinary dimensions. Honor that may be possessed equally by all men is to it an absurdity. The degradation of others, the poverty of others, the tears of anguish caused by selfishness, it regards not, only as it may gain some advantage from them. It assumes numerous forms, and decks itself with a variety of costumes, all of which are extremely gratifying to it.

In the light of Christ's teaching, what is patriotism, but selfishness under the guise of a principle ennobling human nature? As often expressed, it is mere diabolism. "Our country, our whole country, and nothing but our country." Our country, whether right or wrong—still, "our country." There is no need of arguing that such expressions are contrary to the precepts of Jesus—all will admit it; but is it not true that these express the real spirit of patriotism? This will be denied by many who advocate an honorable love of country, and claim nothing for the land of their own birth but what they are willing to concede to others. It may be asked, then, where is their patriotism? They claim for all equal advantages of whatever kind. Has not their patriotism, then, enlarged itself to the love of general humanity? When the individual ceases to regard his own pleasures, his own liberties, his own welfare as objects to be sought for, regardless of the rights and interests of others, he loses the character of a selfish person, and has acquired that of general benevolence. Patriotism, when it has passed beyond the bounds of Fatherland, and takes the wide world in its embrace, has lost its distinctive character, and may as well abandon its name. But there are many who find it difficult to see any good beyond the narrow limits of their own country, or even the particular portion of it in which they were born. Hence arise national and sectional prejudices, the fruitful source of wars.

This narrow spirit exhibits itself not only in the national divisions among men, but also in their religious parties. Indeed, it is as strongly entrenched within the walls of the various religious bodies, as anywhere else. These walls its eyes cannot pierce, and it will not venture high enough to look over them, or it might behold without, beautiful landscapes of hill and dale, field and forest, and fertilizing streams, equally attractive with anything it can see within. This spirit is invariably strengthened by sectarian organization. Let it be once embodied, and it gains the magnetic force of the whole body. Organization is understood to be the marshalling of force in battle array; the building of fortresses on inaccessible heights,

not only for defense, but for sallying out on favorable occasions against the enemy.

Probably one reason why the Spiritualists have persistently refused to organize into one body, is the fear of shutting in among themselves just such narrow prejudices as they see in the various religious organizations, and thereby perpetuating them. And yet it may be a question whether they have avoided these prejudices altogether by refusing to organize. Would that which does not already exist be included in the body, or would organization create it? They claim to believe in a God of love, just as Jesus Christ did, yet many of them wish it distinctly understood that they have discarded the Christian name. They believe in immortality, as he did, yet say they are not Christians; they admit the fact of intercourse between beings in and out of the body, just as Jesus did, yet they are not Christians. They claim to have enlarged views of Deity; to believe in the ultimate welfare of every individual of the human family; yet the same views have been held for the past century by Unitarians and Universalists—Christian bodies. They take their name from the fact of their having positive evidence of the existence of the human spirit after the death of the body, and of constant intercourse between the dwellers in the spirit world, and those who still have their residence upon the earth. The same has been maintained from the beginning by Shakers, who accept the name of Christian because originally it signified a believer in God as infinite love; in immortality, or the unending existence of all human beings; in eternal life, or *the life of God in the soul of man*, as the privilege of all who will seek it; and in holiness, as the only means by which eternal life is gained. If Spiritualists can gain it otherwise, then may they with propriety say they are not Christians; if not, is it exactly fair to discard the name, because under it the worst errors and the basest lives have been cloaked? Would it not be just as consistent to refuse the boon of life altogether because every blessing which God has bestowed upon man has been perverted?

But Jesus Christ, it has been said, has taught nothing better than other sages, who preceded him by centuries, have taught, and there is no propriety in adopting his name to the exclusion of others; it is, therefore, better to reject them all. Nature's God reveals himself impartially to all, and has not given his truth to the exclusive care of any one. That is so, and yet these truths exist in different persons in vastly different degrees. The life of God in Christ was manifested in a degree superior to that which was in those who preceded him, as his spirit and life evinced; and such as follow him, in wholly discarding the narrow, selfish life, as he did, attain to the same degree of the divine life that he did. "All things are theirs." It is true, the God of impartial love reveals himself to all; it is, then, right to acknowledge him in all. Not in error, nor in vice, which we are all free to combat, but in man as man; in whatever virtuous principle we can discover, whether in the individual or any collection of persons. If all would have more regard for these, and less for those things which offend their tastes, or, more properly, their prejudices,

there would be fewer wars among the nations, less strife and bitterness among the religious sects, and, in a time not far distant, a degree of harmonious action among all classes that would effect the happiest results.

Our ignorance of each other is the cause of many, if not the most of our disputes. Selfish surmises bring about distrust and enmities. We dare not look each other in the face, hence we cherish respecting each other mere fancies—monsters, in place of the men and women that actually surround us. What though this large body and that, bearing the Christian name, "have caused it to be blasphemed," by reason of their violation of the laws of the Divine Master; they have nevertheless done much to benefit the world, and individuals among them all have been noble examples of every virtue. There are multitudes who have never borne this name, to whom it has not been significant of any special excellence, yet they have blessed the world in many ways. Let us exalt whatever is good, and cease to dwell on the evil, and then shall we more easily "overcome the evil with the good;" and whatever excellence any of us may have that others have not, will be the more readily acknowledged and accepted.

WM. II. BUSSELL.

My Home.

My Shaker home, my happy home!
No spot on earth so dear to me;
And if abroad my thoughts do roam,
They soon return again to thee.

The trees, the houses and the land,
Are pleasant objects to my eyes;
And dearer still, a loving band—
Companions dear, I love and prize.

My faith, more precious still, I find
Is that which holds me in this way;
Not earth, with all her wealth combined,
Can lure me from my home to stray.

Most hallowed spot, my Shaker home!
My interest and my all 's in thee!
And from thee I will never roam,
There's naught on earth so dear to me.

And while life's journey I pursue,
In my sweet home I love so well,
I'll keep my heavenly home in view—
My future home, where angels dwell.

J. C. JILSON, Shirley.

Love.

Hail! lovely one, and teach me what I ask—
Whence art thou come, and where is thine abode?
What climate dost thou favor most? and where
Canst thou ever be found? Dost thou fix thy
Home amidst perpetual flowers, whose soft and
Fragrant breath spreads balm upon the dewy air;
Whose beauteous leaves, of velvet touch, cast far and
Near a glowing light and hue on all around,
Shut in by towering trees, and scented shrubs;
Whence singing birds, with plumage gay, pour
Floods of music on the listening ear; causing
The heart quite to forget all else?
Dost thou walk ever with the rich and
Powerful ones, on velvet carpets spread out for
Thy convenience? looking on naught
That can give pain, or cast a shadow on thy
Smiling face?

Does pity never stir thy heart? and is thy
Bliss complete when thou art far removed
From all who seek thy aid? or
Dost thou dwell in wilds unknown to busy,
Bustling feet, where man does sometimes
Seek to hide even from himself, and from the
Outer world; holding communion with his
God, and all the orbs on high?

"Hold! simple one! nor let thy mind be caged
And fettered fast with thoughts like these!—
My name is Love!

From God I came; and to his throne do straight

Ascend the blessed Beings, whom my power
Hath taught. On earth I also dwell;
My power is known to all; and in no destined
Spot do I my home locate.

In lofty palaces of state I sometimes stray,
But oftener am I found amidst the lowly
Ones of earth, whose simple tones make music
On mine ear.

To truth, indeed, most closely I'm allied,
And walk with none who slight her men,
Or cover with a veil her virtuous deeds
With scornful lip. Strife flees at my
Approach, and hides abashed, poor meagre thing,
That ayes the powerful mind, and seeks
Ascendancy as such. I love him not!

'Tween me and him a mark is set,
And when, like fiery steed of war, anxious
To plunge into the strife, led on by human ire
With dripping steel—or, like the serpent's
Rage, hissing its maddened spite—it rushes
On, reckless of friend or foe, there I am not.
I leave, in dire distress, such vile abodes,
And enter not 'till all is calm, and those
Poor ones, whom hate hath served, return
And seek for me. Then often bitter tears are
Shed that I am gone, and in my stead
Hate takes a local stand. No genial hand
Outstretched to grasp its kind, but callous
Heart, and words that wound, embitter all
Life's joys. Angels look down with pity on
The scene, and mourn that mortal man will
Thus his highest peace and comfort spoil.

My mission I fulfill.

"Peace on the earth, good will to man," is my
Continual aim. The prattling infant and the
Hoary head alike I claim for mine; and often
Lay the shining locks of youth, most trustingly
Amidst the silver hair of age: then stand and
Point, that all may see how blessed is my work!
While Virtue's smiling face assents.

I call aloud to all: "Come, enter in my train,
And I will give to you more than the earth
Doth yield in joy and bliss. The cup which
Fell misfortune holds I'll sweeten with a
Simple drug, ere proffered to thy lips; and
Oft assuage the keenest thirst of pain, and
Make thy dying couch feel soft and easy
By my gentle touch.

Though some my name mistake, or misapply,
Or borrow for some selfish end, yet unchanged
I remain; and when the counterfeit appears
All see it is not me! Companionship with
Virtuous deeds alone I hold; and when with
Sinful lip my name is spoke, the mask a
Single eye can penetrate, and see beneath
My borrowed vest a hideous form!
Then look for me where I am found, and
Listen to my kindly words, for they are
True, and unto Heaven will lead thee on."

AURILLA WHITE, Shakers, N. Y.

Where is God?

He's in the kindly faces of parents, teachers, friends,
And in the godly graces which love with chiding
blends;

He's in the tender sympathy one feels for other's woes,
And in the warm affection with which the heart o'er-
flows.

All honest, upright actions, no matter here or there,
Bespeak God's glorious presence, and God's peculiar
care.

He's in the beauteous blossom, and in the whispering
breeze,

And in the sparkling sunbeams which dance among
the trees;

He's in the sounding music of every rippling rill,
And in the bird's sweet melody, on every woodland
hill;

He's in the grasses waving so gracefully and green,
And in the luscious fruitage of autumn, God is seen.

In all, where life is teeming, there God our Father
dwells,

And with his gracious goodness earth's mighty bosom
swells.

In the sun's sweet morning rising, in the pearly drops
of dew,

And the dawn-tide's bright effulgence his glorious
presence view;

When it retires at evening, in gorgeous, grand array,
We see therein Jehovah's mysterious majesty!

When the gentle moon arises, and unveils her queenly
face,

She but reflects an image of his wondrous, loving
grace;

And in the blue, arched heavens, bespangled o'er
with gold,

Our God's unrivalled beauty and changeless love is
told!

In the fury of the elements, when thunder shakes the
main,

And in the silent grandeur of the lightning's lurid
flame;

In affliction's fearful tempest, in the spirit's peaceful
calm,

Alike we see our Maker—the loving, Great I Am!

Where sin is not, there God is found—in life that's
pure and clean,

And that theology's not sound that will not life
redeem.

HANCOCK.

"Should Christians Dance?"

A correspondent of *The Religious Telescope*,
Dayton, O., asks, "Should Christians Dance?"
it answering in the negative, expresses wonder,
that any one who believes in giving both soul
and body entirely to God's service, should ask
such a question. We wonder if it ever read of
David's dancing before the ark "with all his
might?" Of the beautiful daughter of the
high priest, who went forth with timbrels and
dances to greet the conquerors? Does it
recall the circumstance, that when the prodigal
son returned, he heard music and dancing?
and that out of that house came one, represent-
ing our heavenly Parent, God? Will it be so
good as to read the 12th and 13th verses of
31st Jeremiah, and ponder, particularly long
on the latter verse? We are glad to hear this
question asked. Will not some anxious ones
inquire, "Should Christians Fight or Marry,
or gratify their appetites in unchristian lusts?
should Christians hold private property?
should the Christians of one Church be both
rich and poor? if so, by whose authority or
permission? did the founder of Christianity
inaugurate the new doctrine by permitting the
above licenses or by abrogating them?"

There are many practices, worse than dan-
cing, in which professional Christians engage
without any seeming compunction; but which
are disgraceful, and impossible for the practical
follower of Christ to endorse. Admitting that
David and Miriam were not Christians, yet they
are revered by professional Christians, who
seem to take no umbrage at their acts. We
assert, that *Christians do dance*; and further,
that when professors of Christianity shall all
have forsaken their fleshly lusts, their pride,
and worldly ambitions generally, they will
dance with great joy at their deliverance from
these bonds; and still further, that the clergy
of to-day, will be among the most powerful
dancers.

Publications, previous to "THE SHAKER,"
issued by Believers concerning their doctrines,
were issued too soon for the appreciation of the
world, and may now be laid aside as historical.
Something fresh, like new discourses, from the
fountain, is always the more palatable. A
great many of our fellow beings are now no
doubt looking and wishing for something new
and higher than the old standard of theology.
I have been astonished (particularly in the
time of the war) to hear of individuals who
had never seen nor heard of the Shakers. So
for the sake of sincere souls we are glad to
believe "THE SHAKER" is in season. The in-
formation respecting the Shakers in this quar-

ter (Ky.) has mostly been founded on slanderous reports.

Light hath need to come out of the East. May not the Eastern world be properly called masculine? The theory or germ of all arts, sciences, politics, governments and religions that have issued therefrom, never seem to fully develop until they reach the American (or more justly the Columbian) soil. *She* (America) will take all theories through the ordeal of righteousness, and if not approved, will by her be corrected, modified or expelled from the natal sphere; so that persecution, the engine of extreme intolerance, never can find an abiding foothold on her soil "while the world stands." The fond dreamers of monarchy, aristocracy, slavery, and of vicarious atonement, fore-ordination, election and reprobation, without regard to works; Christians living in sin, and believing in a physical resurrection, are already disturbed and uneasy in their slumbers by the sound of the gospel trumpet. Think, too, of the foolish theory of being born and regenerated without the co-operation of a Mother! It is apt to be the case when a child is ignorant of having a Mother, it cannot know much about its Father. All errors are shades or casts of ignorance, and ignorance abides in darkness—sin.

Is not Shakerism the only doctrine on earth built on the Spirit, and draweth together and formeth a body? If this is the case, will not all others divide, subdivide and scatter to the four winds, because of being built on the *letter*, not on the Spirit? If the institution of Believers had been thus started it would have gone down long ago. But being neither the planning of man nor woman, it has withstood much prejudice, opposition, persecution, privation, fatigue, hunger and thirst, heat and cold, day and night, adversity and prosperity. The work is of God, and the eulogy to Him belongs. The "well done" is due in glory to God. Man is but a worm of the dust. We believe that a new cycle and progressive step is rapidly approaching, and can welcome the dawn of a brighter day.

JOHN BARNETT, Pleasant Hill, Ky.

Answers to Correspondents.

Q. Is God a Trinity—Father, Son and Holy Ghost?
A. To us, God is a duality, male and female—Heavenly Father, Wisdom, and Comforting Mother Love.

Q. Was not man made in God's image?
A. Certainly; "male and female, God created them."

Q. Is not man a trinity—body, soul and spirit?
A. Man, being created in the image of God, is male and female—dual.

Q. Is not man a trinity—understanding, will, affection?
A. Man has five senses and many affections.

Q. Does not Paul say: "May your body, soul and spirit be blameless?"

A. We believe you have quoted correctly.

Q. Does not scripture say: "Dividing asunder soul and spirit?"

A. It does.

Q. What is the difference between soul and spirit?

A. To which we give an individual opinion, thus: The body is the soul's covering, or house; the soul is to the spirit what the body

is to the soul. All created things may have a soul, but the human soul alone contains a spirit. "And God breathed into (the animal) man the breath of life, and he became a *living* soul." This *breath* allies man to his Maker closer than aught else. The *soul* may wander into the ways of the transgressor—become dead through sin. Thus may the *soul* be corrupted; but the *spirit* is incorruptible, inapproachable by sin, and this *spirit* will lead the deadened *soul* back, through sufferings, to its Maker—God. The spirit and soul are immortal.

Q. Is not God the same yesterday, to-day and forever?

A. We believe God to be eternal—without change. Some of us have had revealed that all that has been *called* God, has not represented the infinite Creator to perfection. Each cycle passed has had its God—the best known representative spirit. The Jews had theirs—it permitted them to marry, fight, hold private property, etc. The true Christians have their God represented by the Christ spirit to Jesus and others. This representative of God will not permit its subjects to marry, fight, "nor possess aught they can call their own." Under the dispensation of Moses, God permitted and counselled retaliation; but under the more perfect type of the Infinite, the rule is, "Love even your enemies!" The God which Christ represents introduces us to a life that is eternal in the present tense—a virgin life, eternal here, and no change needs occur that it may enter the abodes of the blessed. Not so with those who fight, who are husbands or wives, or who engage in sinfulness. To us, the Spirit *Christ* is a fitting representative of the Infinite. *

Society Record.

MT. LEBANON.—The South Family have been improving the appearance of the village by clapboarding their laundry building—previously plastered externally; several new slate roofs are noticeable also. Second Family have razed the old landmark south of the dwelling-house—quite an improvement. They have slated the roof of the office-barn, surmounting the same with cupola and a glittering vane, which seems inviting the wind to blow from the right direction. Second Order have repainted their dwelling, rising quite high to do it. They have also re-roofed several buildings. Cart shed has had new foundation. Cow barn has been considerably repaired. The Church Family have put on 150 squares of slate this season. We do *not* like the black paint on their beautiful, new fence. North: This family is re-roofing brick shop, and making many other improvements. Canaan Families are looking beautifully; paint, with hard labor, have made a wonderful transformation! May God bless lower family—Canaan! The Society have made a donation of \$1,200 to Groveland.

WATERVLIET.—Company of visitors started for Mt. L. on the 8th. South Family have repainted several buildings, and improved dooryard considerably. Res. Ed. of THE SHAKER officiated at Mt. L. Church, August 6th. This Society donated \$800 to Groveland—a brotherly offering.

GROVELAND.—The ground, blackened by the late fire, is already improved by better buildings than those burned. Much regret is felt that the beautiful trees destroyed cannot be restored, only by years of patience. "So God works through the ages—when the old disappears, something better takes its place. 'Be ye followers of God, dear children.'" W. H. B. No one wishes Groveland a streak of good luck, more than THE SHAKER.

ENFIELD, CONN.—Church Family have built a new barn, 50 x 60, and are improving their grass considerably. "Our Second Family are building a large Sisters' shop and wash-house, the progress of which, if noted monthly, would be rather quaint and simple. Good health here."

SHIRLEY.—Plenty of rain, of health and of blackberries—the latter twelve miles distant. Early Rose potatoes, an abundant yield—thirteen hills make a bushel! If there is a saint on the earth, the *Boston Cultivator* makes John Whiteley appear as one!

WATERVLIET, O.—Harvest closed, commonly good yield; fruits, excepting berries, very scarce. General health.

PLEASANT HILL.—Eight Swedes landed here on July 30th. A protracted drouth still prevails; late crops and pastures will be very short. Br. Rufus Bryant is able to walk with staff. Thank him, kindly, for getting better. He intended starting for South Union on the 8th August. Hortency G. Hooser, one of the earliest settlers of this place, has sent us a communication for October. She lately observed, that "she had been trying a long while to make nothing of herself, but could not accomplish it, and would have to abandon it."

SOUTH UNION.—The boiler for engine, used for pumping water, exploded, injuring engineer Davis considerably. Paint has been doing wonders here.

Should be glad to get data from each Society by first of each month; unless received by this time, we cannot insert.

Elder F. W. Evans has been successfully prosecuting a course of lectures in London. We have received *The Globe* containing a good report of one. THE GOLDEN AGE, the most excellent of N. Y. journals, contained a characteristic letter from him in Aug. 2. We received a letter for THE SHAKER from his pen, but too late for publication. He returns on the 24th of August.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co., N. Y.

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PUBLICATIONS.

Christ's First and Second Appearing	\$1 25
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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

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No. 10.

Home Again.

When drawing nigh unto the wharf, on the steam-tug that landed us from the Atlantic, it was a happy sound when some of the officers said: "Your people are waiting for you." And it was a joyful meeting with a company of Elder brethren and Elder sisters from different families, among whom was the ever-welcome presence of "the Managing Editor," G. A. Lomas. How good to meet with loved ones after long and distant absence!

Having sailed on the 1st of July in the Atlantic, under Captain Murray, we landed from her, now under the command of Captain Perry, on the 4th of September.

We have received from my dear friend and fellow-traveler, J. M. Peebles, the representative of the Spiritualists of America, the following communication for the little SHAKER, which will speak for itself. F. W. EVANS.

STEAMER ATLANTIC,
WHITE STAR LINE,
September 3, 1871. }

Editor of THE SHAKER:

It is Sunday at sea. The mimic bell has summoned the passengers to the saloon for divine worship. Bibles, prayer-books, hymn-books, are strewn around loosely upon the table. A pulpit is improvised—all is ready. The English clergyman, richly vested, appears, to read the service. The measured mechanical music now reaches our ears. Is this serving God? Does God require any such cold, formal service? Would not feeding the hungry, clothing the naked, and educating the masses in the principles of justice, equality and charity, be infinitely more acceptable in the sight of God and angels? Elder F. W. Evans, ourself and a few others retired—retired as a protest against making the English church service a sort of religious steam-boat "church and state" institution on board the White Star line of steamers. No American, touched with the fires of freedom, or thoroughly alive to the genius of this progressive age, can for a moment encourage any thing that tends to a church and state establishment—the entering wedge of which is the strenuous effort now being made by sectarists to put "God," the trinitarian God, into the Constitution. This done, and the Declaration of Independence becomes a nullity, and religion degenerates into theology, bigotry and persecution unto death. *This done*, and farewell

to freedom of speech and press—farewell to that freedom which now grants to all the organizations, orders and denominations of the land the privilege of worshipping God after the "dictates of their own conscience." The virus of churchal sectarianism is as poisonous to-day as in the sixteenth century. Let Americans be on their guard.

ENGLISH LANDS.

Travel in any direction from London by the interlacing railway conveyances, and you involuntarily pronounce England a garden. Industry has seemingly carried cultivation to perfection. There is a neatness, a thrift in the agricultural districts seldom seen in America, where lands are cheap, and where wide prairies are waiting to respond to plow and sower. Though meadows, hedge-rows and waving harvest-fields charm the eye, the soul is burdened with the knowledge that only the few own the soil. Land monopoly is the rule in the British kingdom. Few seem to ponder upon the fact, that the right to life presupposes the further *right* of each individual to sufficient soil to sustain that life. The land-holders in her "Majesty's realm" are rapidly decreasing. It is said, and without contradiction, so far as we know, that a hundred and fifty persons own to-day one-half of the land in England; while twelve proprietors hold, and professedly "own," nineteen and a-half millions of acres in Scotland. Magnificent mansions, elegant parks, and vast deer forests with odious game laws, abound for the comfort and amusement of English noblemen, while the starving poor beg for bread. London journals reported one hundred and fifty thousand paupers in the city alone, last March. It is also estimated that there are a million more women than men in England. Poverty and dissatisfaction are on the increase. Elder Frederic bore a strong testimony, in all his public meetings that we attended, against the terrible condition of things in Britain—the land of his birth. Is not America, England's younger brother, imitating her in sundry wicked schemes of land monopoly? Capital is continually concentrating, and, through cunning and cupidity, banking institutions, railroad corporations and land monopolies are becoming fearful engines of power, making the rich richer, the poor poorer. When, oh! when, will selfish, land-grabbing Americans feel the heaven-voiced principle of equality—feel the pentecostal fire—feel the descending baptismal flame—and verify the conviction by this apostolic practice: "And they that believed had all things in common"?

THE ENGLISH MISSION.

A long time ago, we read the great speech of Elder F. W. Evans, made at the Rutland Convention, in Vermont. Some six years since, I met him in New York. Handing me several Shaker works to read, he utterly astounded me with his perfect familiarity with spiritualists and spiritualism. He had been converted from cold materialism to a knowledge of the future existence through his own personal mediumship. He further surprised me by relating wonderful manifestations he had witnessed in their communities, and through our media who had fled at different times to their societies for rest and mental recuperation. This interview interested me in Shakerism, its testimonies in favor of present inspirations, communications, peace principles, temperance, etc., etc. Work with all true workers for reform, has been my motto for years. Denominational names are but "tinkling cymbals." To this end, those joint conventions of Spiritualists and Shakers were held last winter in Cleveland, and Troy, N. Y., to the satisfaction and mutual profit, we believe, of both parties. Elder Frederic's first London meeting was held in Cleveland Hall. The audience was composed mostly of Spiritualists and Secularists. Mrs. Emma Hardinge was present, and expressed herself highly delighted with his radical utterances against orthodox theologies and monarchical governments. He also publicly testified to the *facts* of Spiritualism. The great meeting was held in St. George's Hall, Langham place. W. Hepworth Dixon, Esq., author of "New America," "Spiritual Wives," etc., occupied the chair. The large hall was densely packed before the hour for service. After the lecture commenced, a continual stream reached the outer door, and then left, unable to gain admission. There were present, members of Parliament, distinguished journalists, prominent Darwinians, clergymen, Spiritualists, Secularists, social reformers. The music was excellent. And never have we seen greater attention paid to a speaker than to Elder Evans upon this occasion. The "Spirit of the Lord was upon him." Occasionally there was a dissent; as, for instance, when he advised the English to dispense with the "bishops and noblemen constituting the 'House of Lords,' and put women in their places!" He further shocked them when declaring that the repenting, warring "God of Israel" was nothing but a tutelary divinity—and that the seventy communities of Shakers in America were so many communities believing in present revelations and spirit minis-

trations. As a whole, the audience was charmed with the simplicity, sincerity and solid logic of the speaker. Mr. Dixon did himself great credit as the presiding officer. To James Burns, editor of *Medium and Human Nature*, and publisher of spiritualist literature in London, belongs the honor of getting up this and a series of meetings for the Elder in the provinces. At several of these gatherings he presided as chairman, making at each an appropriate opening address. Friend Burns is an inspired man, with great versatility of talent, and Mrs. Burns is truly a "helpmeet." They have two rosy-cheeked boys, perfect specimens of health, that never tasted of meat nor medicine in their lives.

A GROVE MEETING.

It was our privilege to be present at the first large open-air demonstration of Spiritualists in England. The meeting was held at Bowling Hill, near the city of Bradford. Those gifted in calculation, estimated that there were two thousand present. It was a grand spectacle. Mr. Burns, elected president by acclamation, made the preliminary speech, earnest, eloquent and catholic. Elder Frederic, ourself and others addressed the hungering crowd. It was a grand success. At the second session, after the Elder had given a detailed account of his conversion from Robert Owen Materialism to Spiritualism, he elaborately elucidated the leading principles of Shakerism. The interest was intense, and the questions interesting. The Elder showed great wisdom in answering them. Take these as samples.

"If Shakers do not marry, how do they increase their communities?" "By gathering in from the world those who have ripened up for the sickle—ours is the harvest order." "But did not God in the beginning of creation command men to multiply and replenish the earth?" "I do not know, not having been there at the time; and then, other than the instincts of the earthly nature, a special command from God to insects, beasts and men to 'replenish the earth,' would seem quite useless. They certainly do *such business* now without any direct command from God." "Well, if all should turn Shakers, would it not run the world out?" "I apprehend no immediate danger of all men turning Shakers—the cross is too great and the life is too self-denying. And, as for running the world out, the tendency, considering foeticide, abortions and illegitimate offspring, seems to 'run' in a different direction at present. But, if the world should be 'run out,' the calamity would not be very serious, inasmuch, as upon the Darwinian basis, there are plenty of *monkeys* in Asia and Africa to get up a new race; and this might be an improvement!" "But you oppose marriage." "Nay, friend, *not marriage per se*. The marriage relation is legitimate on the earthly plane, for reproduction, as Moses taught. But ours is the resurrection order—a degree above—and bears the same relation to the world that the spirit bears to the body."

My work in England was mostly of a business character, relative to the publication of

Higgins' "Anacalypsis," new edition of "Jesus—myth, man or God," and the gathering of facts for the European department of the Year-Book of Spiritualism for 1872.

PERPETUAL COMMUNISM.

Without pronouncing judgment at this time either for or against the ascetic orders of the ages, I confess myself astonished, after reading the histories of the East, at the silver threads of celibacy and communism that run like crystal waters through all the nations of antiquity. Jamblichus, writing of Pythagoras' visit to Italy, says:

"More than two thousand, in the first public discourse of Pythagoras, were arrested by his doctrine, who, together with their wives and children, forming an immense auditory, and having founded the community called *Græcia Magna*, received from him laws and ordinances, which they regarded as maxims of divine authority, and which in no instance they transgressed, but which the whole assembly with one accord obeyed; being admired and proclaimed *blessed* by all around. They had their goods in common." (*De Vita Pyth.*, c. 6, p. 22.)

The learned Philo, writing of the wise men of Egypt, observes that

"The object of these philosophers is manifest from the title which they assume. The men, and even the women, call themselves *THERAPEUTÆ*, that is, *Healers*, and this with propriety, as professing a medical art superior to that practiced by men of the world. The latter profess to heal only the bodies, while the former cure the souls of men, when seized by disorders, when occupied by lusts or by an innumerable multitude of other vices. The persons who profess this art, embrace it not from education, nor from the persuasions of others, but because they are seized by the love of Heaven. Thinking themselves already dead to the world, they desire only a blessed immortal existence. They fix their habitations on the outside of cities, in gardens and villages, seeking retirement, not, I conceive, from religious hatred of mankind, but to avoid a pernicious intercourse with the world. This society now prevails throughout the habitable globe, the members thinking it their duty to share with Greeks and barbarians the consummate blessings they enjoy. They have a sacred apartment in which they perform the mysteries of a holy life. Into this place they bring neither meat nor drink, nor anything but the laws and divinely inspired oracles of the prophets. The idea of God is ever present to their thoughts. Many of them deliver magnificent visions, suggested by their sacred philosophy in the home of repose. Their clothing is plain and simple. They eat no food more costly than coarse bread, regarding plenitude as prejudicial to both body and mind. They practice great humility; and, holding all things equal, each seeks another's good."

The Jewish historian, Josephus, writes thus of the Esseneans:

"They cherish mutual love beyond other men. They reject pleasure as evil; and look upon temperance and a conquest over the passions as the greatest virtue. There prevails among them a contempt of marriage; but they receive the children of others, and educate them as their own. * * * They despise riches, and are much to be admired for their liberality; nor can any be found among them who is more wealthy than the rest. It is a law with them, that those who join their order should distribute their possessions among the members. They wear white apparel; and neither buy nor sell among themselves. They avoid oaths—teach the immortality of the soul, and hold forth the rewards of virtue to be most glorious."

* * * The course of life they pursue is exempt from change or the caprices of fashion, and they bear some resemblance to the communities said to subsist among the Dacians."

The Hindoos had their Rajahs, the Egyptians their Therapeutæ, the Syrians their Esseneans, the Greeks their Pythagoreans, the Romans their Anchorites, and the Mediæval ages their Hermits. These often fled to deserts to escape persecutions. Finding solitude sweet, they remained. Athanasius, Basil, Chrysostom, Gregory of Nazionzen, Jerome, Augustine, Evagrius, Cassians, and others of the first centuries, encouraged or practiced lives of retirement—lives of self-restraint, celibacy, poverty, and the exercise of charity and good deeds towards all men.

When the principles of self-sacrifice, benevolence and mutual love abound among individuals, races and nations as reigning forces, then will dawn the Republic of Plato, the Arcadia of the poets, the Eden of the bards, and the happy-valleys of the seers seen in visions. These golden days are coming. The peace echoes of the Quakers, the reform principles of these seventy Shaker communities, the radical teachings of Elder Frederic, the daring enunciations of William Denton, the brave utterances of Lucretia Mott, the pathetic pleadings of Mary F. Davis, the eloquent orations of Emma Hardinge, and the stirring appeals of other great-hearted philanthropists and speakers, are harbingers of the millennial era. Each religious cycle yields its harvest sheaves. But before the victory, before the shouting of the "harvest home," comes another outpouring of the Revelator's "vial of wrath." Crucifixions precede transfigurations as do thunders the storms that purify the air. A religious-political war-cloud is gathering in the distance. Only the ministry and mediation of spirits can arch this cloud with the rainbow of peace. Let Shakers, Quakers, Secularists, Spiritualists and Liberalists *all* form a solid phalanx to meet the emergency, using "spiritual weapons" for the pulling down of strongholds and the up-building of the temple of truth.

J. M. PEEBLES.

Life in God.

Intelligence and Love are the primary attributes in the Godhead; all others are subordinate, and move in harmony with these.

Without supreme intelligence, the universe of mind and matter *could not exist*. No other attribute is adequate to the comprehension and execution of the stupendous whole! Remove intelligence, and what remains?

Love is the *feminine* in God, the Mother of all *their* children in the universe. Wisdom is the appropriate *use* by the Supreme, in the design and creation of the universe of mind and matter. Power is only the inherent force of God in creation. Judgment is only the Omniscient exercise of the divine mind and will.

Love is the attraction of mind and matter, and *binds* the stupendous whole—the universe of God. Remove love from the human soul, and what remains to time and the children of earth? We should immediately fall asunder and become extinct.

Between supreme intelligence and love there

has been an eternal union, co-existence, mutual recognition of excellence, and immutable purpose in the grand design—Perfection absolute!

Love is the *magnet* of creative intelligence, and draws *her* children to herself, and the embraces of each other, and contiguity in the procreative union; without love, the sexes are a nullity, and an unmeaning distinction of creation.

We can only reason by the powers of body and mind given us; these powers acting on the objects of time, and, by analogy, necessarily rising to a higher source, give us our ideas of ourselves, and of a Supreme intelligence.

We find ourselves in this lower sphere, male and female, a perfect adaptation of the appropriate, productive power, and the love principle, or passion in co-operation.

By analogy, we ask, are (there) Father and Mother in God? As we are only recipients of their gifts, could they impart attributes not contained in themselves? The whole creation, as far as we comprehend it, is male and female, and the female as Mother, and centre of influence in the family!

Come, ye savans of the earth, these are facts, and logical deductions; we ask you to fairly examine the same, and publish to the world your conclusions.

On this subject we have the testimony of the holy Saviour, in these words: "Have ye not read, that He who made them *at the beginning*, made them male and female, and said, for this cause, shall a man *leave* father and mother, and shall *cleave* to his wife, and they twain shall be one flesh: wherefore *they were no more* TWAIN, but one flesh." "What, therefore, *God has joined* together, let no man put asunder." Mark! In the procreative union they are one; so pronounced by God, and so confirmed by the Son.

The teaching of the holy Saviour, not only acknowledges, but confirms the Mosaic account of creation, as male and female, and also their likeness to the Godhead: "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, etc. So *God created man in His own image*, in the image of God created He him; male and female created He them: and God blessed and said unto them, be fruitful and multiply, and replenish the earth, and subdue it."

This is the record of the Bible, as plain as the English language can make it, as expressed by God himself, that God is male and female; and that Adam and Eve are one, the express image of them or him, as you please.

Those who believe the sacred record, are as sacredly bound to receive His testimony! There can be no shadow of doubt or turning: it is yea, amen!

Three males in the Godhead are a monstrosity, and repugnant to every feeling in humanity! A barren conglomeration of unproductive elements. The holy Saviour never told his disciples that there were three male persons in His Father, and that He was one of them.

But this Trinity is a most mortifying and degrading image, in the Christian (?) galaxy; borrowed, yea stolen from Oriental mythology.

Go into the Hindoo temples, and you will there find his catholic majesty, and the Hindoo worship nearly verbatim to that of the holy See.

The Hindoos, Tartars and others say, the west inherited or borrowed catholicism of their oriental brethren; the catholics deny the charge, and say, the missionaries carried the sacred dogma to the heathen nations; but every oriental scholar knows that the gods belonged originally to the east, and that the west is the dupe of paganism.

The missionary Huc, on his way to China, tarried over winter in the Tartar city of Lassa. Here he made the acquaintance of a young Tartar prince, and spent most of his time in converting the young nobleman. In the spring before his departure, Huc thus addressed his young friend: "I am about to depart on my mission, and wish to have a memorial of my labors. I think you are fully prepared to enter upon the solemn rites of our sacred religion; I propose baptism." Said the prince, "Stop, my worthy friend, you are quite too fast; I have listened to you attentively all winter, and perceive, to my astonishment, that our theologians are identical." "O, well, well," said Huc, "our missionaries have been here, and taught you these sublime truths." "Quite too fast again," said the prince; "Whatever of religion, law, physic and the sciences you have in the west, all are oriental, and the east are your teachers." So Huc departed on his mission, "a wiser if not a better man."

WM. REDMON, U. Village.

In character, in manners, in style, in all things the supreme excellence is simplicity.

Nothing new, nothing great, nothing curious, nothing marvelous, nor even miraculous in creatures, tends in the least to effect the work of regeneration. This is wrought by daily *self-denial, mortification and suffering*; by quietly and patiently doing and suffering the will of God in preference to our own.

Nothing can long delight him who delighteth not, above all things, in God.

True repentance is turning from evil to good; from self to God.

Tears, without turning, will never be owned for repentance.

Grant, O Heavenly Father, that I may fear nothing but sin; hate none but self; love nothing but thee and thine.

Count not that time lost which is spent in meditation and prayer.

PELHAM.

Innocence.

True innocence is like a bright, lovely jewel; this jewel is easily tarnished. How important then, that we keep it bright by a life, pure and unspotted. We should shun the very appearance of evil, even in thought and feeling.

To my mind, true innocence consists in living a life so pure, that nothing will enter the mind, but what is perfectly refined from all grossness and everything that would lead thereto, so that if our thoughts were written, there would be no occasion for shame. The innocent mind has needs of keeping no guard, nor taking thought, for fear of overstepping the bounds of modesty; for as the heart is, so will be our *words and acts*.

Innocence will join us to the angels, and fit us to dwell with them.

JULIA E. PIERSON, Shirley.

Thoughts by a Shaker Sister.

David said, "I am fearfully and wonderfully made." This is true of every man and woman. Our life, in all respects, is a wonder. We live and move and have an existence. We breathe—some unseen power keeps the machinery in motion—the heart beats; the tongue moves to sound forth the thoughts of the brain and feelings of the soul, and the ears of others catch those sounds; thus mind meets mind and we impress our thoughts upon others. The eyes, the sole medium through which light is transmitted to the body, are wonderful in their construction. All the members of the human body (if healthy) move in conformity to the will-force, or in unison with the controlling governing wheel of the machine; the intelligence coming through the brain. We eat, we drink, we wake, we sleep. Who can tell how all the vital forces operate? and how the subtle agencies are brought to bear upon the human organism, so as to retain the equilibrium, and preserve the harmonious action of all the parts?

We speak of life and death. Life represents action. "Life is *heat*; Death is *cold*," means decay—dissolution. Does the philosopher, the theologian, or the greatest seer of the ages, understand the *modus operandi* by which this "harp of a thousand strings" is constructed and attuned?

We see an ordinary machine, produced by man's ingenuity or intelligence, and perhaps comprehend how, by wind, steam, or water, as a propelling force, the wheels are set in motion; but the thoughts—the reasoning powers—of human beings, the emotional feelings—feelings of joy and sorrow, of love and hate—who understands their origin, so that they could take us by the hand, and lead us along the path which conducts to the fountain, and reveal the mystery?

"Help, Lord, for the godly man"—the preserver of the earth—"ceaseth; for the faithful fail from among the children of men."

Whether the above quotation is applicable to our own time, keen observers of men and things, of cause and effect, must decide.

One thing is certain; that is, "*Truth*," as applied to *practical* life, does not, at the present time, "ride (very) prosperously through the land." "All have sinned," have violated the physical and spiritual laws of their being, more or less; and few indeed do good—do right—according to their highest conception of right. Is there a remedy? If so, where is it to be found?

A crucified Jesus has been preached; runners have gone up and down through the land crying, "Lo here! and lo there!" Spiritual teachers and modern prophets have arisen; periodicals and daily journals have become very numerous; and others are springing into life; and now, by the aid of the iron horse, which wends its way among the hills and valleys with almost lightning speed, from the Atlantic to the Pacific, they are conveyed from city to city, to every hamlet and nearly every cottage throughout the civilized land over which the cultivator has passed. Knowledge is thereby increased; but "the wicked continue to do wickedly;" and true understanding, touching the Christian life, is, to a great extent, hidden from mortal sight.

Christendom is full of names—sects. Many churches, with their towering spires pointing somewhere, attract attention from those who are thirsting for the spiritual waters of life, “as the hart panteth for the water brooks,” and they ask the learned divines, “Is righteousness, which maketh men and women righteous, *practically* righteous, found within these courts?” Their answer is, “No; we rely on the merits of a crucified Jesus! By his stripes we are healed! By his righteousness we shall, in the future, be saved!”

The people known as “Shakers,” have not sought to be numbered with popular Christians—the sects called orthodox. They have dwelt alone, and have preferred to let *works*, rather than worldly profession and gorgeous display of Church paraphernalia, bespeak their faith. As birds, they have fled to the mountains—the highest revealed spiritual truth—and sought cover “under the wings of the anointed cherub.” There they patiently wait, drinking in inspiration from the celestial spheres, and watch for the bright morning star to arise, the precursor of a new day, when an angel messenger to the present generation will come forth, who will speak unto the Churches and breathe the breath of life into them, and cause them again to “rise and stand upon their feet”—re-baptize them with the same spirit which first called them into being. They have, for a long time, lain as “dead bodies in the streets spiritually called Sodom and Egypt”—sensual pleasure, and the darkness arising therefrom—“where our Lord was crucified.” The carnal life is opposed to the spiritual, and always kills the life of God in the soul.

When the first angel messenger has performed a work, then another angel will follow, who will testify of the dual God, and the dual Christ—a living, risen Saviour, who will walk with those who are willing to enrobe themselves in linen white and clean—*virgin purity*. Then the voice will be heard, saying: “Come up hither”—to the higher life.

Modern Spiritualism is an angel of light, and has wrought a great change in society. Not a quarter of a century has passed since a believer in spirit communings was called heterodox. *Revelation* was a thing of the past, except in *natural science*. Not one spirit friend was welcome to bear a torch-light of truth to this sin-darkened world.

Spirit influences have now become so strong and subtle, that they have found their way into almost every household, and pierced nearly every circle. It is doing its work—shaking old-established creeds and dogmas, “confounding the wisdom” of the hierarchy, and is “bringing to naught the understanding of the prudent.”

In this way, God will pull down what man has builded that is false. *Truth alone will stand!* All the dashing, surging waves of error and superstition that may beat against it cannot move it! *Truth will live!* and all who build upon it will live! such will behold a risen Saviour, and feel his power. *Truth has no bounds*; as it is co-eternal with Deity, so it fills immensity! Error must fall before it. May God, through the medium of his own choosing, speed the work! A. DOOLITTLE.

Inspiration.

A very interesting study, to the observer of Nature, is the combination of its various elements, whether spontaneous or artificial. The solid earth itself, with its ocean and its atmosphere, is the result of this union of elements. One combination produces the delicate plant with its exquisitely beautiful flowers, and another the stately tree—the glory of the vegetable realm. One, the sparkling gem; another, that which gives us the material for our most durable and magnificent edifices. One furnishes that which is agreeable to the sense and productive of health and vigor; another, that which is every way disagreeable and even destructive of life. Separate these into their constituent parts, and the beauty, the fragrance, the solidity, and even their foul and destructive characteristics disappear.

The grand truths to be deduced from these facts are, that the various results which are effected in the material world are *all* owing to the different combinations of its elements; that these combinations and their results are all under the control of the Divine Mind; are partly within the power of created beings at the present time; and, in the future, so far as they affect man's condition, will be wholly under *his control*. For, it is not to be supposed that our chemists have arrived at all the ultimates of things in their various analyses of Nature, though they have resolved substances into more than sixty of, what they call, *primates or elements*. And even Huxley, with his newly discovered *protoplasm*, is likely to be surpassed by future analysts. Reasoning from what has already been discovered by man in the realms of Nature, it is not contrary to the deductions of sound logic to believe that hereafter he will so far penetrate into what are now its secrets, as to be able to give unerring rules for the maintenance of physical health, and, as a necessary consequence, such as shall have an important bearing upon the moral status. Much has already been done towards “a consummation so devoutly to be wished;” but the manifest uncertainties in our various schools of medicine declare how very far we are yet from that most desirable state of things. And the numerous schools for moral health show that there is, at least, among the masses as much uncertainty respecting the true mode of the soul's salvation as of that of the body. And yet, we have all learned something. We have learned that there are certain influences to be shunned if we would maintain physical health, and others to be earnestly sought after. There are those, also, that affect the moral well-being, equally to be avoided, and others, again, to be ardently desired.

“Evil communications *corrupt good manners*,” because, like the atmosphere charged with elements that enter not into its constituent parts, they insinuate themselves into the moral system and deposit there what does not belong to the soul. We may shun all these. We live in a physical atmosphere liable to be corrupted by various influences, but we may build our residences above them, so as to be beyond their reach. We are in a world, also, whose moral atmosphere is tainted by various hurtful things, but we may choose that portion of it which is

far away from their contaminating influences. The prophetic language of past ages corroborates this. “It shall come to pass in the last days that the mountain of Jehovah's house shall be established in the top of the mountains,” far above the moral miasmas of the marshes below, where the pure breath of heaven completely fills field and forest, avenue and dwelling. The angel that talked with the prophet Zechariah made this declaration: “Jerusalem shall be inhabited *as towns without walls*,” or, literally translated, *as country villages*; evidently a literal and truthful prophecy of the actual dwelling places of “Jerusalem which is above;” above the old one with its narrow, filthy, disease-producing streets, and its lofty, war-enticing walls, and above everything that is low in its moral and spiritual condition. “I,” says Jehovah, “will be a wall of fire round about, and will be the glory in the midst of her.” He is her protection both from external foes and internal vices, better than walls of stone and gates of brass. The Divine Breath goes through her fields, her streets and her dwellings. It makes music in her groves, moves in her waving grain; and manifests itself in the beauty and fragrance of every flower that greets the eye. Entering into the innermost spirit of every one enrolled as a citizen of this Jerusalem, and working outwardly, it brings everything within him into the completest harmony with the whole.

“Every divinely inspired scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect.” He in whom God breathes the divine life, may impart that life to others, and even his writings, though subject to numerous copyings and translations, will have an influence for good on all after generations, so that the apostle has justly styled such, “God-breathed scripture.” This inspiring influence is not confined to the books of the Bible, whether Catholic or Protestant, but is discovered, also, in the writings of many others, by those whom the Divine Spirit illuminates.

This life-giving breath was that which inspired John Wesley on that memorable occasion when, listening to the reading of Luther's scripture comments, he felt a strange glow in his heart. It was this which gave him “thoughts that breathed and words that burned,” and made him so efficient in turning others to righteousness. If, however, he had given more heed to the word that spoke within him than to those written by Luther, he would have effected a more thorough work than he did; though, it is true, Luther's theology could not shut the divine teachings wholly from his soul. This, also, dwelt largely in George Fox, as a fire within him, constraining him to cry aloud and spare not the vices of his age. This pure breath of Heaven became the permanent life of Mother Ann when she had wrought out her redemption from the lower life; and, in the possession of this, she could say, “If there is anything within me contrary to God, I do not know it.” This was recognized by many of her devoted children as soon as they came into her presence; was felt in her singing, in her words of encouragement, and in her reproofs of sin.

This must be the life-element of the Christian,

which shall purge from his entire being whatever does not belong to the life of Heaven; must create within him new desires and dispositions that will, in the end, infinitely surpass the best which he possessed previously. When this is effected within him, then is accomplished in him, in its highest sense, the divine fiat, "Behold, I create all things new!"

WM. H. BUSSELL.

Physical Improvement.

It is not a question, but a settled fact, that physical culture and improvement should go hand in hand with spiritual progression. It is uphill work to be good Christians, unless we learn to live rightly, physically, and obey the laws of life and health. A sound mind in a healthy body is the best condition in which to live out the true principles of Christianity, and enable us to do the greatest amount of good, spiritually and physically.

Let us set about the work more earnestly, to correct all the wrong habits of life. Let us learn to take care of our health, keep the digestive organs in good order, being careful not to overtax them. Our food should be healthful, and healthfully prepared; we should eat our food slowly, with thankful hearts and cheerful spirits. There is much said and done to suppress the sin of intemperance in alcoholic drinks, while the great sin of gluttony is winked at; and who is wise enough to tell which is the more deplorable, the more effectual in breaking down the constitution, benumbing the senses, depressing the spirits, and unfitting people for active duty? The Shakers have made some efforts to reform and overcome the wrong habits of life; they have gained some victories, but have more yet to gain. Would it not be well for some to speak through THE SHAKER in regard to these matters? Let the testimony go forth, both to Shakers, and to others who have ideas that need to be shaken. Those living in the order of nature, in the marriage state, should so live as to produce healthy offspring; such as will make good Shakers. The world stands in need of more Shakers, to act as a balancing power; to keep in check the increasing tide of human depravity. It is for the world's interest to have more good Shakers on the earth.

Then, let all be awakened to feel the need of coming up higher; of living holier and practicing more self-denial; and let all who feel that they are able to bear the *Shaker cross* and *live the life*, be Shakers.

WM. H. WETHERBEE, Shirley, Mass.

The End of the World.

This subject is being agitated at the present time with increased animation. "The *World's Crisis*" is positive of this event occurring within five years; when the earth will collapse, and Jesus make an appearance to save Second Adventists from the otherwise general destruction. We have before us a pamphlet,* written with much sincerity, and compiled with much mathematical ingenuity, declarative of the destruction of the physical world in the year 1873. We are believers in the ending of the

world, and of the appearance of Christ's Spirit; and make no objection to the times that have been set; but of choice would name 1871. We have a hopeful faith that the world will end in 1875; also in 1873; and nearer still, the present year of 1871!

The world to which we refer is the world of sin; others allude to the physical earth. The result of our opinions, would be perfected Christian characters, by being those "upon whom the ends of the world have come," as really to-day as two or four years hence. The result of Miles Grant's opinions would be the resurrection of dead bodies; weeping, wailing and gnashing of teeth on the part of the multitude, while a few would rise to ineffable glory in perfected physical trim. If the world is to end, we say let it end to our largest Christian profit; at the expense of our pride; our lusts; to the destruction of all that makes us unlike our pattern—Jesus, who became the Christ. Our earth is too pretty to be destroyed; but our evil dispositions, made up of the world, are only worthy of annihilation, and the quicker they merit their just dues, the better for the individual and the race.

Our beautiful earth will continue to revolve, we believe, a few centuries longer; but the work of purging from our souls "the beggarly elements of the world" should commence at once; let these come to an immediate ending. The elements composing the world which should end, are "the lusts of the flesh, of the eyes, and the pride of life;" and "be of good cheer," said Jesus, "for I have brought these elements to an end." Putting an end to the world, after the manner of Jesus, causes the dead to rise—the dead in sinful works; for they cease their sinfulness and are resurrected to the life of the righteous. The Adventists are looking in the *clouds of earth* for the coming man; while they should seek among the *clouds of heavenly witnesses*, the truth, that the second appearance of Christ will be through the *feminine order*! But why dwell upon the second appearance of Christ, while so few are assured that Christ has made a *first* advent? The first appearance of Christ to any individual will have the effect of saving him from his sins; not from the penalty of past sins, but from the necessity of transgression in the present and future. How many experience this salvation? to just so many has Christ appeared, no more. And none can realize the second advent of this blessed Spirit, until they have experienced the baptism of the *first* appearance, which will put an end to the world of sin, ere the second advent can take place. All will yet experience the end of the world. All will be visited by the Spirit of Christ. But these occurrences will not happen simultaneously to all. Some have already put an end to the world in themselves, and are experiencing the blessing of Christ's Second Appearance! Others are ripening up to be harvested from the world, by the harvestman—Christ; then will they willingly forsake a worldly life; all that composes the practice of "the children of this world" will be brought to a speedy close. Here is the hope of the people called Shakers—having ripened up to the necessity of living angelic lives, they are those "upon

whom the ends of the world have come;" and they look for the continuance of their organization, to those whom the Spirit of Christ will similarly affect. But the people generally, at present, seem too devoted to the pleasures of a worldly life, and are quite unwilling that these should end. Elder Grant, while looking for a general smash-up in 1875, is quite unwilling to become "a eunuch for the kingdom of heaven's sake" before that time; and we will have patience with him, and all other Adventists, if, upon the non-appearance of Jesus; the continuation of the earth in its course; the willful adhesion of dead bodies to their graves, and the absence of a general conflagration, they will come to the common-sense conclusion, that what they are earnestly looking for with their natural eyes, will occur only in a spiritual manner and be spiritually discerned. Many arrived at this conclusion after the failure of 1843; and are among the staunchest supporters of the principles of the Shaker Church to-day. They have since seen the earth, and earthly pleasures pass away with a great noise; they have heard Gabriel's trumpet sounding the "come up higher" invitation; they were dead in trespasses, and were raised up to the mount of salvation; and when they realized their mistake they sung, as all sincere Adventists are destined to sing:

"Adieu, adieu, vain world, farewell!

I find no rest in thee!

Thy greatest pleasures form a hell

Too dark and sad for me!

Alas, alas! I have too long

Preferred thy sinful crowd;

I've listened to thy siren song

'Till mercy called aloud!

"Adieu, vain world, I say once more;

I'm bound for Canaan's land;

I see a happy world before,

Prepared at God's right hand!

On life's tempestuous sea I sail,

Where countless billows roll;

Yet Christ, my pilot, will not fail,—

With him, I trust my soul.

"He can command the roaring tide,

And silence all my foes;

With courage, safely I can ride

Through every wind that blows;

And as I daily homeward steer,

Toward the sweet land of peace,

This world does less and less appear,

And all its charms decrease!

"While shining millions, sailed before,—

Who've gained the port above,

Found nothing in old Babel's store,

That they could prize or love;

That everlasting glory bright,

Will tarnish all below;

Just as the sun's meridian height

Forbids the stars to glow!"

Be strong, be steadfast in fair virtue's cause,
Nor fear reproof, nor covet vain applause;
Heed not of evil tongues the envious strife,
Nor the loud storms that rage in human life.
On truth's firm basis let your hopes remain,
And seas may rage and tempests roar in vain.

'Tis easiest dealing with the firmest mind;
More just when it resists, and where it yields, more
Blest are the lips that open but to bless! [kind.
That never yet the gentle heart belied!
Still prompt to smile, to praise, or to caress,
And ever slow to censure or to chide;
Blest shall they be on earth by all who hear,
Nor their vocation change in heaven above;
For what do angel lips in that bright sphere,
But sing of praise, of mercy, and of love.

How terrible is passion! how our reason
Falls down before it; whilst the tortured frame,
Like a ship dashed by fierce encounter's tide,
And of her pilot spoiled, drives round and round,
The sport of wind and wave. CONN.

* "The Midnight Cry!" by Barbour.

Let Truth roll on.

Roll on, thou mighty tide of Truth, and deluge all the land;
Sweep error from a suffering world, where now it holds command.
Roll on, roll on, nor cease to flow, 'till each vile weed shall die,—
The worthless tares and bitter fruit sown by the enemy.

Too long already hath this tide set back upon its source;
But yet 'twas gaining added strength and a restless force;
And as the rains from heaven descend, this swelling torrent deep
Shall dash the foam impetuously, and o'ery barrier leap.

Then raise the flood-gates, free its course, and let it onward go;
The thirsty earth will drink it in, and better fruit will grow.
Why should we waste our precious stores, in this the time of dearth,
When lo! grim want and famine gaunt, are stalking o'er the earth.

Why not set free this blessed stream, to irrigate the land;
Why not "go into all the world," obeying Christ's command?
These solemn thoughts and feelings deep, are surging in my soul,
I can no longer silence keep, Truth must and will control.

To wakeful watchers, it is true, the night seems very long;
Some fear in darkness should we work, it might be all done wrong;
But morning now is dawning bright upon the traveler's way,
And glorious rays of gleaming light declare the coming day.

'Tis time for gospel light to spread abroad o'er land and sea;
And man must learn that nothing else but truth can make him free.
O, let it have an outlet wide—let gospel graces shine,
'Till all can see and own, that love and virtue are divine.

E. H. PERSONS, Harvard.

Retrospection.

A century has passed since Mother Ann's gospel was revealed to mortals; and, though we may think the progress slow, that but little has been achieved, yet let us consider how great, how laborious, was the work of the first pioneers. I have watched the rise and progress of Pleasant Hill from my childhood up, for sixty-two years. I saw the brethren, with their own industrious hands, fell the sturdy oaks and maples, right here, where our large and commodious dwellings now stand and have stood for many long years. I saw very soon, young as I was, that providing for the outer man was not their greatest aim, but they sought first the kingdom of heaven, and then, by giving their hearts to God and putting their hands to work, they wrought wonders in this land.

How very easy now for the wayfaring man, the widow and the orphans to find a home of sweet rest, where everything is ready, provided by the hands of kind and tender friends. I verily believe, that in the course of another century, the beautiful villages, that are being reared by the hands of the pure and righteous servants of God, will become "As diadems on the brow of the Universe."

HORTENCY G. HOOSER, Pleasant Hill.

Time, its Records.

Thou precious boon to mortals given,
A little space in which to learn—
Probation is thy name in Heaven,
Thou'rt fruitful with immortal germs.
Whither dost thou flee forever?
Say what freight thy moments bear!
From my soul what strong endeavor?
What the deeds thou dost declare?

None can stay thy rolling ages,
None recall thy moments past,
Deep engraven are thy pages,
Fadeless are thy photographs.
Life, the silent, tireless artist,
On thy flying canvas lays
Every changing scene, regardless
That the form so soon decays.

O, thou viewless portrait taker,
Thy unerring pencil, draws
The minutest act or feature,
And records its secret cause;
Slaves and nobles, fools and sages,
There behold their likeness cast;
Time will soon unfurl its pages,
Nothing perished but the mask.

Spoken to the ear in closets,
Or in deeds revealed to sight;
Even though you've only mused them,
There are blazing, wrong or right!
Faithfully they stand recorded,
Pleading at the angel court;
And though never, never worded,
Each shall make its true report.

The revelations of physiology, phrenology and psychometry go to prove that every person carries his history with him, and that history is manifest in his actions, and stamps his features with unerring precision. "A man is, what he does." Every act of mind or body, open or secret, helps make each individual life, that is displayed in character. Each act records itself with a faint or deep impression, according to the nature and intensity of the impulse that prompts it.

Behold the astronomer, gauging space, and resolving the intricate mazes of planets, suns and systems—those mighty chroniclers of unnumbered cycles. He seems already to have entered eternity, and, in his contemplation of past and future, to gaze upon the eternal.

Somewhat nearer, see the geologist, closely scanning the rocks, and drawing from the depths of the earth her secret records, extending back through countless ages, to primeval chaos. Nearer, still, we see history laid under contribution, and the exhumed monuments of buried races are made to testify to the past transactions and acquirements of the human family.

Also the Bible, that venerated book and much abused record, is put upon trial, its doctrines canvassed and merits discussed, in this age of ages. Even that which has so long claimed the name and station of Christianity is brought to the bar and sharply interrogated; and we opine that, before the trial terminates, it will be found miserably wanting in all the essential elements of pure Christianity—for, see! it does not save its votaries from sin! Its most sanctified teachers and professors confess themselves sinners, and believe it impossible to live without sin! What a sham Christianity is that which, instead of burning up iniquity, spreads a veil over it!

All departments of human knowledge and research seem to be undergoing a sifting or shaking process, by the power of the quickened

intellect of the race. If any believe these are not the external manifestations of the judgment day, will they believe that the spirit of progress is less active, less progressive in the spiritual than in the natural and intellectual elements of man's creation?

If the spirit of God operates among mankind like wheels within wheels, the centre being much smaller and slower in movement than the circumference, may not attract so much attention, though it be the source, both of motion and power to those more external.

People see a small body of Shakers, view their external organization and habits, and, perhaps, think them a strange curiosity—being, however, only as one tree surrounded by a forest, or as one block in a quarry, they are deemed remarkable for singularity, but otherwise of little consequence. Few stop to inquire why it is so, or what will come of it. After learning that Shakers hold a community of interests, that they are very neat, very honest, and do not marry, they care not to go much further.

But why is it? What induces free and intelligent people to associate together for the practice of principles so repugnant to the natural feelings and desires of the earthly man as are those of the Shakers? Wealth cannot be the motive, where all are upon a level, and distribution is made to each according to needs and circumstances, without reference to individual tastes and peculiarities, and where the surplus goes for the benefit of the needy, or unfortunate outside of the organization.

The desire for a comfortable home cannot be the bond of union in so much voluntary restraint; neither can it be ignorance of themselves or of the world that keeps the Shakers together. What, then, is the secret bond of their union?

Who devised a plan so contrary to man's depraved nature? Who sustains it? And what is the purpose of its Author? These are questions well worth the consideration of the seriously inclined.

ALONZO HOLLISTER, Mt. Lebanon.

The Setting Sun.

The setting sun resplendent shone,
And bade the earth farewell;
Soon night's deep shades will intervene,
And east upon each lovely scene
Its dark and silent spell.

Yet weep not thou, but humbly bow—
God worketh not in vain;
Although beneath the stormy wave,
The brilliant orb sinks in the grave,
'Twill rise, 'twill rise again,
'Twill rise again, 'twill rise again;
Although beneath the stormy wave,
The brilliant orb sinks in the grave,
'Twill rise, 'twill rise again.

What then, if here the silent tear
Doth oft unbidden roll;
While every joy that filled the heart,
In sorrow seemeth to depart,
And darkness veils thy soul;
Yet fear not thou, but humbly bow—
Thy tears are not in vain;
Although beneath the stormy wave,
Thy sun of gladness make its grave,
'Twill rise, 'twill rise again,
'Twill rise again, 'twill rise again;
Although beneath the stormy wave,
Thy sun of gladness make its grave,
'Twill rise, 'twill rise again.

JOHN ROBE, Mt. Lebanon.

The American Shaker in London.

To the Editor of the Golden Age:

Your kind favor of the 27th of July is at hand. I have not received (but expect to in a day or two) THE GOLDEN AGE. Indeed, many "lovers of this kind," have waited for *that* in the shadowy past, and "obtained not the sight." But thanks to time and the laws of progress, which, like those of gravitation, never relax their efforts, now is the desired consummation nearer than ever before. I am in London, England. I see, I hear, I observe, and "I keep up a terrible thinking." Ninety-six years ago, a poor woman externally, but rich in the notice of the Heavens, was driven from these shores by the "Church and State" "beast" to the wilderness of America, then in the Revolutionary struggle, which by the "visions of God," she declared would result in the establishment of a government that would let each person frame their own theology. And thanks to the yet-to-be-honored name of Thomas Paine, more than any other, *that* "Golden Age" idea was realized.

And to-day I am in London, as the representative successor of this same woman; and back of me are some seventy communities of people, who believe that she experienced the return to our earth of "the Christ," which first the Heathen Roman Church and State, and then the Christian Roman Church and State, crucified; and the latter a good deal more effectually than the former; for the "saint" who sins, serves the devil more acceptably than any "sinner" can possibly do. So far as my mission has been known, England has said "Blessed is he that cometh in the name of the Lord!" I have been most hospitably received and attentively listened unto. I began by announcing a meeting in Cleveland Hall, where the Spiritualists had held frequent meetings.

The attendance was small, but increased at each succeeding call, until I decided to give all who wished to hear and see a Shaker, an opportunity to do so, by engaging St. George's Hall, and inviting Hepworth Dixon to occupy the chair. But I sadly miscalculated the slow, unexcitable, and unfanatical English mind, as not more than a third of the people who came could get into the hall.

Those who did fill it, were of the "better classes," to use an Englishism. As tickets had been sent to some two hundred M.P.s. and sixty editors, we had a corps of reporters.

And among them all, the *Times* did itself the honor to make the fairest report; and much to my surprise, the *Thunderer* has taken the lead in welcoming "the Shaker," saying that "it was an opportunity not to be lost, to hear an authentic exposition of Shakerism." The result is that I am literally overwhelmed with visitors, invitations to lecture, and applications to go home with me to "Zion."

My impressions, while in my quiet mountain home, of the state of England, is realized to the letter. Politically, as well as geographically, there is only "the Channel" between England and France. The plethora of population is felt by everybody. "There are too many of us," is the common expression. Yesterday I received an invitation to deliver

an address before the Co-operative Emigration Society; I have spoken before "The Temperance League;" the Woman Suffrage people are especially favorable to an Order, founded by a woman, claiming that God, being dual, the Government of the Universe itself is equally masculine and feminine; and that it ought to be the type and pattern of all human governments, from that of the household of nature to "the household of faith," with its "father and mother and brethren and sisters," having their "houses and lands" "in common." The Peace advocates find coadjutors in Shakers; and in proposing (as you will see by the report of my St. George's Hall speech, which I send you, I have done), that the English people put their governmental machinery into the hands of the Quakers, who "marry and are given in marriage" (as we have turned our Indian government over to them), I have put the "dead body" of the Quakers on their feet again, and would give them something to keep them alive.

And inasmuch as this government, in the society, is dual, and they are practically acquainted with the rights and capabilities of woman, who thus, "by reason of use," have their managing abilities developed, let the Quaker men take possession of the House of Commons and the Quaker women have the House of Lords. This will begin the millennium. The reign of "peace on earth" would commence by disbanding the army and navy, and breaking up the whole military system. The people would soon be the owners of the soil; poverty be banished; "the social evil" be no more an eye-sore, and a cancer on the vitals of the nation. The national debt would be paid and cancelled; and one nation would actualize the visions of the seers; and the words of promise spoken by "all the prophets since the world began," would be no longer vain visions, or hope deferred, which has made the heart of humanity sick; but hope would have its fruition in a just, peaceful, and happy people; and the co-existence of the resurrection, or Shaker Order of celibacy, would hold in check, and balance the principle of population.

F. W. EVANS.

LONDON, August 11th, 1871.

Draw Nigh.

There was a law among the ancient Persians, that whosoever should present themselves before the king, unless they were called to his presence, should be put to death, except such to whom the king should extend the golden sceptre. (See Esther, iv:11.) But in this our day we have no such prohibition. The sceptre to us is *always* extended. And it is a sceptre of *mercy*. The *still small voice* says *come*. It is a general and universal invitation, from our glorious King, to *draw nigh* at all times, and in all circumstances, by prayer and devout supplication, to make known our desires to Him. And we may *freely* address Him, not only as the Eternal, the Almighty, Creator of all things, but as our heavenly *Father and Mother*.

It is not in the spirit of bondage, or of fear, that we may approach Him; but in the spirit of love. We may cry to Him, not as a crimi-

nal to a judge, nor as a slave to a master, but as a child to a Father, whom he tenderly loves, and who feels for him a pure and holy affection. The Apostle John says: "I write unto you, little children, because ye have *known* the Father." Who is a child so likely to know as his Father? What is the first word he utters but "My Father," or "My Mother?" To whom is he so likely to flee in the hour of danger? On whom will he call so freely in distress? He relies on him for care and protection. He expects that he will defend him and provide for him. Then, will not God, who stands in this endearing relation, in a much *higher and holier* degree, exemplify it and fulfill it more *perfectly* and divinely? He certainly will. Then let this give us boldness and courage, at all times, to *ask*, and the promise is that we *shall* receive. Draw nigh.

CONN.

DANIEL ORCUTT.

What hidden works of darkness lie shrouded beneath the mask of base deception—of speeches fair, and colors false! Oh! the depth of human depravity.

It is honorable to be great; it is excellent to be small. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Plough deep the fallow ground of the heart, sow and cultivate the seeds of purity, love and truth, and you will reap a rich harvest of true felicity.

What is hell?—A condemned conscience.

Where, and what is Heaven?—Heaven is within you; it is a condition or state of the mind devoid of error or remorse.

Let those who profess faith in Jesus Christ maintain good works. "*By their fruits ye shall know them.*"

"*I am a dead dog,*" exclaimed a poor backslider to the Christian faith! Is there not more hope of him than of a professing Christian saint, who sins daily and seeks to hide his iniquity?

Prayer, like a golden key, unlocks treasures of inestimable value. Be careful which way you turn it.

The heart of a wicked person drinks in vanity as a dry sponge absorbs water. When they are full, a very little pressure causes an emission.

D. A. BUCKINGHAM.

Why I am a Shaker.

A friend asks: "Why are you a Shaker?"

Answer.—Because I have resolved to be an honest man—a Christian. Jesus was the first Christian. By precept and example he pointed to a more excellent way than was marked out even in the Jewish economy, which was far above heathen idolatry.

When I was awakened to see my loss from God, through a departure from his laws, I sought to become a Christian. I looked to the Churches to find the good Shepherd who feeds his flock, for my soul was hungry. But I could not find him; nor hear his voice. I then looked to find his footprints, that I might know whither he leadeth his flock to rest. The ministers of the popular churches told me that I

was a Christian. But my conscience said, Nay! Jesus Christ, the great exemplar, said, come out from the world and be separate; be pure, be just, be holy; renounce war, and those lusts which produce war. "As ye would that others should do to you, so do ye the same to them." I knew that I could not be a full Christian unless I followed the example of Jesus Christ, and lived, in word and deed, as he did; and my conscience reproached me, and was my accuser day and night; for I was so very unlike the *Pattern*, who was a celibate from deep principle; this I was not. He utterly condemned war; I did not. He said, "Whosoever shall do the will of my Father who is in Heaven, the same is my relative—my mother, or sister, or brother." The ties of consanguinity (not the principles of pure celibacy) formed the bond which held me.

The Spirit, through Providential agencies, led me to the *Shakers*. I found them to be a community of people living as did the Pentecostal Church, ignoring war and private property, loving their brethren and sisters as themselves, and abstaining from all sexual and sensual gratifications; indeed, living pure virgin lives. "By their fruits ye shall know them." Here were the fruits. As an honest man, I cast my lot with them. They taught me to confess and forsake all sin; to right every wrong; to cleanse my heart from all impurity, and to "go and sin no more." *This is why I am a Shaker.*

ADAM GEORGESON, Canaan, N. Y.

Society Record.

MT. LEBANON.—We learn that *black* was the color, decided by the majority, for the new fence at the Church Family—we yield to majorities. Apples scarce; pears abundant, but suffering from blight or rust; blackberries many—"twenty-two individuals, including horses and wagons, visited Washington Mt. to collect them, September 2." F. W. Evans arrived home on the 5th of September, in good health, though somewhat worn; he was more than welcome.

WATERVLIET.—Ministry here on the 13th of September, from Lebanon. General health. Sealing fruits in full operation.

HANCOCK.—A new woodhouse is completed here—thirty feet by seventy feet. Crops look well—corn a little later than usual.

ENFIELD, N. H.—Church family have done some painting. The North have painted all their buildings within the year. If any Shakers, or those who admire Shaker work, are in need of Shaker pails, tubs, etc., write H. Cumings, Enfield, N. H. We are vouchers for quality.

SHIRLEY says we made a mistake concerning *blackberries*—they were *blueberries*; glad to correct. They also want more health than was represented in September.

CANTERBURY—"Larger crowds at our meetings this year than for years. Wish we could better administer to their necessities." Usual health. Elder Benjamin Smith is afflicted by over-exertion and sun-stroke, but improving.

ALFRED.—Ministry at Mt. L. on the 2d of September. Sale of place not mentioned.

SOUTH UNION.—"Religious element very scarce in these parts—about fifty attending public service from without the village—more being too lazy to get up, and to our meetings by 10 A. M."

OBITUARIES.

Henry Youngs, Mt. L., aged 83, August 22.

Richard Deau, W. V., N. Y., aged 73, Aug. 17.

Anna Rawson, Hancock, aged 92, August 17.

Eldress Eunice Hastings, Hancock, aged 80, Sept. 9.

NOTICE.—Stereoscopic views of Shaker villages can be obtained by addressing James Irving, Troy, N. Y., and H. A. Kimball, Concord, N. H.

Gospel Treasures.

Should we take the bright wings of the morn
And soar over mountain and sea,
From isles that old ocean adorn,
To lands where the bright flowers be;
Should the mountains unbosom their gold,
And ocean her jewels restore,
Should earth all her treasures unfold,
Our spirits would still thirst for more.

There are far reaching depths in the soul,
No phantoms of pleasure can fill;
There are wild waves of passions that roll,
No power but of Heaven can still:
There's a heart sad and lonely within,
A hunger for good from above;
There's a deep seated sorrow for sin,
And thirst for pure Heavenly love.

There's a happiness purity brings,
Contentment the gospel bestows;
There's a hope in the trusting heart springs,
Triumphant o'er earth and its woes:
There's a treasure of bliss far away,
Reserved for the righteous in store;
And the bright morn is dawning to-day
That never knows night any more.

There are pleasures that never grow old,
And hopes that will never decay;
There's a wealth that is richer than gold,
To all who the gospel obey.
Rejoice, then, ye faithful and true,
Your day of salvation has come;
The bright crown of glory in view,
Invites to your Heavenly home.

E. T. LEGGETT.

UNION VILLAGE, Ohio, Aug. 1871.

To the Juvenile Class.

The different stages of human existence may be compared to the seasons of each year—Spring, Summer, Autumn and Winter. The skillful agriculturist and horticulturist understand the appropriate work for each of the seasons as they roll around. *Spring* is the proper time to prepare the soil for the reception of choice seeds. The earth itself contains seed which will grow without cultivation, and bring forth fruits and flowers. Some of the various kinds of fruits which grow spontaneously, are good and useful for food, both for men and birds; other kinds, which look very inviting, are poisonous and very hurtful. So of wild flowers and plants; some contain deadly poison, although they may be beautiful in appearance, while other kinds emit a sweet perfume, and the aroma is healthful. But cereals, and the choicest fruits and flowers, are produced by skill and labor. After the soil is properly prepared, the wise and careful husbandman deposits the good seed in the earth, where it is kindly nourished, warmed and enlivened by the sun's rays, and moistened by the dew-drops and gentle showers. Thus nurtured, those seeds germinate, and the little roots being weak and tender, they work their way down into the soil to get a strong hold there; while the delicate tendrils climb upward into the sunlight and unfold their leaves, which are full of little fibres, resembling the veins and pores of the human body, which open their mouths to inhale the pure atmosphere and drink in the sweet dews of the morning. With intense interest the agriculturist watches the growth of the good seed, and also watches, with a jealous eye, the appearance of every wild plant, or weed, that he may without delay pluck them up so that they may not choke the better seed, which should occupy the whole ground and have room to expand and grow, nourished by the full strength of the soil. Even then, if the sun refuses to shine, or the clouds withhold

the rain, those choice plants or vines become enfeebled, and wither, droop and die. But, aided by those essential elements, and the nice implements which art has produced, he toils hopefully on, and by midsummer he begins to reap some of the fruits of his labor. The gathering in of a bountiful harvest is a joyful task, although somewhat laborious.

With an eye to the future, day after day he toils on and gathers the ripe fruits, each in their season, and stores them carefully away; and, by the time that Spring, Summer and Autumn have passed, his garners are filled. And when the cold bleak winds of winter come riding along in their chariot, and the fleecy snows cover hill and dale, and ice-bound rivers and lakes are seen on the right hand and the left, this wise tiller of the soil is ready to wrap himself in his mantle and gather to his warm fireside to enjoy the fruits of his labor in the midst of peace and plenty.

In my next I will show the analogy of the seasons with the life we call human.

A. DOOLITTLE.

It is desired that Believers interested in the *MEDIUM AND DAYBREAK*, of London, should subscribe for the same. F. W. Evans will act as agent.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co., N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., NOVEMBER, 1871.

No. 11.

Extremes.

That one extreme produces another, is a truism. Dogmatic theology "demands absolute, unswerving submission from the human mind. Doubt is sin; unbelief is damnation." The other extreme—simple materialism—rests upon the axiom that religious (as well as every other) belief is the result of evidence; that unbelief, in any proposition, arises from the want of proof—demonstration.

All children are materialists; and if, as they grow to puberty, they would never profess to believe what they do not understand, it would "save" them from hypocrisy, and cause their teachers to reason, not to threaten. They would not then, as now, "affirm things whereof they know not."

"Come now, and let us reason together, saith the Lord!" Why do not the clergy, who profess to be his ambassadors, pass the invitation down to the people? Simply because their dogmas are unreasonable, or, as they (in phrase polite) express it, "above reason;" and every man and woman ought to be "above" *pretending* to believe them as an *act of the will*, a thing impossible.

Let any one try to believe that his mortal body, when laid six feet deep in the ground, will do anything but decompose, as would the body of a horse, "for both go to one place—the earth; and as dieth the one, so dieth the other," as decayeth the one, so decayeth the other.

Then let him try to disbelieve that a grape-vine, anywhere within twenty feet thereof, will send its roots thereto, to make that human body into grapes. Or, let him try to doubt the additional fact that some mischievous boys, or busy girls, will incorporate those grapes into their living bodies, and give some to their friends, thus utterly subverting the absurd doctrine of a physical resurrection by proving that men and women, in more ways than one, are continually "eating one another."

He is a "fool, who saith, in his heart, *There is no God*," and equally a fool is he who saith with his tongue, "*There is a God*," when he knows it not with his understanding, and ("in his heart") does not believe it.

I honor, as honest men or women, those

who are just what "they seem to be, and who profess and seem to be just what they are." Do they believe simply in external matter—the object of their external senses? Let them honestly declare, "I am a materialist! and what I do believe all human beings believe!" materialism being rudimentary to the race.

Who knows when Spiritualism, as an idea, first enters the brain? and when endless life and immortality (which are the same thing) come into the understanding, as a light shining in a dark place, making things visible which (before) were "not seen?"

I love the frank simplicity of soul that enables one to say, I have done wrong; I have been mistaken; or, "I do not know." Teach me, and I shall be instructed; turn me, and I shall be turned; convince me, and "lead me in the way everlasting." That is true nobility! Cannot you convert me by your good words? then confound me by your good works, so shall I believe for your "very works' sake," inasmuch as, by the superior fruits of the spiritually religious Believers in Christ's *second advent*, all men and women shall distinguish, or "know," them from the innumerable sects who, though naming the name of Christianity, do not depart from selfishness, nor do they love one another into a religious Community.

F. W. E.

The Difficult Lesson.

LOSING ALL, AND GAINING MORE THAN ALL.

One of the most difficult lessons for individuals to learn, is the fact that there are two planes of existence for humanity, either in this world, or in that to which we are hastening with every diurnal revolution of our planet.

The vulture-eyed philosopher, nor the lion-hearted reformer, outside of Shakerism, seem to comprehend this fact, excepting in very rare instances. Hence, we are not surprised, when Horace Greeley, writing of THE SHAKERS, asks: "Are our relations with men and women so universally pure, that we may rightly despise those, who, *unable to separate the palpable evil from the latent good*, reject both together?" Nor are we disappointed, when Alcander Longley, of *The Communist*, asserts that Ann Lee's very proper disgust at the low state of morals around her, caused her to run to the other extreme—that of

celibacy—instead of stopping at the condition of respectable marriage!

In answer to "our later Franklin," and our would-be founder of a community, we here say: That we are just as able to see, and to separate the good from the evils of the marital relation as any others; and that we have "run to the other extreme," not so much from our disgust of social evils, as for our admiration of the superior joys of angelhood. We know marriage has its proper sphere—on the earthly plane—there it is honorable, when honorably conducted; and for a criterion of honorable marriage we would name either the system of Mosaism or that of George Fox. Scarcely an instance can be produced of marital relations being conducted now, upon either of these admirable bases. And yet, not because of the mourning cry of humanity from one end of the land to the other, do we invite any to become celibates! The Jews were very perfect in their reproductions, when they could bring forth such specimens of humanity as Jesus! and yet, amid the most perfect on the earthly plane the necessity appeared for a celibate order of beings; and he who was the fulfillment of God's promise to Moses, in "taking all sickness from the midst of Israel," became the leader of the celibate or Christian order! Was the reason of Jesus' renunciation of the marital relation, because he could not separate "the palpable evil from the latent good?" Or were his surroundings so disgusting in consequence of *lust* that he "ran to the other extreme?"

Jesus and Ann were the evangelists, not of an improvement of the *old order* of things, but for the introduction of the New Creation; not for the recuperation of "the earth and those who are earthly," but to baptize souls with the resurrecting power of "the Lord from heaven"—the very antipode of the "Adam of the earth, earthy!" Recognizing the distinction between the *earthly* and the *heavenly* as we do, we can easily "comprehend the good and the bad of the earthly," and "reject both together," because of the superior joys and relations of the heavenly. Could we enjoy the felicities of matrimony exceeding the most finely drawn picture of the most exaggerating, sensational novelist; and could we reproduce offspring as perfect as was Jesus; we should feel no more permission to engage therein, than we now do, when "incompatibility of temper" is so common, and when the production of less healthful progeny than monkeys is so general! To us there is a sphere that is as elevated above the *reproductive*, as our estimates of heaven are superior to our

estimates of the earth. "Marriage peopled the earth," said the saint; "but Celibacy increases the forces of heaven!" and said a greater: "The children of this world (the earthy), marry and are given in marriage;" very properly so, and we wish more honorably so; "but my children—the children of the Resurrection order—I am the Resurrection—neither marry nor are given in marriage!" Claiming, as we do, to be Christians—having aspirations to be "the children of the Resurrection;" how *can* we be expected to soil our bodies or souls in the mire and filth of that which constitutes the order we profess to having been raised above? And yet, we are not practicing celibacy because Jesus did; nor because Ann Lee taught it to be a necessary element in the Christian's character; but we have *risen in love* with the eternal principles they have presented to our enlightened understandings, instead of *falling in love* with the temptations of *nature*, pure, or perverted! Could the angelic hosts personate physical humanity, so would we have our lives resemble them; not for the appearance, but for the enjoyment here *upon the earth*, the fruition of the same principles engaged in by the disembodied pure and perfected.

Let others cleave to the earth; to earthly institutions and practices as seems to them proper; such cannot reasonably expect that we, who have had our lives *cut off* from the earthy plane, can remain satisfied with the nourishment of earthly pleasures; but having become ripe for the Christian harvest, we find a new and higher source of supplies; when leaving our loves of earth, its vanities and relations, we find the never-failing manna, and the ever-flowing fountains of life, eternal life.

We are being schooled into eternal life. We have forsaken the loves of the word as well as its lusts, because neither are eternal. We realize war to be the product of earthly loves and relations; we will not fight, nor vote for those who do fight; nor for those who believe in marriage, private property, or who engage in fleshly lusts of whatever description; for these are not eternal, and we pray for their discontinuance. But few have ripened up to this necessity, and to the solving of this difficult lesson—a lesson impossible for the carnally-minded to learn; but the fields of human souls are ripening unto the harvest, and for such we have attempted an illumination. Already in the distance, in America and over the waters, we see, we hear mighty souls proclaiming the everlasting testimony; still nearer, we see, we hear, from Hiramonton, N. J., to Monticello, Minn., the more perfect testimony of an enduring life; and nearer still, we see, we hear, we feel Brethren and Sisters in Christ—"the few who have found it"—walking the narrow way, and "despising the shame" of peculiarity from the multitude, losing their lives on the plane of earth, for an eternal residence in the heavens. *

AMONG the many justifiable Bible authorities for wrong doing, is the following:—The tobacco user finds his in: "He that is filthy, let him be filthy still." What says the "SHAKER?" E. M.

Hope On.

Hope on to the last, tho' the dark clouds may gather,
Enchaining thy course in tempest array;
The storm shall pass o'er, and the sun in its splendor,
Will brighter the beauties of nature display.

Hope on to the last, tho' many oppose thee,
Be true to the cause of justice and right;
For truth is a legion, and God will sustain thee,
And turn in their souls the darkness to light.

Hope on to the last, tho' the soft shades of evening,
Are hidden behind the curtains of night,
And the haven of rest, which gleamed in the distance,
Enveloped in blackness, is hid from thy sight.

Hope on to the last, there are joys in the future;
Weep not for those phantoms long since past away,
For the pleasures of earth are exceeded in heaven,
As the stars are outshone by the bright orb of day.

Hope on to the last, for thy joys are eternal,
And thousands shall join in thy welcome above,
While the untiring strains of heavenly music,
Announce thy approach to the regions of love.
J. V. CALVER.

"Owe no Man," etc.

"I do not know that I owe any man a dollar!"—Edward Fowler.

"Once it was the custom for each individual to repeat, from memory, some regulation of the family or society, when all had gathered for worship. The ministry were not excepted. We were all anxious to know which rule Elder Ebenezer Bishop (then the presiding Elder of Believers) would repeat, supposing it would be the most important spiritual requisition. All were disappointed when he repeated, 'Believers must not run into debt!' But circumstances have since proved the wisdom of his choice, as touching both the temporal and spiritual prosperity of our people."—Chauncy Miller.

"I have been in the Trustee's office for many years, yet I never gave my note to any one, and I never will."—Simon Atherton.

"Of all afflictions, being in debt is the worst. I make it a rule to pay my employees in full once a month, whether they want their wages or not."—Benjamin Gates.

"I endeavor to keep my accounts in that manner, that the whole could be straightened and balanced with an hour's notice."—Levi Shaw.

"Hand in hand, with the injunction that we must not run in debt, should be an injunction not to live, nor desire to live, beyond our means."—Galen Richmond.

The above, as may be seen, are the remarks of some of the most prominent members of Shaker Society to-day, doing business as Trustees. "That child around, and taking notes, and faith he'll print them," will surprise these members somewhat, but he, nevertheless, feels honored by the testimony he has unobscuredly obtained, and in being able to record for the benefit of others their sage counsels. Undoubtedly, the column could be many times filled with like matter, all tending to advise: "Look before you leap," and "Dip not out more than gets in, else you will come to want." Carelessness on the part of Believers has caused them to swerve somewhat from the rule enforced by that good Elder in an eastern Society, who would not permit the Trustee to mingle with the rest in worship, because he had failed to pay two or three shillings due on a hoghead of molasses he had brought home! Suppose the same rule were now in force, how many trustees would be in durance? *

Salvation by Obedience.

Obedience to God—obedience to his law—to faith and principle: This has always been required ever since the creation of man, and his being placed in Eden's Garden. It was necessary for the order and regulation of man's doings in the ordinary course of business life. It was needful for man's daily protection and salvation, spiritually. Law, without obedience, is like *faith* without *works*—man without *soul*, or a body without *spirit*. Obedience is the very life principle of law. The laws of a people, country or nation are of but little value without *obedience*, for they will be neither enforced nor kept. The law which saith, "Thou shalt not commit adultery;" if a man commit adultery, how is he benefited by the law? He may meet the penalty of the law by chastisement or imprisonment; but unless his confinement or sufferings by such penalty work repentance, he will again sin when opportunity offers.

In tracing back God's dealings with his creature—man—we find the original law delivered to him by his Creator, when placed in the Garden of Eden, was, "Of every tree of the garden thou mayest freely eat; but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." This was God's law or commandment to man in the beginning. Did man keep this law? Now, this law, whether given to man verbally or written upon his heart—intuitive knowledge—it matters not. He was, doubtless, made able to comprehend it. The breath of the Almighty breathed into man, by which he became a living soul, endowed him with reason and understanding sufficient to know his duty to his Maker, and what was in that day required of him.

By *disobedience* to law, to the commandment or the knowledge of God implanted in the soul, man lost his union and communion with his Creator, and his right to the Tree of Life, which was also in the garden placed. Shame and dishonor ensued; yea, even death! Consequently, the disposition in man to hide in the bushes, to evade the countenance of the Almighty. Man discovered his own nakedness. He knew he had transgressed God's law. He was fearful of the consequences—the doom pronounced upon disobedience—the penalty of the law.

The promise of God afterwards given to man, that the "seed of the woman should bruise the serpent's head," has ever been man's anchor and hope through all time of the past up to the present. And ever since the sad event of the *fall*, it has been man's duty and privilege, through God's goodness and mercy, to be eradicating from his soul the bane then received by disobedience.

Jesus Christ opened the door, and led the way to man's redemption. "All who *will* may partake of the *waters of life* freely." Man is still left to choose or refuse. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light."

From the day of the original transgression of God's law, there have always been ministers or teachers of God's word, those endowed with a measure of light and truth, sufficient to show mankind their duty, and to lead them upward (by degrees) from death to life, if they would yield obedience to the divine truths made known by those empowered to teach. Those who were obedient to the instructions and warnings of Noah, were saved from the mighty deluge which was about to destroy the world. Abram was a teacher of righteousness. His faith and obedience was an example to mankind, worthy of imitation. Obedience to God's laws through Moses, was leading the human race, step by step, higher up the Ladder of Progress, into a knowledge of God's will to man, as pertaining to the work of his redemption from under the curse.

It is as impossible for man, in his lost state and condition, to become immediately reinstated, or joined in full union and communion with his Creator—God—to be redeemed from the fall, all at once, as it is for a child who has commenced to learn his a, b, c, in literary knowledge, to become immediately master of the arts and sciences. He has departed from the true knowledge of his Maker, and must retrace his steps, grow into the knowledge of the truth, by degrees, as he has departed from it. For man did not—could not fall into the lowest state of degradation all at once. This immediate conversion and redemption from death to life, without self-mortification, and a daily cross-bearing, is a deception. The imputed righteousness of Christ, which is said to release converted souls from all responsibility and trouble thereafter, on the part of the sinner, is a false covering of the adversary of souls, designed to ease the consciences of men and women, and lull them into sleep and death, deeper than before. "Except a man deny himself, take up his cross and follow me," saith Jesus, "he cannot be my disciple."

Jesus did not effect the great work of overcoming the world in himself, in a moment, an hour, nor a day. It was by daily training from childhood to manhood, up to the time of his Baptism in the River Jordan, and many sorrowful days thereafter. How greatly was he tempted, and how severe were his struggles, combatting with his enemy, the Devil (whatever may have been his form or feature) which, according to Scripture account, lasted forty days and nights! "The kingdom of heaven suffereth violence, and the violent take it by force."

Jesus set the example of daily cross-bearing, overcoming evil with good, whenever and wherever opportunity offered. "Let him that nameth the name of Christ depart from iniquity." The law of Moses served as a schoolmaster to lead souls to Christ. In obedience to that law the children of Israel inherited the promised land—a land flowing with milk and honey.

If there had been no law or commandment saying, "Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery," etc., man would not be culpable for so doing. By the knowledge of the law, sin is revealed. "Where there is no law, there is no transgression." "For sin is the transgression of the

law." Jesus Christ came into the world to put an end to sin, and introduce an everlasting righteousness. This he did by overcoming the world in himself, and setting an example for others to do likewise.

"I am the Resurrection," said Christ. Man must be resurrected from death and deathly works, into the new life, which is in Christ. He must be born again. This new birth is spiritual, not carnal—not physical. "Except a man be born again," said Christ, "he can not see the Kingdom of God." This saying of our Saviour was not comprehended by Nicodemus. Our Savior explained it to him more fully. That he must be born of the *spirit*, and not after the *flesh*. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto you, ye must be born again."

Mankind, instead of being led by the spirit of Christ, which worketh by love and purity of heart, are governed too much by selfishness, passion, pride and lust; seeking their own ease and aggrandizement, not God's honor and glory.

Trace the travel and progress of the children of Israel from their rise to their fall—from their deliverance from Egyptian bondage to the destruction of Jerusalem; and you will find that in all or nearly all cases, where they were subject to God's word and law to them, prosperity attended; but when they rejected or disobeyed, they were smitten by their enemies, or in some way suffered loss. It reasoned not who was ruler, judge or king over the people, disobedience to God's requirements always brought trouble. Kings and rulers may err and deviate to the right and left of the true standard of Truth and Equity, but God's word abideth forever. Principles vary not. While under the law, all must be subject to the law. But when having come out from under the old commandment into the new, or covenant of Grace, the latter takes the pre-eminence—the old is fulfilled—as in Jesus Christ. "One jot or one tittle shall in nowise pass from the law till all be fulfilled." Jesus Christ was the end of the law to them that believe—those who walk no more after the flesh, but after the spirit—who follow not the first Adam in the work of generation, but the Second Adam in the work of the regeneration.

If we say we have no faith in such a one or ones, or that we have no confidence in the administration of God's law by or through such individuals or persons called to be rulers in the Church or House of God, are we justified in rejecting, or in going contrary to their counsel and instruction? Such are ministers of God's word or law; and obedience to the *law* or *testimony* is required of all under it. If we respect not the person or persons, have respect for God's law, though administered by them. The principles of *truth* and *right* should govern us, not passion and partial feelings. Man cannot change principles by misdirection or misapplication of them.

Jesus said, "If a man love me he will keep my sayings." Many professors of Christianity make great pretensions of their love to God,

or love to Christ, who really are unwilling to prove their love by acts of kindness, self-denial and the daily cross, as Jesus did. They seem willing to name the *name* of Christ, but unwilling to depart from *iniquity*.

The teachings of our Lord and Saviour were on this wise: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Whosoever shall smite thee on thy right cheek, turn to him the other also." "Render not evil for evil, but good for evil."

Here is a new commandment given under the gospel dispensation. It is *Universal Love*. No more an eye for an eye, a tooth for a tooth, but love and good will toward all men. No more war and bloodshed, strife and contention, selfishness and individual promotion, one rising above another with superior claims and usurpation, but community of goods, united interests, brotherly and sisterly love, justice, righteousness and equity in all things. No special toleration for particular, personal fellowship, or affection for this or that one, but it is all *ours*—universal brotherhood.

Every house set in order must have laws, rules and regulations to keep it so. But whoever knew one kept in that condition, unless the gift or principle of *obedience* reigned there?

D. A. BUCKINGHAM.

Truth, Faith, and Reason.

Truth and reality must be the basis of all moral excellence and durable bliss.

Fiction and false views, like unsuspected counterfeit coin, may appear like reality, and give great present satisfaction, but sooner or later the deception will be discovered, when the sting of disappointment will succeed, and be in proportion to the ever-departed joy.

As we rarely or never discover the true amount of large accounts, without carefully considering and adding each particular item, so neither shall we ever attain to truth without patient and careful investigation.

We may reasonably suspect the man who requires us to believe without investigation, for, if he be neither dishonest nor designing, he must be under the influence of a credulity that renders his opinions unreliable.

He that imposes first on his own understanding by believing without examination, will most likely impose on that of others, if permitted.

He that has thoroughly investigated a subject, and satisfied his own understanding of its truth, far from wishing others to take it upon trust, earnestly desires them to examine for themselves.

There can be no permanent happiness, only in conformity to the truth and reality of things; whatever is forced, far-fetched, or false, must ultimately fail.

Many assertions do not make one truth.

He that does nothing but that which is good, says nothing but that which is true, thinks nothing but that which is pure, need not fear being put to shame.

"All power," said Jesus, "in heaven and

earth is given me," i. e., all power—the power of God is pledged for the support of my gospel, the truth which I have taught, for truth is Almighty. God is truth.

O, Heavenly Father, teach me thy truth! my desire is to believe all that is true, and practice all I believe.

If we cannot bring truth to agree with our wishes, we must subject our desires to truth.

We never act rationally while in our affections we give temporal things the ascendancy over those which are spiritual and eternal.

To deceive, and act the hypocrite, costs more than sincerely to be what we pretend. How base, then, is hypocrisy.

Universal truth comprehends all the real qualities, relations, and dependencies that exist in and between all things in the universe. Some small portion of these have been discovered by, or revealed to, man.

For convenience of investigation, universal truth may be divided into two departments, Moral and Physical—the one relating to mind, the other to matter.

All truth is precious, but truth in relation to moral subjects is infinitely more important than that which merely relates to the physical, inasmuch as it relates to the present and eternal well-being of infinite millions of immortal intelligences.

PELHAM.

The World.

What is the world? A blinding maze,
Where sin hath marked ten thousand ways,
Its victims to ensnare;
They're broad, they're winding, and aslope,
They're void of truth, and void of hope,
All ending in despair.

Millions of travelers through these roads,
Borne down by sin in heavy loads,
To dark and dismal night.
One humble path, that never bends,
Narrow, yet rough and steep, ascends
From darkness into light.

Is there no guide to show that path?
The Gospel! He alone who hath
The Gospel, need not stray;
But he who hath, yet doth not give
The Gospel light that souls may live,
Himself shall lose the way.

DANIEL ORCUTT, Enfield, Conn.

Hampton Logic.

In order that a religious superstructure or organization may be eternal in duration, its foundations must be deeply laid in a substratum of Eternal Truth. In accordance with this proposition, I propose to show that we, as a Church of Believers in Christ's first and second appearing, are based upon an immutable and steadfast foundation, impregnable to any assault, so long as we *ourselves* continue to build thereon; conferring upon each faithful builder complete immunity from sorrow and danger, and, finally, placing such in a condition of sinless perfection, completely saving all souls, in all worlds, who are obedient to its practical suggestions:

1. The highest wisdom possible to be brought to bear on human weal must be embraced in that plan only, which, in its practical results, will secure the greatest good to the greatest number.

2. Again, this wisdom can reach and benefit man only through the agency of a universal

law—that the *less* is and must be blest of the *better*. In other words, those possessing a measure of wisdom, goodness and perfection, must reach higher degrees of these through the agency of those possessing a greater amount of wisdom, goodness, etc., or remain forever where they are.

Now, if our system of religious life can be proved to stand upon these two immutable principles, it is safe for all time and eternity. Let us see: I remark then, first, that we are organized on the plan of the Pentecostal Church of Jesus; that is to say, we have all things in common, none being permitted to consider or to call aught that he holds his own, but distribution made as each has need. We are equally conditioned according to our several needs and circumstances relative to labor and clothes—equal in facilities for intellectual improvement, and equal in all the gifts, graces and consolations of the Holy Spirit. And, moreover, the sexes are equal in regard to the distribution of powers, privileges, responsibilities and offices, in the administration of the government of our organization, in things temporal and spiritual. Is not our organization, on this principle, the only one capable of securing the greatest good to the greatest number; at least the best that can be devised for man, during his abode on this earth?

A society or organization based on these principles is manipulated with undeviating reference to that great law of the universe, by which "the less is blest of the better." And here, it seems to me, is the point in which the Religious System, based on the foregoing principles, pre-eminently lays legitimate claim to a foundation firm as the everlasting hills. Every individual of Christ's true Church, from the least child to the highest officer, is *mediately* superintended and cared for by all the orders and spheres of the heavens who are farther progressed than he is; and superintended *immediately* by an order of persons supposed to be sufficiently in advance of him to subserve his every purpose for protection, and salvation from sin, as well as for growth in grace and holiness!

Now, this Divine Arrangement does not terminate in the highest representatives thereof here on the earth, but is continued through many orders, reaching, in its sublime gyrations, our Mother Ann and Jesus our Father, then their direct ministering angels and intelligences, etc., passing on through myriads on myriads of heavenly orders of spirits; in fact passing into a boundless infinitude of arrangement whose end is nowhere. If this sublime system of agency terminated at the highest point reached here in time, how could we be linked to the great battery of heaven, so as to receive its magnetic influence, and through that, our power to progress? We have better assurances. This connecting, transmitting claim of agency passes beyond the gateway of death, and on through sphere after sphere and order after order of heavenly intelligences, even *ad infinitum*.

Jesus and Ann are only heavenly links in the great chain or concatenation of agencies, through which the magnetisms and powers of progress are transmitted to all below them,

for the purposes of spirit culture in holiness, and every good and perfect gift. That there is no end to this series of agencies, I think I have the best of reasons for believing, viewing the subject from philosophical and logical points. Besides, I have the testimony of one who declared, "there was no end to the heavens," when interrogated upon the subject of the different orders therein. Then the query arises, where is the great center of this magnetic influence, permeating every part of the universe, and moving by grand and sublime pulsations through the countless heavens and earths, which "roll in the depths of immensity?"

I answer: Where there is no circumference there can be no center; consequently this Divine influence is distributed wherever the visible or invisible machinery is found for its transmission in the whole concatenation of individualized intelligences throughout the universe. The direction of this power of the All Father and All Mother is forever toward higher and higher degrees of perfection in goodness and intelligence, from lower and more imperfect conditions. It may be asked: Do you not, by this argument, destroy the theory of a personal God outside of and independent of the universe of forms and forces? Answering this question indirectly, we think we furnish a "local habitation and a name" for the Father and Mother God, more consistent than any other theory can develop; and indeed any other theory or ascription of personality to God, will not bear the rigid scrutiny of logic or common sense for a moment; so at least it seems to the writer. The universe then is the home of our Father and Mother, and all progressive manifestations are the results of their influence and presence. This must be so, for if the universe of mind and matter is boundless and infinite, no God can be predicated as having a separate personal existence outside of it, because there *is no outside*, and, consequently, *no room* for such existence. Again, if the universe is peopled by infinite myriads of entities and individual intelligences, and the Father and Mother spirit permeate and abide in these, what need of a separate, incomprehensible abode outside of all these, or if these are *infinite* in extent, which is Ann Lee's testimony, what room, as before stated, is left for this separate abode? When we pray, we pray to all the hosts of heaven, even the myriads of individualized intelligences embracing the entire universe who are greater, holier and more perfect than ourselves; through these we reach the heavenly Father and Mother, who reside in this multinomial series as a sublime whole. Is not this praying to the All Father and Mother in their entirety, as far as we can have any intelligent comprehension of that entirety? But in this view is implied the great law of the universe, that "the less is blest of the better," and through this, that other condition, the plan by which the greatest good is secured to the greatest number. Millions of purposes are subserved through the medium of this arrangement, having for their object the best and highest results in the evolution of all things toward perfection. Among these benevolent purposes

and intents, the eternal progress of man in intelligence, and greater and greater degrees of goodness and consequent salvation and happiness, stand pre-eminent. Jesus being the most holy, as well as the most intelligent organizer of which we have any history, and Mother Ann Lee having organized her Church precisely after Jesus' model, and both being based upon the two eternal laws of the universe (above stated), therefore it would seem to be proved that the foundation of the Church of Christ's second appearing is sure, steadfast, eternal, one upon which we may forever build in safety, passing on from grace to grace and from glory to glory forever, evolving from age to age higher degrees of intelligence, goodness and felicity during all the endless ages of the interminable future. •

O. C. HAMPTON.

The Flowers.

I walked through a beautiful garden so green,
My heart was quite filled with delight at the scene;
The flowers were all blooming, most gorgeously
dressed;

But soon sad emotions my spirit depressed;
For this thought came o'er me: How short is your
stay,

Ye beautiful flowers, so brilliant and gay?
With leaves now expanding, with colors so bright,
And buds bursting sweetly the eye to delight;
Refreshed by the dews of the morning so fair,
Exhaling sweet odors, perfuming the air;
But all those enchantments, so gay to the eye,
Though rich in their beauty, soon wither and die.

The beautiful summer!—how soon it is o'er,
And the bloom of the flowers is remembered no
more;

But deep in the heart that is free from all stain,
There are flowers that bloom, and their beauty re-
tain;

No rough wintry storms, nor fierce tempests that roll
Can harm those sweet flowers that bloom in the soul;
'Mid the hot scorching rays of earth's fierce summer
sun,

Their freshness and vigor appear just begun.

They will blossom anew in that heavenly land,

Where joys are eternal and beauties expand;

Where pure crystal streamlets continually roll

To water those flowers that bloom in the soul.

PLEASANT HILL, Ky.

POLLY M. RUPE.

THE following article speaks for itself. Some of our correspondents need just this instruction, with additions. We have some otherwise good articles on hand, which we know not what to do with, while very many have been reluctantly hurled into the waste basket:

The Lowell *Courier* says: "When will that millenium for editors arrive when correspondents and writers for the press will no longer fill their articles with such abbreviations as 'Sect.' for secretary, 'Pres.' for president, 'o'clk.' for o'clock and the like? when they will not interlard their sentences with nondescript hieroglyphics which they think answer for punctuation, but which are as meaningless to the typographical eye as an inscription from the Moabite stone? when will they not underscore every third word under the mistaken notion that the italic fronts of type are as large as the Roman? It is ordinarily easier for the journalist to copy a piece of manuscript than attempt to edit that furnished by those unaccustomed to write for the press. And yet the only directions to be followed are the simplest: to let the manuscript alone after putting down the words needed to express the meaning. As for not writing on both sides of the paper, we despair of ever beating that into the heads of correspondents."

Materialism.

The influence of Spiritualism, and its widespread action, is, indeed, one of the wonders of the nineteenth century. And, while it is a fulfillment of past predictions, it is also a prophecy that the face of modern civilization will undergo a change.

Several years (about 1843) before the advent of the "rappings," I heard the following prophecy uttered: "That which you have witnessed (Spiritualism on a small scale among the Shakers, will break forth among the world." This prophecy struck me with much force, for I saw in its fulfillment, revolutionary results. It has been, and is being fulfilled to an overflow beyond measure.

The mission of Spiritualism thus far has been to arrest materialism, and to disintegrate old organizations and ideas. All attempts by spiritualists to organize, have made bad worse.

In the present phase of Spiritualism, there also is a prophecy, namely: "That as a wave of spiritual light has reached rudimental humanity, so it will be succeeded by a wave of light and warmth combined, producing religious conviction, which, in its results, will be organizing. The elements with which to organize are plentifully strewn all over the realms of sentiment and intelligence. Prominently among these will be new religious formations; the organization of labor, and its results; physiological matters, referring themselves to the right use of the generative and nutritive functions. Also, governmental adaptations, taking cognizance of property in, and the distribution of, *land*, with the abolition of usury.* Getting into debt makes a man a slave; and taking usury makes a man a robber, *abstractly*. Quietly standing amid the din of human thought, is the Shaker form of human social life—"not numbered with the nations"—a Peak, isolated and alone. Its foundations not resting on mere human animal emotions, but on their denial, as a substratum, to be overlaid with *human-divine emotions, as a new base of action*.

Human reproductive emotions are the foundations of all forms of social life; domestic happiness and embroilments rest there also. Hence the wisdom of watching the heart, the emotions—with all diligence—for out of them are the issues of hate and war, as well as of love and peace.

One of the prominent sentiments of society at present is in the direction of a permanent amelioration and elevation of humanity as a whole. Governments that rule by might and power, force and fraud, as do lions and tigers, are less and less acceptable. The power to obtain and possess wealth, by merely lending

*The law of Moses required an equal division of the land to the Jewish people. It also made provision for such of them as might be too poor to cultivate their lots, for it, in the name of God of Israel, called upon the more wealthy of the people to give, or *lend*, to their poor brethren all they might be in need of for that purpose, without asking or receiving either *usury or increase*. And, moreover, if (through poverty or misfortune) any of the poor were unable to discharge the debt before the end of the *sixth* year, they were, in the *seventh* (or Sabbatical year) to be freely and entirely liberated from all and every demand of their creditors.

What a brilliant contrast is herein presented between the *Mosaic* and the (as it is very improperly called) "*Christian*" modes of providing the means of subsistence for the poor!

money without creating any wealth, is too palpably iniquitous to be recognized under any other denomination than that of Satanic. The antagonism between the accumulated products of labor and the laborer, shows such a deviation from the rule of right as justifies an assertion to which I have to plead guilty, "That humanity is now comparatively in *hell*." All over Christendom war establishments exist to kill and destroy, associated with extensive efforts, at home and abroad, to preach a gospel of peace, mercy and love, which is comparatively *heaven* yet. This is so outrageous and unnatural a mixture, that there can be no wonder in truthful men and women spurning with contempt such a combination, and looking elsewhere than to the meeting-house or the churches for hope and peace. Such a state of things so *long continued* has brought forth the infidel dogmatic materialist. He is the product of the absence of the divine in "the powers that be," coupled with doings which violate the common sense, as well as the higher instincts of humanity.

That form of materialism which ignored spiritual facts is to me the most illogical of all *isms*, because spiritual entities and their forces are the most material of all things, and are eternally manifesting themselves in tangible creations or effects. Our world is a world of effects modified by conditions; the unseen world is the world of causes—of spiritual intelligent forces. The most repugnant form of materialism is found in a praying, fighting, singing Christianity. To all doubters I would say, "Doubt, but be honest;" yet, do not allow doubting to make ruts, lest the wheels of progress should get bemired, and new and open ground could not be reached.

A few days ago a person said to me, "I am a materialist; what my five senses can take cognizance of, I can believe." He then began to decry Spiritualism as a humbug. To prove it so, he and some friends formed a circle, and the table began to move; a bulky person placed himself on the table, and still the table moved. His idea is, that the force that moved the table was confined to those in the body. I then began to analyze and illustrate somewhat as follows: It was not the bodies of those who formed the circle that moved the table, but an unseen impalpable force in possession of the circle. I then drew his attention to the indubitable evidences of spirit entity. I asked him if he ever had seen a *dead* spirit? implying, that as spirits in the body (taking him on his own ground), being in possession of an unseen impalpable force, when out of the body, would not be destitute of the same attribute. Spirit is force organized. Force is eternal, and that power which renders force subservient to intelligent will, could not be less than eternal.

He related the following: "He had a friend engaged in carrying (by water) butter to market. At a distance of more than a hundred miles, he saw his friend's vessel go to pieces; in a few days he had a letter informing him of the loss. I remarked that he was in possession of another sense in addition to the five."

A person well known and of good standing among his friends, had spent the best part of his life an invulnerable materialist; and had shown his great devotion to truth by much doubting. This, with its associate caviling, had made some ruts in his mind. Spiritualism came in his way—in his family, if I don't mistake. On its appearance, he met it with his old tactics; but the manifestations came so thick and strong that the old ruts caved in, and he appeared in print, declaring his conversion and adhesion to the truth of disembodied spirit-entity. Robert Owen, the social reformer and materialist, was met in the same way, and with the dignity of a true man, and the simplicity of a child, he accepted Spiritualism as a substantial reality.

The many proofs of spirit-entity have so thinned the ranks of the whole class of earthly materialists, that a corporal's guard is about all that is left of them. *One fact* dissipates the whole fabric of their doubts and negations.

I consider anti-religious materialism as only a passing phase of abnormal spirit-life, induced (as above stated) by long-continued outrages against the common sense and higher instincts of humanity which, by its love of truth, has providentially operated to destroy the system that gave it birth, a system falsely called "Christian," but which (its professions and practices considered) is really the most Satanic the world has ever beheld.

I have been asked, "What is your idea of God?" Upon this subject I have but few words to offer. I am capable of thought and of organizing thoughts, and of manifesting them in external forms. I am child enough to believe that I had a father and a mother; and that there is a Great Central Father and Mother of us all, who are capable of thought, and of organizing thoughts, even as I am, and of manifesting those thoughts by creations so grand and good, as to impress me with wonder, admiration and awe. They are not far from any one of us. I will follow on to know them.

I am thankful for the "express image" of their Divine attributes, as manifested through their first-born Son and Daughter from the human family—Jesus of Nazareth, and Ann of Manchester, which manifestation, with increase, is still continued through their successors in Christ—the *Shaker Church*, of their own establishing. These I will follow, to them I will gather, as to the properly anointed Shepherds of those whom Jesus Christ designated a "little flock."

"Come!" and (with me) learn of *them*, for they are "meek and lowly in heart." They seek *not their own* but *others'* welfare.

DANIEL FRASER, Mt. Lebanon, N. Y.

"Virtue alone is Happiness Below."

And, of course, the more perfect the virtue the more perfect the happiness. Self-indulgence is not virtue. Virtue is self-denial—"the narrow way that leadeth unto life"—happiness. Vice is self-indulgence, gratification—"the broad road that leadeth unto death"—unhappiness.

NORTH UNION, O.

Consecration,

According to Webster, means "devoted to sacred uses." Let us consider this important subject. We, as members of the Society of Believers, have covenanted to consecrate our all to the upbuilding of the principles of Zion. This is a weighty obligation! It signifies our willingness to sacrifice our worldly inclinations, and yield obedience to a visible lead. These cannot be accomplished by following our own inclinations, unless these are consecrated and ratified by the Church. If I say I am consecrated, yet claim the right to dispose of my services as I think proper, I give the lie to my profession, for I have solemnly agreed to yield myself obediently to a visible Lead, and failing to do so destroys my avowal of consecration. No matter how talented an individual may be, if not consecrated, he may be the means of great discord, and the cause of Society's failure of blessing. Consecrated truly, will be the devotion of our all for the benefit of mankind, having no selfish objects in view, no personal desires to gratify; looking not for any reward, other than an approving conscience; standing firm for the cause of truth and justice; devoted to the right because it is right. Then are we truly consecrated.

G. B. PRICE, Shakers, N. Y.

Angel's Call.

Hear the voice of Angel spirits

Calling loudly unto all,

"Come up higher—Come away from

Sinful acts by Adam's fall.

"Leave behind all works of darkness—

Leave a life of sin and woe!

Live to God—live pure and holy,

While upon this earth below.

"God's right arm will guide you yonder,

Far above earth's pleasures vain,

Where pure joys, substantial, holy,

With you evermore remain.

"Then let all be found advancing—

Toiling with a heart and will;

Laying waste the haunts of evil,

And the Oil of Love distill."

SHAKERS, N. Y.

ANN BUCKINGHAM.

Truth's Mission.

All hail with joy the blessed day,
That gospel truth may wing its way
O'er this heaven-favored land of ours,
To aid the soul's expanding powers.

O, may it enter every heart,
And quenchless light and faith impart;
Until the kingdom here shall come,
To be the humble seeker's home.

O, Gospel, gentle as a dove,
Thine olive branch of peace and love
Shall guide the weary traveler's feet,
Through fields where hostile armies meet.

For in earth's field of toil and strife,
The soul that seeks the higher life
Will, by thy talismanic charm,
Be kept secure from every harm.

Thou art the very Source of Truth,—
A lamp alike to age and youth,—
From each polluting thing a shield,
For all in thee, to God are sealed.

Bright Gospel, let thy glory roll
In thunder tones from pole to pole;
And wake the slumbering ones of earth,
To struggle for the heavenly birth.

Yea, cast the veil of night aside,
And break the bands of sin and pride;
Unto the sorrowing race of man
Reveal salvation's lowly plan.

L. A. WOODWARD, Whitewater, O.

The Omnipresence of Deity.

Alas, how weak, short-sighted, and inconsistent are we! We may say we feel the power of God within us, but would be shocked to hear one say, "I feel God within me." It will do very well to say that no soul can be saved without the operation and indwelling of the spirit of God; we should be startled to hear one say he could not be saved without the indwelling of God in his soul. So, we hesitate not to admit that God is Omnipotent—Almighty, but we can scarcely grant the possibility of his ubiquity. We must fix him a local habitation, give him a form, and take from him Infinity. Nevertheless, we may be assured that wherever the power of God is felt or perceived, there is the God of Power, since it is as absurd to suppose the power of God without God, as to suppose God without power. Where the spirit of God is, there is God, for God is spirit; and it would be as absurd to suppose the Spirit of God without God, as to suppose God without Spirit. It is a mere figment of the fancy to suppose that the Spirit of God is something distinct from God, and is as absurd as to consider the mind or spirit of man something distinct from man. The phrase, "Spirit of God," may be defined as God's influence, and it is mostly applied to the manifestation of Divine power in individualized being—an inspirational saving influence of God in the soul of man. As to the Omnipresence of God, which is so much more difficult for some to perceive than his Omnipotence, it will be found that the latter cannot be rationally conceived to exist without the former. It must be admitted that where God is there is power, and because his presence is infinite, his power must also be infinite; and it is for this very reason that his power is infinite, because he is everywhere, there ready to do what he sees should be done. "The eye of the Lord is in every place, beholding the evil and the good." (Prov. xv., 3.) Again, His Omniscience can no more be rationally admitted without supposing his Omnipresence, than can his Omnipotence. Inasmuch as he is everywhere present, he in every place sees and knows all that exists or takes place, and happy is he who believes that nothing, the most minute, can take place without, at least, his notice. "The very hairs of your head," said Jesus, "are all numbered, and not one of them falls to the ground without your Heavenly Father's notice—not one sparrow falls to the ground without your Father." How could he have taught the ubiquity of God in stronger language? How, more clearly and cogently, could he have set forth the infinity of his power and providence, his goodness and government even in the most minute things? Happy are they who heartily and habitually believe in this Omnipresence and infinite goodness of God, the Heavenly Father and Mother, and who are reconciled to everything which He permits; who see his footsteps in every thing without them, and feel Him "working within them to will and to do of his own good pleasure," being conscious that they are daily and faithful co-workers with him. By Father and Mother, I do not mean two distinct persons or beings in Deity, but that in the one

Infinite Spirit or Divine Essence, there exists the attributes of Father and Mother, just as much the one as the other. But Father and Mother are the names of *relations*, not of *essences*, and belong to that class of things which logicians call accidents. They are accidental qualities or titles. This by-the-by. We will proceed with our main subject, the Omnipresence. If it is difficult to conceive the ubiquity of Deity, how shall we comprehend his eternity? How shall we grasp the tremendous thought that "He inhabiteth eternity!" (Isa. lvii., 15)—that all time, all being, and all possible events, past, present, and to come, are alike intimately present with him, so that he "inhabits," dwells in, and comprehends the whole as fully and clearly as the least parts—that, as he inhabits and fills infinite space, so he as perfectly inhabits and comprehends the whole infinite duration? Yet all this is but a faint and inadequate idea of his infinity. Our ideas on this subject must always be imperfect, and can only amount to this, that after extending them to the utmost bounds of thought on every side, there is still something to be added—an infinity of greatness and glory beyond, that a finite mind can never reach. Yet even such inadequate thoughts of Deity are profitable and consoling, when we consider that this incomprehensible infinity of power and goodness stands pledged for the protection and final happiness of all who put their trust in him and obey his laws. Into what insignificance and nothingness we little worms do sink, with all our boasted greatness! Surely, if God were anything less than infinite we should be entirely overlooked. But while the thought of his infinity humbles us in the dust, it consolingly assures us that we cannot exist without his special notice and regard. For if we should conceive of the least animalcule or atom existing somewhere in the universe out of the reach of his knowledge and notice, we should instantly destroy the idea of his infinity, yea, of his existence, because if one animalcule or atom can exist without his creative and sustaining power, thousands more—yea, all the animals and atoms in the universe can exist without him! Thus, the necessity of God's infinity rests on the same foundation as that of his existence, and we cannot overturn one without destroying the other.

R. W. PELHAM.

SHAKERISM is a desperate remedy for a desperate disease. It is radical, certainly, and it is a question whether any less radical measure can meet the appalling character of the passions, as they appear in the unvarnished manifestations of every day life. But whether it be a finality or not, it is manifest that there can scarcely be even a decent degree of saintliness till men and women are able to live a celibate life, so long as duty, inspiration or reason shall dictate. If there be a possibility of living out a partial affiliation of fraternal love and sexual passion, without the cast iron rules imposed by monogamic marriage and the Shaker brotherhood, the road to it lies through Shaker grounds, at least.—*New Campaign.*

To the Juvenile Class.

Childhood, Youth, Manhood, and Old Age are analogous to the seasons. The human heart represents the soil. Childhood is the spring time of life. Then is the proper time to prepare the mind and heart to receive the seeds of truth, such as Honesty, Chastity, Meekness and Love. The heart, like the earth, contains seeds or germs that would grow spontaneously and bring forth fruit; but an enemy has infused poison into the soil, and sowed seeds there that are not pure and good, and, if left to grow, would produce *wild* and *bitter* fruit, if not decidedly *poisonous*, and they are unworthy to occupy a place in such a beautiful garden as the human heart should be. Hence the necessity for commencing early to plow deep, that we may upturn the soil and destroy any vile weed that may already have taken root there. Some young persons cling with great tenacity to those plants which spring spontaneously from the heart, because they are pleasant to the eye and sweet to the taste, and are not *very* bad. But, if wise, we shall seek the *best*—the *very best*. There is only so much soil, and we can ill-afford space, even for the indifferent. If young minds would only decide upon one point, *i. e.*, that they will always relinquish the inferior for the superior, and welcome the hand of the cultivator to pass over them, and pluck up and cut down everything but the useful and the good, then, through the medium and by the help of those instruments which the great Husbandman of *souls* has provided, together with the action of the spiritual and divine elements, wind, rain, dews and sunshine, every good plant will flourish and grow, and yield its increase a hundred fold. And, like the industrious tiller of the material soil, such will gather with a prudent hand all the choice fruits in their season—natural and spiritual truths—in science and religion, and store the mind with all useful knowledge pertaining to the life that is present and future, and cause the reason and conscience to be co-workers in gathering all that is virtuous, good, and true into the mind and heart. And when spring, summer and autumn have passed, and the infirmities of age creep upon them, they will be able to wrap themselves in a mantle of truth which they have woven, and feast upon the fruits of their labors, until an angel messenger is sent with his chariot to convey their spirits home. Then they can lie down upon their couch and be gathered in peace to their spiritual fathers and mothers, to feast upon the fruits of their toil in the bright summer land, where the wintry winds can never reach them more.

The change from the terrestrial to the celestial spheres will be a source of joy, not of sorrow and sadness, to those who have well-performed all the duties pertaining to the rudimentary sphere of existence. The death-sting is taken away, and the grave can have no victory over the heart where nought but true plants have been cultivated, and which will continue their growth, and bear fruit in the immortal land. Love-angels stand ready to extend the hand of welcome to such, and to offer the meed "well done, enter into rest." But *rest* does not imply *inaction*. The highest

order of angels work. An approving conscience in reference to the past will stimulate to future action in the life and *real* home of the soul, which is beyond the shadowy vale of time.

My young friends, you are now in the spring-time of life. What is to be your future course of action? Will you seek to satisfy the emotional feelings which so often crave present pleasure, at the expense of principle, and thus produce the wild flowers and plants of nature at the expense of the good and the true—blight the finer feelings, and desecrate the soil of your hearts? Or, will you choose the better part, and cultivate in your hearts innocence, purity, child-like simplicity, and every other virtue that will fit you to be companions of angels in spheres above?

In the celestial garden, immortal flowers are blooming of the fairest, richest hue, and they send forth a sweet perfume. It is the work of the angels. They sow, and they reap what they sow. They plant vineyards, and eat the fruit of the vine. The blight, nor the canker-worm does not reach that clime, for there law is not broken, and sin is not known.

Life in God.

Men are hunting for God, seriously looking after a physical being who will compare with their pre-conceived opinions of a Supreme Being; by continuing the search, they will certainly come up somewhere, perhaps among the ancient Egyptians, Greeks, or Romans, for they had gods many. The holy Saviour said, "God is spirit, and they that worship him must worship in spirit." Again, "no man hath seen God at any time," for the simple reason that he cannot be seen by the natural eye. We may see and feel the agency of God in our fellow beings, where he is manifest for salvation; we judge of good men, who are intellectually enlightened, by their actions—those who see, know, speak, and act the truth. God is truth. Every work of God is founded on truth, and the continued growth in truth is a positive test that the work is divine; the man of God is thus manifested to the world. In the Lord Jesus was God manifest in flesh or humanity; so in his faithful followers, the apostles, and thus in every pious man or woman in his or her degree.

God is justice, and is manifested in every just person, whose life is a continued exemplification of the divine attribute.

God is love, and whenever and wherever love flows into our souls direct, it is God, and from the brethren and sisters, it is God flowing through his children to each other—in fact, love is the permeating and pervading, and all-uniting bond of the universe.

God is wisdom, as seen in all his plans and works; for the universe of organized mind and matter is planned and executed with the most consummate skill and intelligence.

God is power, the motive power of the worlds without end; this force of the Almighty is continually in operation, carrying forward the universal machinery; without this infinite and continued propelling force, the whole would cease action.

Growth, of every description, comes under

the same supervision and law of love, in the development and maturation of all plants, and their continuation and perfection by the immutable laws of increase.

To sum up, the whole, both animate and inanimate, the plan, the execution, and continuation of the vast expanse, all are of our Heavenly Parents!

It will not do to talk of inherent principles, for principles are only the emanations of the Godhead, and of themselves they are simply a nullity—without the creative Original, a blank.

If man is carelessly curious to see God, and will not be satisfied to believe that he is, because of his intangibility, as an ocular demonstration, let us ask him to make some experiments on himself. He is moved by spirit or intelligence; has he ever had ocular demonstration of his own powers of thought?

Can he inform us of the mode, of the wonderful working of the machinery in the production of his ideas, and his continuous faculties on the complications of mind and matter?

Man is said to be a microcosm of the world, of the solar system, and of the universe. In him there is a center, or focus of thought; the whole body is moved and controlled by the nerves connected with the power of thought, and extending to the extremities of the animal machinery. Also, the mind has the power of self-control; the whole economy of body and mind is moved by the central controlling influence—intelligence and love.

Looking at the solar system, we see the sun himself, with his deputed power, in the center of the dependent orbs, controlling and carrying them with him in his unceasing cycles; this system is in concatenation with another, and it again has its joining; and so, by analogy, the whole universe is joined to the Empyrean of the Eternal; the center—the God-home of intelligence and love!

Around this eternal center—the Empyrean—revolve the whole universe of mind and matter, and from this inexhaustible source radiate law, life, love, and intelligence to the whole creation. God governs the universe of matter by fixed and inherent laws; the universe of mind by agency of ministering spirits.

And if we may be allowed and permitted the figure of speech, by way of illustration: to the Empyrean battery are connected all the ethereal telegraph wires which send the divine intelligence to the innumerable hosts of intelligent beings, from the highest archangel down through the conjoined precincts, with their kingdoms and families, to our earth, peradventure, near the very verge of intelligence.

WM. REDMON.

Life is like a flower bed, in which thorns and roses grow promiscuously. Wisdom alone teaches us to gather one and refuse the other.

The great test of true friendship is constancy in the hour of danger, and adherence in the season of distress.

A mind well trained and long exercised in virtue, does not easily change any course it once undertakes.

Stereoscopic Views of Shaker villages—Mt. Lebanon, Watervliet, N. Y., and Hancock, Mass., can be obtained of James Irving, Troy, or at this office, \$2.50 per doz.

Be Encouraged.

When dark spirits, round us stealing,
Storm the castle of our heart,
Let us, to our faith appealing,
Bid them, in God's name, depart!
Why, with clouds dark o'er us rolling,
Veil the radiance of our sky,
While bright angels, round us calling,
Come with sunshine from on high!

All above, around, is beauty,
Sun by day and stars by night;
Happiness our only duty,
And in God our sole delight.
Every pulse that beats to heaven,
Every thought attuned to prayer,
Every tear to pity given,
Is a crown of glory there.

There each stream is music flowing,
And each breeze is melody,
Heart to heart in union growing,
Soul to soul in purity.
See the golden chain ascending,
Joining earth to heaven above;
See bright glories with it blending,
And its links all formed of love.

E. T. LEGGETT, Union Village.

Freedom.

What is Freedom and where is it to be found?

Our fathers fought for freedom. We inherited it; are said to be the free-born sons and daughters of America. We certainly are inspired with a love for freedom, and consequently have acquired a strong detestation of bondage. But liberty, true liberty, is not attained by the sword. Though our country may boast of freedom, yet are the people free? Are they not fettered down to earth by passion, pride, envy, revenge, and evils too numerous to mention? Can we boast of liberty when we are not able to govern ourselves? Jesus said: "Ye shall know the truth, and the truth shall make you free." Cowper, in some of his inspired writings, says: "He is a free man whom the truth makes free, and all are slaves beside." This has been a subject I have considered attentively from my youth up. It seems really lamentable that in these professedly free United States, after the struggle there has been to emancipate slavery, that it should still exist in our midst, wherein all might and should be free. I hate slavery. I read in one of my school books, words like these: "And even now in some parts of united America, women are but little better than slaves." How shocking! And again: "Man tarnishes his name and brightens it again; but if woman chance to swerve from the strictest rules of virtue,

"Ruin ensues reproach and endless shame,
And one false step forever blasts her fame;
In vain with tears the loss she may deplore,
In vain look back to what she was before,
She sets like stars that fall to rise no more."

Is this right? I think not. It is not so in Christ's kingdom. Jesus said: "He that is without sin, let him first cast a stone." And to the woman: "Go and sin no more." If it is so in the kingdom of this world, I do not blame the women for wanting more rights. Certainly all now have a right not to tarnish their name; and I would that they all had the grace and dignity not to do it. I am sensible that I live in a very enlightened age and country, and do feel a strong sympathy with those of my sex who would be glad to live lives of purity, if they could find the requisite

protection. I believe there are many refined young females who would wish to live virtuous lives devoted to God, if they knew of a way. To all such I would say there is an asylum—I have found it, and have for many years breathed its pure air free from all contaminating influences, surrounded by dear brethren and sisters who are ever willing to strengthen and encourage, not draw down, and back, but onward and upward. This haven, and this relation, THE SHAKER will point you to.

LAURA A. PRENTISS.

Obituaries.

Henrietta Beal, at Shirley.....Aug. 10 aged 17
Sarah Blanchard, at Harvard.....Sept. 21 " 65
Mary Fosgate, at Harvard.....Sept. 28 " 81
Margaret Keamer, at Mt. Lebanon..Oct. 6 " 41
Caroline Ulrich, at Watervliet.....Oct. 8 " 20
Anna Smith, at Mt. Lebanon.....Oct. 10 " 75

THE SHAKER.—This is the title of an able periodical, published monthly at Albany, N. Y., under the direction of the Mt. Lebanon Bishopric of Shakers, and in the interests of that interesting people. While almost every other sect and ism in the United States has its organ, it was only last January that the Shakers established one of their own for the first time, and it was done in response to the urgent demands of the friends of reform, that they should give their ideas of life and happiness as viewed from the Shaker platform. The world at large is somewhat cognizant of the life and practice of the Shakers, but are almost entirely ignorant of their principles and doctrines. "The Shaker" gives information upon all these points, and is a very interesting paper to every inquiring mind. Fifty cents per annum. Address G. A. Lomas.—*Springfield (Mass.) Union.*

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., DECEMBER, 1871.

No. 12.

Love and Fire.

Religious revivals are the resultant of the love of God toward humanity. Love is fire, in its ultimate incarnated. "God is love;" and this makes God a consuming fire through jealousy. "I am a jealous God," hating idolatry and adultery above all things, and always operating to destroy the idols as Abraham destroyed the images of gods and goddesses, which his father made his living by creating. Christendom is "full of idols;" consequently, when the righteous in a city pray to God, as Lot did in Sodom, they are praying for the destruction of that city, unless timely repentance—a turning from idolatry—averts it. As Jefferson affirms, all great cities are the cancers of the nation; being produced by false organic laws, permitting the monopoly of life elements, and destroying the taste of the people for rural pursuits—agriculture in its various branches—it is merely a matter of time *when* such a city as London will be destroyed, and by *what* agency. We may hope that it will be through the soil of England being returned to its owners, the people; and that the soil will allure the people from London, leaving it, like Babylon, to "the owls and bitterns;" for the prophecy of desolation upon that city is as applicable to all cities as it was to Babylon.

The fact that a certain city is destroyed, does not prove that its wickedness exceeded "above all other cities," but that it was more ripe, and that the love of God was towards it in an especial manner; and that as it has perished, so likewise will all other cities perish, unless their inhabitants repent.

Under the law of "the co-relation of forces," the love of God may be transformed into material fire, sweeping away, as in a moment, the accumulated labors of many generations, who had not wrought in God sufficient to preserve "their works." Not that there was no good—no religion—nor yet that there was no natural fire to begin the conflagration at Chicago. In Rev. 9:23, "Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people, and the

glory of the Lord appeared unto all the people, and there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which when all the people saw, they shouted and fell on their faces." In this case, there was no physical fire as a nucleus; but when "Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and thus offered strange fire before the Lord—"natural fire"—which he commanded them not, "there went out fire from the Lord, and devoured them, and they died before the Lord." They lacked faith as spiritualists.

How far, and to what extent, do the modern priesthood offer strange fire, when they offer their gifts—sparks of their own kindling—eloquent prayers, and learned essays—fires of ambition, impelled by the love of self—in place of the true spiritual gifts of the primitive church? Will they not, one of these days, originate a conflagration that will burn up them and their works? In 1st Kings, 18:34, Elijah said to the prophets of Baal, "Call ye on the name of your gods, and I will call upon the Lord; and the god that answereth by fire, let him be God; and all the people answered and said: it is well spoken." "They, the priests of Baal, took the bullock which was given to them, and dressed it, and called on the name of Baal from morning till noon, saying, O Baal, hear us! But there was no voice, nor any that answered; and Elijah mocked them, saying: Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves with knives as was their manner, till the blood gushed out, but with no avail. When it came Elijah's turn, they filled four barrels with water three several times, and poured it upon the burnt sacrifice and the wood, and the fire of the Lord fell, and not only consumed the burnt sacrifice, but, as in Chicago, it burnt "the wood, and the stones, and the dust, and licked up the water that was in the trench." And the people said: "The Lord, he is the God; the Lord, he is the God;" and the unspiritual prophets

were themselves destroyed. This descent of fire frequently occurred during the history of the Jewish nation. This fire would not injure the righteous any more than water would injure fish.

"Who amongst us," Isaiah inquired, "will dwell with the devouring fire? Who shall dwell with everlasting burnings? The Lord descended upon Mount Sinai in fire, and the people were afraid because of the fire, and said: Let us not see this great fire any more."

In Numbers, 35, after the earth had swallowed up the houses and all the men that pertained unto Cora, with their goods, "there came out fire from the Lord and consumed the two hundred and fifty men that offered incense." But, of all the prophets of Israel, none exceeded Elijah as a medium of spiritual power over the material elements.

2 Kings i: The king sent a captain and fifty men, to bring Elijah down from the top of a hill on which he sat. Approaching, the captain said (mockingly), "Thou man of God, the king hath said come down;" and Elijah answered: If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty; and there came down fire from heaven, and consumed him and his fifty. And when a second captain and fifty was sent, being a little afraid, he said: "O man of God, thus hath the king said: 'Come down quickly.'" Again the prophet called for fire to consume them, and the fire of God came down from heaven and consumed him and his fifty. And the captain of the third fifty was sent, and went up, and, like the Egyptians, being thoroughly converted to a belief in Spiritualism, fell on his knees before Elijah, and besought him, and said to him, "O man of God, I pray thee let my life, and the life of these fifty, thy servants, be precious in thy sight. Behold there came fire down from heaven and burnt up the two captains of the former fifties, with their fifties, therefore let my life be precious in thy sight." This humble and candid confession showed that the fire of the Lord was going back from whence it came, towards the interior of things. It had burnt up unbelief in the

captain's soul, and become again a spiritual fire of faith and zeal towards God. The angel of the Lord said unto Elijah, "Go down with him." The fire had reached the soul of the king also; and "Elijah said to him: Thou hast sent messages to inquire of Baal-Zebub, the god of Ekron; therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So the king died, and Elijah was not injured. And Elijah went up by a whirlwind into heaven," from whence the fire came. It was not his body that went up, but his soul and spirit that had already ascended into the heaven—the paradise of the Jews.

Thus did Elijah subdue military power by Spiritualism, according to the true design of the Mosaic dispensation, where the war power was transferred from the physical to the lower sphere of the spiritual world. It is on this wise that war will be abolished, and the millenium inaugurated, in which the nations shall cease to learn and practice it any more. In that epoch, the male and female will be equally represented in the earthly government, which will become the image of the government of the universe.

War Raised One Step Higher.

The Christ Spirit, with which Jesus was baptized, converted and convicted him first from the Jewish plan of war—the application of physical force—by means of which, he cleansed the temple of the commercial people who were trading and trafficking under a cloak of religion, calling them "thieves and robbers," who were desecrating the house of prayer. This was one step upwards. "The zeal of the Lord's house had eaten him up." Further travail prepared him for another step; so that when a village of the Samaritans refused to receive him and his disciples, because his face was set as though he would go to Jerusalem, with whose inhabitants they held no social communion, James and John said: "Lord, wilt thou command fire to come down from heaven, and consume them, even as Elias did?" Jesus turned and rebuked them, and said: "Ye know not what manner of spirit ye are of," in respect to the spirit and practice of war. Ye are good Jews, after the pattern of Elijah; but are not yet converted to Christianity, which will save you from destroying your enemies even by spiritual agencies, and even when they are heretics, and have refused to receive and entertain the Son of Man, having turned their backs upon the kingdom of heaven, which had come nigh unto them. "For the Son of Man has not come to destroy men's lives, but to save them, both body and soul, provided they will

obey the truth." This obedience will never be secured, except through a baptism of fire and love, which shall create, as at pentecost, a genuine spiritualistic, religious revival.

F. W. EVANS.

Shaker Iconoclasm.

While millions are seeking their heavens in the indulgences of perverted passions, we are called to work ours out by severe chastisement of our affections for sinful lusts—by rigid self-denial to all that engenders worldly ambition or selfish aggrandizement.

After thousands of years' activity in the habitual practices of war, marriage, private property; of carnal desires, and the gratification of those desires by our ancestors; we are commanded to turn back the tide of nature, and build the foundations of a *new structure*, that condescends not to the use of a single material, good nor bad, that constitutes the bulwarks of the old order of life! Who, then, wonders at our persecution? Who is surprised at the *few* who bear the ordeal and comply with the command? Or who wonders at the worldly cry of the failure of SHAKERISM, and the desires that it should fail, while it is making such devastation with worldly institutions? It has already proved itself a successful regenerator; and what has been done by it, can with it be accomplished again.

True Wealth.

Be my mind a sacred treasury,
Stored with gems and diamonds bright,
Where no dross shall ever gather,
That would dim their lustrous light.
Garnered there the wealth of knowledge,
Truth and Wisdom's golden sheaves,
Richest fruits and fragrant flowers,
Not alone life's fading leaves.
Walls of sapphire form the chambers,
By eternal Goodness made,
I will fill this heavenly structure
With the sunshine, not the shade.
I will hang it round with pictures,
That shall give me joy to see,
Not the imagery of demons,
That would haunt and follow me.
Like the ghosts in ancient story,
Protean forms of passions base,
Sordid loves, and gross desires—
These the temple would deface.
Innocence and pure affection,
Deeds in consecration wrought,
Holy thoughts and aspirations,
To this temple shall be brought.
Gems of good my soul shall cherish,
Spurn the false and prize the true,
Look beyond the things that perish,
Where bright glories rise to view.
Brighter now appears the prospect,
And the angel life is mine;
Growth and progress are eternal,
In the spheres of truth divine.

MARTHA ANDERSON, Mt. L.

Christian Equality.

"Ye are all brethren."

There is nothing in the teaching of Jesus Christ more apparent than the thorough and absolute change he purposed to effect in the lives of all those who should become his disciples. This change had reference not only to the individual character of each, but also to the relations they were to sustain toward each other as a community of believers. He taught not only humility, in contradistinction to pride and vanity; gentleness, in opposition to an overbearing spirit; faith and patience, as arrayed against distrust and heart-consuming anxiety; love to God and the neighbor instead of hatred; but a change in the fundamental condition of Society. In it there was to be neither noble nor plebeian, rich nor poor, bond nor free, as they had hitherto existed in all

human societies, not excepting that established by Moses. Not only were these distinctions to find no place in the community of his followers, but even the titles, which were wont to foster the pride of those installed into any office among men, were to be discarded. "Be ye not called Rabbi, or Teacher, for *one* is your Teacher; call no man your Father upon earth, for *one* is your Father." There is but one simple relation to be sustained among all the disciples of Christ, that of brethren, the children of one common, divine parentage.

This teaching is thoroughly radical, and aims to eradicate a disposition that has had a controlling influence upon mankind for ages upon ages—that of exalting one's self at the expense of others. It is not surprising that it has produced so little effect comparatively in the world, nor is it a cause of discouragement to one who has studied the Divine method of working, that this doctrine was so soon abandoned by many of the professed teachers of Christ's religion; that the head of one of the divisions into which the church was split should be styled Papa, Pope, or Father; that the chief of another division should be called Patriarch, or Chief Father; and that the teachers of other divisions should assume or accept the title of Doctor, which is simply another term for Rabbi. The Infinite has an eternity in which to accomplish his plans.

Nothing else was to be expected, when the professed disciples of Christ discarded his teachings in this respect, but that they should seek to justify their conduct; nor is it a matter of wonder that those who disallow his authority altogether should style him fanatic, because of his extreme doctrines. Chateaubriand, the celebrated defender of "the Church" against the infidels of his day, conscious that Jesus had uttered some radical sayings respecting equality, says: "The Christian religion establishes the doctrine of moral equality, the only kind which can be preached without overthrowing the world." That is, to give his own explanation, Christian priests can remind the great ones of earth that they are made of no nobler dust than the plebeian, which truth the priests of ancient Paganism did not dare to utter in the ears of a Nero or a Tiberias. This wonderful gain, then, has been made by Christianity over Paganism! To preach more than this would be to overthrow the world!

But Christian equality, whenever practiced, does overthrow the world, and that is the very design of it. It banishes at once and forever all those distinctions created and fostered by human pride, whether of ruler and subject, nobleman and vassal, or clergy and laity. It discards not only the secular titles, as they are called, of Emperor, King, Duke, etc., but ecclesiastical as well—Sovereign Pontiff, My Lord the Archbishop, or Bishop, being as open to Christ's reprehension as any other title. It puts an end to that selfish abuse of God's gifts, by which a few appropriate to themselves that which belongs to the many. It diffuses an abundance of everything useful among all without distinction. It establishes not merely what the French writer styled "moral equality," which still leaves the haughtiness of the haughty undisturbed; allows every distinction in Society which human pride has

devised, together with every display in dress, equipage and residence that tends to keep up those distinctions, but also actual equality, bringing the proud down to the position they should occupy, and raising the degraded to a condition in which they may enjoy God's greatest blessings. It makes short work with everything that enkindles wars or engenders strife of any kind, removing all the causes that lead to them. It strikes a deadly blow at all pleasure, passions and lusts, whose tendency is to weaken and destroy the physical, intellectual and spiritual man, and to introduce into the world of God's creation whatever causes hatred, divisions, and moral disturbances. It not only brings society upon a level, but gives to the individual subject of it perpetual quiet of soul.

"It makes the rough paths of peevish nature even,
And opens in each breast a little heaven."

Christian equality, therefore, tends to overthrow both the great world that exists in the form of human tyranny and slavery, of inequality in wealth and privileges everywhere prevalent, and the world of pride, ignorance, passion, lust, envy and hatred, and every ignoble thing that exists in the individual breast. In overthrowing these, however, it does not leave society in a state of chaos, nor the individual to float rudderless over the dark ocean. Gradually it brings order out of confusion, dispels the darkness of the mental horizon, brings in the dawn with its resplendent colors, and ultimately diffuses everywhere the heart-cheering and invigorating light of the perfect day. When the former heaven and earth have passed away, the Sons of God chant the anthem that celebrates the creation of the new; they sing of peace and love, of order, equality, and perpetual unanimity. Their melody inspires and fills the souls of all who constitute the family of heaven.

WM. H. BUSSELL.

Life in God.

The First Great Cause has deeply implanted in human souls the laws of righteousness, for the government of his children in their conduct towards each other; and in the revelation of His Divine will, these laws in the mind are confirmed.

The Saviour said: "Whatsoever ye would that men should do unto you, do ye even so unto them." His whole life was a dedication to the laws of love and divine justice.

In the laws of life, there is a fitness, an appropriateness in human action; we will call this fitness *Justice*. Human beings feel that they are entitled to be treated justly in all the transactions of life. Every one feels that he or she has an inherent right to the bounties of a kind Providence, and cannot feel satisfied when any of these rights are withheld or denied.

Integrity in man will scrupulously allow all these rights to a fellow being; not only allow, but bestow kind acts to aid his fellow man. In the wide domain of commerce, the man of integrity will make known the quality, age and condition of his produce, and regard in weight and measurement the same honesty.

Every citizen should feel safety in person, character and property; uncertainty in these destroys our happiness. Each man should

feel a concern for the life, character and property of his fellow man, not only to guard against casualties, but to render, in sickness or affliction, a kind and willing assistance.

Common prudence should teach that we are all human beings, and, as such, may need the same kind attention; and that the human heart, full and running over, will be ready and desirous, under these generous impulses, to render back the measure more than full. The gifted and fortunate should voluntarily be guardians for their less-gifted and unfortunate fellow beings, and, in kindness, counsel them, show them, entreat them; for they lack understanding of the conditions, proprieties, duties and dangers of life. Suffering mortality is beseeching, and must not be turned away empty. O, for the compassion of the Christ spirit!

To the young man or woman in nature, whose life is to begin as the future father or mother, these inquiries should arise: Do I start with integrity in every purpose and design in this highest, earthly prerogative, to do the will of my heavenly parents, in perpetuating my likeness and representative in time? Or, am I looking forward to scenes of voluptuousness, irrespective of my call, obligations, or consequences? Do I consider that life and death are set before me, and that I am accountable for the use of my endowments and for the consequent good or evil that may arise in my connection, through time, and for ages to come?

In the matrimonial union you have pledged yourselves to verity and integrity without reserve; and in keeping this solemn declaration in accordance with the laws of nature, depends your future fruitfulness and blessing.

In the family relation must be instituted good government; faithful obedience for the child, and religious, rational instruction for youth, all conducted in the spirit of the true Christian. A sacred veneration for God and His divine attribute, Truth, should be deeply planted in the juvenile mind. In the family mansion is laid the foundation of future government of state and nation; may it be laid on the basis of truth and obedience to law and order, for God works through these principles for the salvation of nations.

Let us examine the inmost recesses of thought, for in the laboratory of the mind are manufactured the intentions, designs and consummations of human existence.

WM. REDMON.

Are the Shakers Ascetics?

In all ages, mankind have felt the desire to appease an offended Deity; for men have erred since the early days of earth's history, and consequently felt the sting of remorse and unhappiness, the natural result of violating God's laws. And as most men will relent and forgive an injury, when approached humbly and sorrowfully by the offending party, so men, in their short-sighted conception of the Eternal, have thought to propitiate Him, and regain their own peace of mind, by vows and sacrifices, or the observance of an ascetic life. Others, again, stimulated, doubtless, by a pious longing after holiness and purity, proposed to subdue the inherent inclination to evil, and the inordinate desires of their minds, by seclusion, fasting, the recitation of long prayers, bodily

torments, and the abjuration of every comfort or innocent pleasure! They are called Ascetics—persons who, secluded from the world, live a rigid and austere life, and employ their time mostly in devotions and mortifications. Are the Shakers Ascetics? This epithet is not uncommonly applied. Let us look at their everyday life, and thereby see whether the name "Ascetics" properly belongs to them.

Do they live secluded from the world? Decidedly they do, in a certain sense. They claim to live in retirement from the world, in a life of self-discipline and preparation for a future state. There are no high, cloister walls around their buildings, and no dark courts lead to their dwellings; but God's bright sunlight is invited everywhere, to cheer with its rays, this simple and unassuming people. The visitor or traveler will not find the forbidding words, "No admittance," written on any of their gates or doors, but meets with a kind and hearty welcome, with an invitation to examine and judge for himself; while hardly a day passes by in which hundreds of strangers do not come through their farms and villages. The hermits of old retired from the world, and buried themselves in the inaccessible wilderness, and many a weary and sad heart now, will retire behind the gloomy walls of a cloister. They were and are Ascetics. Are Shakers? They retire from the world so far as not to take part in political movements, which certainly tend to abstract the mind from higher and purer pursuits; nor in the usual pleasures of the world—the principles that make the world (see John ii. 15, 16)—considering them as not consistent with a life devoted to spiritual progress. They have separated from the principles of the world, but do not live in seclusion; they shun the evils of the world, and all which leads to worldliness, but do not shun its children, in whose souls are the images of God; they come in contact with those who are of the world, but live not according to the demands of the world—are they, therefore, Ascetics?

Is their life rigid and austere? It may appear so to the egotist or the devotee of pleasure, but not to the philosopher or Christian. The ancient axiom, "The fewer wants, the more happiness," is still true. All the riches in the world will never suffice to supply the wants of a depraved appetite, for every sensual gratification excites a desire for new indulgences of a more refined kind, and in proportion to their fulfilment, the passion demands those that are more extensive and luxurious. "Shakers," or "Believers," enjoy the products of nature, with which they are amply supplied, and use all the comforts and conveniences which the fruits of their industry permit. They live not in luxury, but in comfort; not in extravagance, but in sufficiency. And is their manual labor hardship? Labor is pleasure, if performed moderately, and for a good purpose; it has a salutary effect upon body and mind, and no one among them is required to work beyond his capabilities. An evidence that their daily life is far from being austere, is afforded by their records of mortality, which prove a greater longevity among the Shakers than any other class of people.

True piety will not show a solemn, Puritanic

countenance, but will enjoy a hearty laugh, a mirthful and agreeable conversation. And let any visitor call at a Shaker village, and he will not meet many faces of a forbidding or down-cast aspect, but the peace within will show itself in the serene and happy countenances of those who have devoted their lives to purity and soul-development, and who feel that they are at peace with God, and beloved by their companions.

Do Shakers employ their time mostly in devotions and mortifications? Their devotional formalities occupy a very small portion of the day, for labor is prayer, and useful occupation more acceptable in the sight of heaven than the recital of long and meaningless prayers. But they most emphatically claim that their lives are spent in mortification, not of the body, but of the carnal will. "Know thyself," was written, as the essence of wisdom, on the portals of the temple of Ephesus; and "Know thyself," and "Conquer thyself," is written now on the standard of Believers. To subdue themselves, and even eradicate that which "the still small voice" condemns, and to restore the soul to its native purity, as a fit emblem of its Maker—to replace in their minds the spiritual instead of the sensual, is their aim and daily labor. Can such an end be reached without a struggle? without mortification? God alone knows the fierce combat that has raged in many a soul aspiring after holiness; and often He alone has seen the silent tears, and heard the suppressed sobs of many a weary traveler towards His kingdom of eternal rest; and He alone knows the agony which the demand, "Conquer thyself," often extorts. And were it not for His help, who would succeed?

But success is certain. His help, and the observance of the eternal truths established in the Church of Christ's Second Appearing, will enable every soul to conquer the enemy within, and then the state of happiness will commence, and the soul will find heaven on earth. Then the words of Christ will be fulfilled: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and shall inherit everlasting life," and peace, comfort and bliss will dwell in abundance in the soul, which will then receive a forshadowing of the eternal, heavenly joys. There cannot be victory without a combat, nor holiness without struggles and mortifications of the carnal mind. Ascetics mortify the body; Shakers mortify the principalities of evil.

But let Shakers be called Ascetics, or fanatics, or a deluded people—it will not alter the truth. There is only one way to salvation, and every soul, at some period of its existence, either in this world or in the world to come, will have to enter it—the way that Jesus taught in the words: "Forsake all, and follow me." God speed the day when the light from above will shine on repentant and sorrow-stricken souls; when His angels will point out to an anxious and burdened multitude the true and only way of salvation from evil: Confessing and forsaking sin, and living a life of purity, humility, and unselfishness! A. WAGER.

Union Village, O.

The Knell of the Dying Year.

Hark! what is that low, murmuring sound,
That faintly falls upon the ear?
So distant, yet it jars the ground,—
Hush! 'tis the knell of the dying year.

All nature seems to hear the toll,
The tempests pause in their wild career,
E'er they have reached their destined goal,
And list to the knell of the dying year.

The stately trees of the forest bend
To catch the sound, and, appalled with fear,
A murmuring dirge in their sorrow lend,
To bewail the knell of the dying year.

The stars look down from the murky sky,
Through a veil of clouds their sad faces appear,
And the moon, enshrouded with mists on high,
Seems to weep the knell of the dying year.

And wilt thou not join in the solemn scene
O, man! while thy death toll approaches near?
And wouldst thou listen with downcast mien,
To the sorrowful knell of the dying year?

"Let thy footsteps tread pure virtue's way,
And thou shalt never shed a tear"—
A voice to my spirit seems to say—
"As thou hearest the knell of the dying year."

WILLIAM CALVER.

Charity.

Charity has been defined to be a principle which leads us to make use of the best means to bring about the best results. St. Paul said that "charity rejoiceth in the truth." All the Christian virtues and graces, which adorn the character of the good, harmonize; they never are antagonistical. If "charity rejoiceth in the truth," it also rejoices in justice and righteousness, as well as in mercy and kindness; and as all these harmonize, the greatest charity to any soul is to hold it to strict justice, and not to indulge it in any wrong, because, "he that doeth wrong shall suffer for the wrong he doeth."

Indulgence, instead of being charity, is injustice and wrong to the very individual to whom it is extended, and in a social point of view, indulgence to one is injustice to the whole community. This individual indulgence being intrinsically unjust, it can never promote harmony, peace, nor righteousness in any society where it exists. Indulgence is exceedingly prone to assume the name and garb of charity, and, under this false color, often deceives and has sometimes ruined very good men. The oft-repeated maxim, that "it is better to err on the part of charity, than do otherwise," is losing its effect, and, with some, has become entirely obsolete, and not without good reasons.

To make this subject plain to the understanding, we will give some brief illustrations: We remember to have read of a millionaire in France who, out of charity, undertook to support all the poor in a large district, and by his profuse liberality ultimately spent his immense fortune. Although his funds were exhausted, he still felt it his duty to support all the poor within his reach, indiscriminately, and, finding no other resource, he took to highway robbery! In this he was for a time very successful. Several heavy robberies were committed in the neighborhood, but no one for a moment mistrusted the good philanthropist.

At length he waylaid a priest, who was carrying a large sum collected to build a cathedral, and he murdered the priest and got the money! All these sums were freely appropriated to feed his poor. This good philan-

thropist was at length caught in the very act of robbery, to the surprise of everybody. He was brought to trial, pronounced guilty, and condemned to be hung! When the judge pronounced his sentence, he only replied, "Alas! who will take care of my poor?" Thus, we see that erring on the part of charity proved the utter ruin and destruction of this man, and it will of every individual family, or whole community, who persist, perseveringly to err on the part of this kind of charity, at the expense of justice, righteousness, and without regard to the moral character of its objects.

Thus, we see one great theme seemed to have taken possession of this man's mind, so as to overshadow all idea of justice, and even to conceal the horrid crime of murder! Has there not been something like this transacted among Believers, only differing in degree, but not in nature? Have there not been some unprincipled, dishonest creatures indulged, and suffered to trample on and outrage the feelings and faith of all the more faithful part of community, under the plausible pretext of extending charity to the poor? Thus, the innocent and worthy members of community are imposed upon, and robbed of their just rights, and their confidence and better feelings crushed, murdered, for the sake of indulging some lazy, shiftless, self-willed unworthy individuals; all done by erring on the part of charity, when great injustice is done to all parties.

To illustrate this subject further, we will make an extract from the *Westminster Review*: "Victor Hugo, of France, tells us of a very philanthropic bishop, who spent all his wealth and revenue on the poor—gave up his palace to be used as a hospital, and lived in a small cottage. He had no furniture but of the plainest kind; nothing that indicated wealth, except a set of massive silver plate, which, as an heirloom, had descended to him by legacy. This he would display on his table when he had guests. On a certain occasion, a desperate convict, who had served several terms in the penitentiary, amounting to nineteen years, called on the good bishop, soon after he had served the last term.

"The convict made a clean breast, and introduced himself in his true colors, as an outcast, and spurned by mankind: To his astonishment, the good bishop did not appear shocked, but looked upon him with kindness. The convict repeated the terrible fact, and, in proof, showed the passport given him on leaving the prison. The good bishop still smiled on him, and invited him to partake of food and lodging. Supper being prepared, and the silver plate paraded on the table in honor of the guest, they sat down and ate together. The convict eyed the silver plate and two massive silver candlesticks. The bishop was all goodness and loving-kindness toward the stranger—the convict carefully watched where the servant put the silver plate, and was finally conducted to bed by the good bishop.

"In the dead of night the convict awakes, and makes his way to the place of deposit and grasps the plate—all but the candlesticks, which he could not readily find, goes back to his chamber, and escapes through the window. The next day he was arrested by the police, and brought back to the good bishop, with his

stolen plate, and the bishop, in the deep charity of his soul, told the policeman that the said convict was his friend, and that he had given the plate to him! The zealous policeman, mortified at his mistake, immediately withdrew. The bishop turned to the convict, and quietly presented him with the silver candlesticks, which the robber had omitted to take with the plate, and, laying his hand on the man's arm, said: "My brother, you belong no more to evil, but to good. It is your soul that I now purchase of you; I withdraw it from the spirit of perdition and give it to God!" The convict departed with his booty, and that very day committed another robbery!"

Says the *Review*: "The prominent feature is an unbounded benevolence, before which every other consideration, even justice, as well as prudence, gives way. This is particularly displayed in the last scene in which he appears before us, when, in order to extricate the robber from the hands of the police, he dismissed the latter with a falsehood, thus sacrificing truth itself to the benevolent purpose of accomplishing the convict's conversion, and saving him from his just deserts. Would it not be better for spiritual teachers to feed and stimulate the minds of their flocks with a desire for spiritual improvement, and a spirit of obedience, instead of encouraging, by undue and perilous indulgence, that which is at once a cause and symptom of mental degeneration?"

We will now make the application, and close the subject. Have we not seen something like this in the course of our experience? How many there are who, if they have not stolen directly, have unjustly spent the "silver plate," and, after all, have been presented with the "silver candlesticks," too! And how many of these unjustly-treated ones have ever reformed, and their "souls thereby redeemed and purchased to God?" Have we not failed as utterly as did the good bishop? And have we not, by thus giving away our "candlesticks," let our candles go with them, and thus gradually been left in darkness? Consequently, are there not some among us who will have to exclaim, in the language of the foolish virgins to their more honored, faithful brethren and sisters: "Alas! give us of your oil, for our lamps are gone out?" so that they are left in the dark, and are scarcely able to "discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not?"

When charity, the greatest of three distinguished virtues, is made tributary to crime, and subservient to vice, then it is that we have arrived at a point beyond which charity ceases to be a virtue. The same may be said of true Christian forgiveness, for they are inseparably connected, and we cannot be in the exercise of one without being in possession of the other. The true ground of Christian charity and forgiveness is always on conditions; thus, "if thy brother trespass against thee, rebuke him; and if he repent, forgive him." Here is the foundation of true charity and forgiveness, but be sure that his repentance is genuine, and not feigned. A brother is not a reprobate. If his repentance is genuine, he will be willing to suffer the just penalty due to his innoes-gressions, and not to complain of the innocent because they withhold their sympathy.

How was it with Jesus, our Elder Brother, when speaking of the baptism of sufferings through which he must pass, in order to find his redemption from that fallen nature which he took upon him, and when Peter began to sympathise with him, and said, "this shall never be unto thee, Lord?" Why, Jesus rebuked that false spirit of sympathy in Peter, and said: "Get behind me, Satan! for thou savorest not of the things that be of God, but of men." How was it with Mother Ann, our first-born Elder Sister, when she was suffering the just penalty due a fallen nature? Did she complain of the innocent for their want of sympathy? Never! She sought rather to hide herself, "lest some should pity her with a pity which God did not." Let us go and do likewise, and then sympathy will flow spontaneously. JAS. S. PRESCOTT.

The Last Night of Jesus on Earth.

Beautiful for situation,
As Jerusalem of old,
Is the Lord's new habitation,
Where His truth and power unfold.
Built of His eternal treasure,
Is the City from above;
Vainly would our spirits measure
Half its glory, peace and love.
We, whose hearts and homes are lighted
With the radiance of His face,
Know that bloom will reach the blighted,
As the sun the darkened place.
Here, among the hills and mountains,
Revelations we can gain;
Drink from spiritual fountains,
Ne'er to thirst for earth again.
Here the future is unfolded:
From the shadows of the past,
From wild chaos, God has moulded
Beauties that will live and last;
And His power is not diminished,
Greater wonders He will do,
Ere His work on earth is finished,
And all things are made anew.
Hope, with joyous, starry pinion,
Speeds into the coming day;
Love goes back, through time's dominion,
On the pilgrim's rugged way—
Love goes back to him who sorrowed
O'er the wicked and perverse,
Back to him who told and suffered,
To destroy the Eden curse.
Love, like Mary, bows and listens
When the multitudes are taught;
In her eyes emotion glistens
When the miracles are wrought.
What, to her, is learning's station,
With its pompous iron sway?
Better far the soul's salvation,
Spoken of in simple way.
Parables, from nature taken,
Illustrate the law divine,
And the honest soul awakes
To the truths that round it shine.
Still the world will kill the lowly;
For it loveth but its own,
Hearts that would be pure and holy
Still the press must tread alone.
Jesus gave his life for others;
None could minister to him,
Though he fain would make them brothers,
Yet their spirit-life was dim;
All they knew he had imparted,
Streams their source cannot supply;
They were faithless and faint-hearted,
When the darkened hour drew nigh.
When the last sad meal was ended,
And the solemn hymn was o'er,
They the mountain slope ascended
With a grief unknown before.
All their love to him had centered;
They had known him as a man;
But their hearts had never entered
Into God's deep, holy plan.
When his grief he could not smother,
Pressed on him with heavy weight;
They were striving with each other,

Who among them should be great.
They were children, and he led them;
Their affection round him grew:
Carefully he taught, and fed them
In the life and spirit new.
Oft he gathered them together,
To baptize their souls in flame—
They, like lonely, desert heathen,
Knew not whence the spirit came.
Theirs was fervent, human feeling—
Tender sympathy and love;
God was to his soul revealing
Elements they knew not of.
Every human creed must perish;
Fairest flowers will fade and part;
And the closest ties we cherish
Break and wreck the trusting heart.
Let this lesson ever wake
Strength within the struggling soul:
Principles are never shaken;
God has kept them true and whole.
They will grow and brighten, ever,
'Neath the Angels' chastening rod;
They will form our home forever—
"Stones" approv'd and blest of God.
O my spirit, thou art lifted
With a burst of holy song;
And thy inmost sight is gifted
With a vision, sought for long.
What, to thee, is earthly trial?
O, behold the heavenly state!
In the clouds of self-denial,
Toil, and for fruition wait.
Numbered not with any nation,
Israel, here shall dwell alone;
But his glory and salvation
Shall throughout the earth be known!

CECELIA DE VERE.

DEAR EDITOR:—The following, from the *American Phrenological Journal*, is so excellent and true to life, that I call your attention to it for the benefit of your readers.

I have thought that judging any by their features was an unsafe and unjust criterion; but am now satisfied that our spiritual beings become transformed into the likeness of those virtues for which we have admiration, or reflect the vices we endorse and practice.

C. DIBBLE.

THE MIND BUILDS ITS OWN HOUSE.

"A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all noble character out of the countenance. A cherished hatred transforms the most beautiful lineament into an image of ugliness.

"It is impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves trampling through the heart, and a selfish, disdainful spirit enthroned in the will.

"Badness and beauty will no more keep company than poison will consort with health. The experiment of putting them together has been tried for thousands of years, with one unvarying result. The laws of spirit work with unfailing effect, making sin punish itself. Every bad passion turns tell-tale, and publishes its disgraceful story in the features of those who have given themselves up to every sort of wickedness. This may not be all, but this transforming a face once full of hope and innocence, into deformity, is terrible.

"There is no sculpture like the mind. The man who thinks, reads, meditates aright, has intelligence in his features, stamped on his brow, and gleaming in his eye. There is nothing that so refines and ennobles face and mien as the constant presence of great thoughts, a high determination, a virtuous principle, an unquenchable enthusiasm. But more powerful still than any of these, as a beautifier of the person, is the overmastering purpose and pervading disposition of impartial kindness in

the heart, a universal benevolence, and desire to make others happy. The soul that is full of pure and generous affections, fashions the features into its own angelic likeness, as the rose, by inherent impulse, grows in grace and blossoms into a loveliness which art cannot equal."

Resurrection of the Dead.

The following literal translation of, and observations upon, the XV Chap. of St. Paul's First Epistle to the Corinthians, v. 35 to 52, are presented in the hope that they may render this difficult passage more intelligible to the ordinary reader than it is at present. Several reasons combine to make this portion of scripture hard to be understood. The translators of the New Testament did not understand St. Paul's meaning; and, even if they had, it would require, for the reader to understand the words, an amount of spiritual intelligence which few possess. But the persons to whom St. Paul was writing, though in some respects enlightened, were not sufficiently advanced to comprehend his meaning: therefore, St. Paul had to give a portion of his own light to them in the best manner he could. This has, naturally, produced a mingling of spiritual truth and figures which must be very confusing to the unenlightened reader. We must bear in mind that the early apostles' great difficulty was to give the Gentiles a real belief in a future existence. Lastly, the apostle himself, though far superior in spiritual light to most of his contemporaries, and though his spiritual perceptions were much opened, had not himself the full light, which was reserved for the future.

In the first part of the chapter the apostle labors to convince the Corinthians that there is a resurrection from sin in this life, and a life after the death of the body. He uses the appearance of Jesus to himself and others, as a means of enlightening their darkened minds. But, that the real meaning refers to spiritual life, is evident from the expression, 'ye are yet in your sins.' Then he explains, that not only is there a spiritual life while on this earth, but a life hereafter. If there were not a future life, why run hourly risk of misery in this? he asks:

LITERAL TRANSLATION.

- V. 35. "But some one will say: 'How are the dead raised? and with what body do they come?'"
36. O. senseless! that which thou sowest will not produce, except it die."
37. "And as to that which thou sowest, thou sowest not the body that is about to be, but the bare kernel, as it may happen, of wheat or of some of the other kinds (of grain)."
38. "And God will give it a body as he willed, and to each (kind) of the seeds its own body."
39. "All flesh (is) not the same flesh; but (there is) one flesh of men, another flesh of beasts, another of fishes, another of birds."
40. "And (there are) bodies heavenly, and bodies earthly; but the glory of the heavenly (is) one, and the glory of the earthly another."
41. "The glory of the sun (is) one, and the glory of the moon one, and the glory of the stars one; for star differs from star in glory."

EXPLANATIONS.

Some one will ask the question: "What kind of bodies have the dead?"

Paul answers: "As the husk of the seed dies, and another body springs from the life principle in the seed."

He continues: "We do not sow the fruit, but grain of various kinds, and

God gives the several kinds of fruit."

He continues to enforce the same idea by another simple illustration, varying kinds of animals.

Now he carries the idea further: There are heavenly bodies as well as earthly, and the glory of the heavenly differs from the glory of the earthly.

Illustration of the foregoing, the difference between the heavenly bodies.

42. "And thus (is) the resurrection of the dead (the man) is sown in corruption, is raised in incorruption;

43. "is sown in dishonor, is raised in glory; is sown in weakness, is raised in power;

44. "is sown a soul body, is raised a spiritual body: there is a soul body and there is a spiritual body."

45. "And thus it is written: The first man Adam was produced into a living soul; the last man Adam into a life-giving spirit."

46. "But not first (is) the spiritual, but the soul (principle); afterwards, the spiritual."

47. "The first man (is) of the earth, earthy; the second man (is) the Lord from heaven."

48. "Like the earthy (are) the earthy; and like the heavenly (are) also the heavenly."

49. "And as we bore the likeness of the earthy, we shall bear the likeness of the heavenly."

50. "This I say, brethren, that flesh and blood are not able to share the kingdom of God, nor does corruption share incorruption."

51. "Behold, I declare unto you a mystery: All of us shall not die, but we shall all be changed:

52. "In a moment, in the twinkling of an eye, in the last trumpet (for it shall sound), both the dead shall be raised incorruptible and we shall be changed."

He comes to the subject of which the foregoing is illustrative: The resurrection of the dead is just the same; the man is sown in corruption, but the legitimate fruit of that man is an incorruptible spirit.

The man is sown, possessed of a soul, but regenerated or ruled; his spirit is evolved and becomes his actual body: for the soul has a form or body and the spirit has a form or body. "Pneukon" means 'soul,' as an adjective, and cannot, in reason, be contorted into anything else; 'phusikon' is physical or natural.

The first Adam had a soul, existing, indeed, but capable of giving life to no other; the last Adam is a spirit able to give life to others: i. e., the first is retreating from Deity, the latter is advancing toward Deity.

The soul is first generated, the spirit is subsequently evolved.

To prevent the possibility of mistake, he says that our physical bodies will not rise.

The spirit of this prophecy is now fulfilled; no doubt the change that the Apostle speaks of has been experienced by them in the spirit land; and many dead are now being raised within the sound of the last trumpet; but like all the early Christians he expected the change too soon, and manifestly expected that both the change of the living, or spiritually enlightened, and the raising of the dead, in sin, would be much more rapid than it is in reality. He has doubtless found by this time that nothing is gained without effort.

NOTE.—Words inclosed thus () are omitted in the Greek. Words inclosed thus [] are bracketed in the Greek.

THOMAS I. STROUD, Enfield, Conn.

Were Moses and Jesus Free-Agents?

Who was Jesus of Nazareth? What was his mission? Was it possible that he might have failed in performing his mission? If he had so failed, would the present race of beings have been hopelessly lost, or would there have been another Medium, Teacher, Christ raised up, by the power of the Holy Spirit, to have done the same important work which he performed for humanity?

I wish that I were a thorough historian, a theologian and something of a logician. Then, if I could bring my wayward pen under the rules of rhetoric, I could solve some knotty questions which now I find much more difficult to answer than to ask.

I was taught in early life, by a pious, devoted Baptist mother, that Jesus was one of the Gods incarnated in human form; that he was snugly ensconced in the bosom of the All Father before the worlds were framed, and that he was the *only* son. That this Loving Father, who saw the end from the beginning, did, from all eternity, predestinate that certain

portions of the race should be lost, and that at some time he would send this beloved son to rescue a part from utter destruction, and thus manifest his love and justice as also his great mercy.

Religious teachers give children some hard nuts to crack when they talk to them about predestination and trinity of three male Gods conjoined in one; and full grown children occasionally are puzzled to understand how it is, and often find themselves in a maze from which it is difficult to extricate themselves.

I have always thought it the wisest way for me to avoid great mysteries, and as much as possible to keep on a plain, even road, where the fool, for Christ's sake, may travel and not err; keeping a good conscience and using what little common sense was given me. Reason is God's gift to man, and is given for use.

A few years ago an intelligent female friend, whose father was an Episcopal clergyman, said to me: "Oh! do not try to reason upon the doctrine of the Trinity; that is just the cause of so many infidels in the world." I said: "Is not God the author of reason; and will He require us to believe anything that will not bear the light of reason?" She replied, "It is a *true doctrine*, but too high for finite comprehension."

We will leave the Trinity and return to the Sonship. If Jesus was the Christ, the only begotten of the Father, who are they who call upon God as their Heavenly Father? Children by adoption, are they, or is Jesus the Father upon whom they call? Hardly that; for they say "grant our petitions for Christ's sake." When we go back upon Bible history, we see that the Great First Cause who framed the universe, gave the dry land and the sea their bounds, and marked out times and seasons and set the wheels in motion, designed that under law and order there should be eternal growth and progress. Never has the infinite mind lost sight of the universe of its own creating, nor left it without a controlling, moral force sufficient to hold it in its course, and keep it from returning to chaos. Mineral, vegetable and animal life have progressed.

At particular periods of time, when growth and development called for higher and more progressed teachers, there have been what we might call especial providences. Teachers and rulers have been raised up to meet the needs of the people for the time being. Then prophets would come forth, and, through inspiration, point them to a greater work, a more perfect day in the distant future, when they should have progressed unto it; a light ahead in the ascending upward scale. Moses was providentially raised up to perform a certain work. He was a powerful minister of physical truth to the Jews—precisely what they needed and must have in order to progress. Now, was it possible for Moses to have proved recreant to that people—the Jews? If so, would there have been another providential teacher or law giver raised up unto that people, or would the chain of progress have been broken and the machinery reversed? If there could have been another Moses found, there might have been a little delay, but no failure. So we say, blessed is he or she who, being called and appointed to any

work, are found faithful. That depends upon their own volition.

If Jesus was a divinely inspired teacher, possessing larger powers of receptivity than any that had preceded him; had risen higher in the scale of purity by reason of his own obedience to laws given through Moses, and also on account of the progressed physical and moral condition of his ancestry, and was thus fitted to receive a baptism of the Christ Spirit that would induct him into a higher sphere of spiritual life, he thereby became the High Priest of a new dispensation wherein the law of an eye for an eye should be annulled by substituting love for force, rendering good for evil.

Could Jesus have refused the call and offer of the teachership and inductor of the Jews into this higher law—the new dispensation? If it were possible, and had thus refused to receive the Christ Spirit which was seeking a medium through which to work, could or would that same spirit have sought and found another prepared vessel into which the oil through the golden pipes from the bowl or church in the invisible world, have been conveyed to the people, or would the race have been hopelessly lost? A. DOOLITTLE.

Appreciation.

I have been an attentive reader of every number of THE SHAKER. It certainly has able expounders of our beautiful and soul-invigorating faith, and to this class of writers we need not add more. One after another of the brave veterans of a holy cause—those who might have retired with well-earned laurels, that shed lustre and joy over declining years—have come forth, as to the sound of a trumpet, and with pens that seemed dipped in the fires of truth, and in the light of revelation, are thus proclaiming the pure principles of salvation.

Noble fathers and mothers! may God send the angels to watch over you, to give light to your dimmed eyes, and strength to your failing hands, that the glorious work of expounding the principles of "heaven on earth" may not fall into less efficient hands!

We read in the July number an expression that strongly unites in sympathy with its editor in making THE SHAKER "a home educator." I have greatly desired to see this idea advanced, so that those who are children in years, and those who are willing to "become so for the kingdom's sake," may find the *desiderata* that will enable them to become wise in spiritual things. Though not a youth, I am still near enough to that condition in life to know of its attendant temptations and dangers. This age needs just such "a home educator" as our *little paper*, to balance its perversions—to rebuke them—for it is an age that is too fast for the culture of virtuous deeds and eternal life. "Youth is the time to serve the Lord," a period when the song of life should be as fervent as the little bird's, that seems to sing with all its might, and to the utmost expansion of its little bird's harp: "Oh God, I praise thee ever!"

It is before the young tree has sufficiently developed, to produce perfect fruits, that it requires the most attention. The careful gar-

denier never neglects to train, prune nor graft, nor to protect the young trees from worms, hurtful insects and the "little foxes that destroy."

Great care must be taken in every department of the juvenile age—physically, morally and spiritually. Much pruning is necessary to prepare souls for the scion of faith, in extreme purity of life, and failure to be thus grafted is despair. Oh, the blasting of bright hopes that make up despair! For the right culture of youth, is required the sacrifices of noble souls unto untiring zeal in their behalf. And it may be encouraging, for all to know, that such there are; and youthful minds, "the bonds of promise," who read THE SHAKER, are not to be neglected.

A. M. WHEELER, U. V., Ohio.

JUVENILE DEPARTMENT.

Truth.

DEAR CHILDREN:—In God, our Heavenly Father and Mother, are embodied the living principles of all truth. If you love God, and desire to express your love, live in the element of truth—speak the truth, act the truth. Adopt as the motto of every day's life: "*I will speak the truth at all times, and under all circumstances.*" You will meet with circumstances that will tempt you to stray from this path of duty, and which promise more pleasant inducements. Beware of the tempter, stand firm by your motto! The real heroes upon our earth, who have striven in the past, and who are now zealously striving to elevate the race, have ever scorned to speak or act an untruth. Learn to be heroic, and you need never fear any harm when clothed with the armor of truth. God will bless, if you will be truthful. The spirits of love and purity will journey with you daily, and with pleasure; and your spiritual fathers and mothers will own you and admire you if you resolve to stand upon the ground of truth. Endeavor to rise in love with truth, and then the kingdom of heaven will not be far off—you will be in a condition to enjoy life; or, preparing for death, you will find peace and happiness with Christ, in those mansions, not made with hauds, eternal in the heavens. O. M. BEAVER.

Formation of Character.

DEAR EDITOR:—Some time in my youthful days, I remember to have read in some author a very interesting description of two distinct characters. One was of a character of firmness and integrity of purpose, who was somewhat cautious on what he resolved or promised; but the resolution once formed or the promise once made, was never to be swerved from or violated, no matter what unforeseen difficulty might arise in the performance. The other character, though amiable in many respects, was quite forward and incautious with his resolves and promises, and that too with sincere and good intentions. But he was weak and wavering: the least unexpected trouble would disconcert him, and away went all his good resolutions and promises! In a word, he was wholly unreliable, and as men became acquainted with him, they set him at naught

and dropped him. On the other hand, the first named character, when inquiry was made concerning him, the reply would be: "Well, he is not as ready to enter into promises and engagements as some others, but if you once secure his promise you are just as sure of the performance as you are of his life and ability to perform his engagement. He is a man of integrity and faithfulness; one that may be perfectly relied on."

As I read the amplified description of these two characters, I instinctively decided in favor of the man of integrity. After reading, reflection came on, and the question was put home: To which class of these characters do I belong? Looking back over my life, I had to pronounce judgment against myself; I decidedly belonged to the weak, wavering, unreliable class, which, in my conscience, I despised! I had been whiffling, shirking and dodging on meeting the least unexpected difficulty. I could not quietly sit down, or go on under the just impeachment of being such a character. It was a crisis, a turning point in my career. I then and there resolved, and covenanted with myself, that I would break up that mean habit of whiffling and changing, and I laid down the following rule for myself:

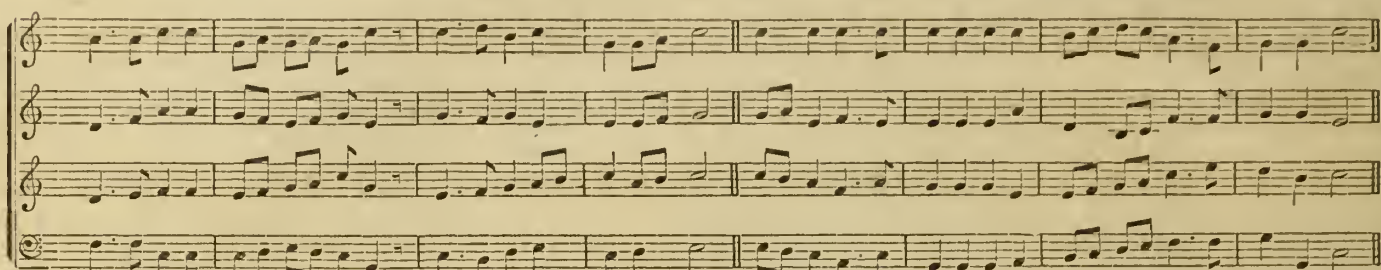
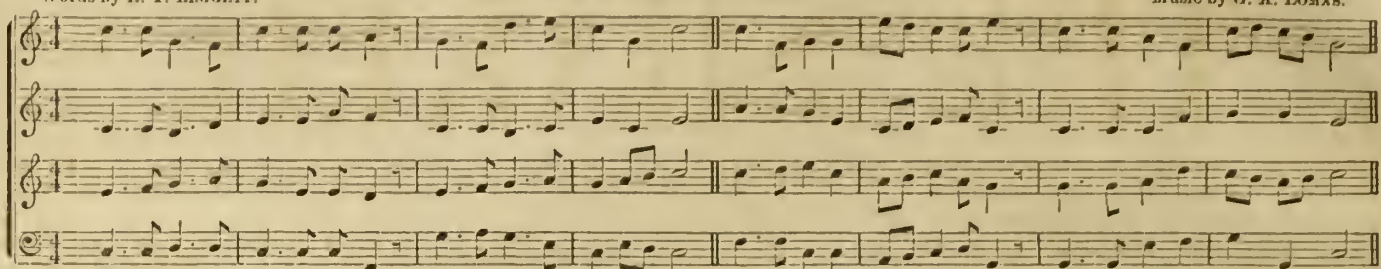
"Whatever I promise or resolve to do, nothing shall ever prevent me from accomplishing but the absolute inability or want of power, or the discovery that the fulfillment would be *morally* wrong." From that day I have striven, and not in vain, to live squarely up to this rule, and it has changed my whole character and course of life. Hence, I have come to the conclusion that every youth or young man can, if he will firmly and with all his heart set about the work, change off a low, mean and degraded character and course of life, for one that is far more excellent and lovely. I mean, I believe he can do this by the aids and means which the Gospel furnishes him. This conclusion is the *pith* of the matter. I do not expect that the character I have drawn will suit every one; but I do mean that every one has some defects of character which he may discover by honest and faithful self-examination, and extirpate by decided efforts made in obedience to gospel principles. This is the work of regeneration. There are no mysterious depths in it; it is the regeneration of your spirit; it is putting off the first coarse husks of character, and putting on those refinements of spirit and consequent refined external accomplishments, which the Gospel alone can give and firmly establish in the character. It is embellishing our character and manners with all those glorious virtues which all good men love and respect, and which will enable us to love and bless mankind. I cannot do better here than to finish with a paragraph from a good, old, enlightened author.

"If thou hast any thought of being hereafter a member of that blest society of chosen spirits, of the excellent ones of the earth, of souls framed to love and peace and harmony, thou wilt set thyself in earnest to enrich thy mind with the heavenly graces of meekness, patience, forbearance and benevolence; and in the exercise of these virtues thou wilt find joys inconceivable to the sordid sons of earth; thou wilt endeavor to be to thy fellow creatures, even in this life, a guardian angel and a God." R. W. P.

True Love.

Words by E. T. LEGGETT.

Music by G. A. LOMAS.



- 2 Oh, it is a glorious feeling, deep'ning as we heavenward go,
Spotless as the sunlight, stealing softly through the falling snow;
'Tis a fount of living waters, with rich blessings running o'er,
Where all Zion's sons and daughters, drink of bliss and thirst no more.
- 3 Love will heal the broken hearted, it will cure the stricken soul;
'Twill unite whom death has parted, where no waves of sorrow roll.
It will triumph when the mountains, time, at last, shall overthrow,
And when silent, all life's fountains, love shall bright, still brighter glow.

- 4 Like the li^{ght}, hope that's beaming, o'er the dark clouds rolling high,
Love reveals far o'er them gleaming, brighter worlds beyond the sky.
Grant, thou Great Almighty Giver, o'er our wild and bleak domain,
Love may, like lost Eden's river, make this world to bloom again.
- 5 'Tis to God and to each other, love unites us heart and hand,
And will guide us, sister, brother, homeward to the promised land;
While we pray to be forgiven, while we hope for heaven above,
May our strife be all for union, and our contest all for love.

The Shaker to its Readers.

The present number of ourself completes the first volume. We have attempted, and have measurably succeeded, in giving correct information of the peculiar people whose nickname we bear. We might animadvert somewhat upon the writings of those who have filled our pages, but prefer to look with a charitable eye upon those whose theology has been unable to keep pace with the increase of the revelations of the Good Spirit. We purpose being a special agent for the enlightenment of the household of SHAKER principles, and with it, leaving the dead of the past, "go on unto perfection." (Heb. 6:1.) We have traveled far and wide before we are one year old. We have had *more than seven thousands* of ourself circulated each month—*six thousands* and more reaching actual subscribers and agents. We purpose, with the aid of every lover of virtue—every friend to the reform of vice and admirer of purity of life, to reach a circulation of ten thousand, the coming year, if possible. We mean to meet our patrons with an improved appearance, on superior paper, and with living and life-giving material of enhancing value, the coming year; we therefore *beg to meet our old subscribers*—every one—on New Year's Day. Our subscription price is the same; and, while it does not pay the cost, we are no poorer in spirit for all of ourself we have given away. Let each of the Shaker Societies give us a day's labor, or an acre of ground benefit, remembering the reward of giving to the poor. We know we are the advocate, in the missionary line, of principles that are eternal, that will not down at the bidding of worldly pride, lust nor selfishness. **WE MEAN TO LIVE**—and by your help, kind readers, we mean to do a great deal of good. Though the following may seem a little irreverent for our pages, may not some of us find therein a valuable hint?

MAKING HER FLY.—Old Aunt Dina was a shouting colored saint of the city of Charleston, who would sing at the top of her voice and cry "Glory!" above all the rest of the congregation. It was common at the missionary prayer meetings of the colored people to take up a collection while singing the hymn,

"Fly abroad, thou mighty Gospel!"

In the midst of which Aunt Dina always threw her head back, shut her eyes and sang lustily till the plate passed.

The sable collector observed her habit, and one evening stopped when he came to her and said bluntly:

"Look ahead, Aunt Dina, you needn't be asinging 'Fly abroad, thou mighty Gospel' if you doesn't give nothing to make her fly!"

The responsibility of receiving and preparing material for our columns, as well as directing each individual wrapper, rests upon the Resident Editor. The folding and wrapping, ready for mailing, is the gratuitous offering of Sister Harriet Bullard with her able corps of youthful assistants. This is to be appreciated. Bowing in gratitude for past favors, we invite your immediate renewal of subscriptions that we may continue to "fly abroad" many years to come.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

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NO. I.
FIFTY CENTS PER ANNUM.

The Coming Millennium.

THE SHAKER, to its friends of 1872, greeting, with thanks to its friends of 1871, and to the press, by whom it has been received with so much courtesy, and treated with so great tenderness, if not kindness, these are due in an especial manner.

We feel that the mission of THE SHAKER is coincident with that of Jesus and his twelve apostles in the year one. Jesus, when perfected, represented a sphere that was "far above all heavens." The twelve apostles represented the kingdom of heaven upon earth as it culminated in the Pentecostal Church.

The condition of the world, to-day, is strictly analagous to what obtained under the Roman empire: The same general expectation of some radical impending change, something that would overturn and supplant existing systems. Then, as now, science dominated over religion; skepticism over theology; inherent abstract rights over organized wrongs. Spiritualism and spiritual manifestations permeated society through and through. A more subtle and powerful spirit, that should effect the long-looked-for revolution, and the agents through which it would operate, had already been in their midst for a generation; the many knew it not, and the few who did, were opposed and persecuted.

The kingdom of heaven, as established within and among the apostles, and in a more expanded form after the death of Jesus, was a condition where good and evil, light and darkness, were mingled together; yet where the good, and true, and right, predominated over their opposites. Jesus, who founded this kingdom, has been worshiped by millions as God, because the race has ever identified the most perfect correspondent of Deity, with which nature or the mundane world furnished it, with God himself.

The twelve apostles personated the twelve foundational principles of the Christian system; and they also embodied in their character the fundamental principles of the Jewish dispensation. "Other foundation than these, can no man lay" for the coming millennial order.

The past twelve numbers of THE SHAKER have been devoted to the eluci-

dation of the above named principles, and of the history of their effects upon and among mankind. These comprise the mission of Jesus, and of the twelve men whom he has immortalized, by whose means have been effected the revolutionary turnings and overturnings of all human, earthly institutions for the last eighteen centuries, from the year one to 1770. The spirit and principles of the Christ-world, commingled with worldly elements, have hitherto ultimated themselves only in *man* governments. About the year 1770, another influx from the Christ-world, coming down through the spiritual world, there using as a medium the Pentecostal Church, which was removed from the earth when the compound heathen-Christian governments, made its continued existence impossible, except in the disjointed, distorted form of the monastic orders, and in the two witnesses, struggling to preserve the seed of the "kingdom of heaven" on earth, and chanting a continual prayer for its reappearance.

In answer to that universal prayer, "the kingdom came" at the time appointed, as demonstrated by Cummings and Shimeall, and thousands of the literary and religious chronologists—the great lights of Christendom—about the year 1770. But this time, the agent unexpectedly proved to be a female, and not the reappearance under the physical resurrection doctrine of the identical man Jesus. Through this female, the dual nature of Deity was revealed, and formed a proper logical basis for all governments of a dual humanity, in accordance with which seventy pentecostal communities arose in America, being cotemporary with the United States Government. The history of these two governments will run parallel like the history of Esau and his descendants—the Mohammedan powers; and the history of Jacob and his posterity—the Israelitish powers, or Jewish people.

THE SHAKER, or *spiritual* order of celibacy unites, as was never attempted by the monastic orders, the two powers of humanity—male and female—in one community, under a parental government of father and mother, as types of the Father and Mother God.

The second, or United States Government, or natural order of propagation, will

ultimately be fashioned after the pattern of the Mosaic nation in the wilderness, and in their early history in the land of Canaan. The same principles embodied in the Jewish laws respecting property—right to the land, agriculture, dietetics, physiology, and of the sexual relations pertaining to reproduction, and the rights and privileges of woman. The same knowledge and use of spiritualism, as the only legitimate war agent, also as an agent for the discovery and punishment of individual criminals, as well as ungodly nations.

Thus will the Millennium be actualized on the earth, by the Christ-spirit acting through the agency or mediumship of the Gentile Pentecostal Church. The prophet "saw the hands of a man under the wings of the cherubim"—the earthly government for the order of propagation subordinate to, and protected by a spiritual order, as the spiritual order will be subordinate to, and protected by the earthly order—individualized identities, like Esau and Jacob; yet like them brothers, "the elder serving the younger." Esau possessed the *physical* power, Jacob the *spiritual*.

In the earthly government, the Lord shall rule in righteousness; for men and women will be equally represented in offices, as in the taxes and burthens. The love of God towards their children, sons and daughters of their own creating, will cause the life elements to be common and free to all. External "wars will cease to the ends of the earth," because the reproductive powers will be under governmental control, for the production of perfect men and women. Hence, the war power will be transferred to the earthly government in the spirit world; as illustrated in the history of Israel. The powers and principles of both orders, as they exist in the spirit world, are seeking to incarnate themselves upon earth, in the *Shaker Church* and in the United States Government; by the divine Spirit, through the agency of Spiritualism, this will be accomplished, and "the powers of the world to come," are even now working mightily to this end.

The talented, but erratic Francis Train, is a spiritual medium for the much abused and down-trodden Irish, who have passed into the spiritual world, in an unsubdued worldly spirit; they seek vengeance on

their enemies in this world; and in a rebellion of their countrymen, they would stimulate and instigate them to acts of rapine and violence, congenial to their own passions.

Victoria Woodhull is a medium of the other sex, for the corresponding mission to Americans. These two, according to their own predictions, are the next presidents of the United States. They will be largely assisted, from the other world to realize and fulfill their own prophecies.

At a public dinner, given by the Emperor of Russia, he confessed with the simplicity of a child, what was confirmed by the Empress, and other members of their suite; that he was influenced by spirits, through the American medium, Home, to emancipate the twenty millions of serfs: and that the spirits helped and sustained him in the accomplishment of the arduous undertaking.

Prince Albert and Queen Victoria were spiritualists; and skeptics are calling her crazy, and seeking to dethrone her upon that ground.

Lincoln and Stanton were spiritualists, to our personal knowledge; and to the spirits, were due the emancipation of slavery, and the final success of the North.

England, to-day, must recognize the power of the spiritual world, and bow before it, by letting her government be fashioned after the "pattern shown in the Mount," or share the fate of France. She has "taken the sword" externally, and is perishing by it. Her priests, for the salvation of her soul; her doctors, for the cure of her body; her lawyers, for the protection of her property; her army and navy, for her defense against her enemies (created by her own wickedness), are eating her up. Her own sons and daughters are her worst enemies, being despoiled of their inherent rights. These, inspired from the unseen world, through its thousands of circles, are enthusiastically demanding that none shall possess who do not help to create. They claim the land as belonging to the English, the Irish, the Scottish, and the Welsh, without distinction of sex. In a word, the time has come for the founding of the spiritual order, in England; and parallel with that, will go forth spiritual agents, that cannot be over-awed, over-reached, over-powered, nor cheekmated by human authority or subterfuges; "until the Lord rain righteousness upon" the earthly government of England, founded upon millennial principles.

As before stated, both the earthly and spiritual orders and governments are now in full, successful operation in the spiritual world; and, unless human beings on earth can overthrow and destroy these, the influences therefrom will continue to descend

to earth, as "refreshings from the presence of the Lord," and demanding the restitution and restoration of all truth there concentrated, that "God has ever spoken by the mouths of all His holy prophets" among all nations, and among all peoples, since the world began; until every true principle that has been, and every prophecy of good that is to be, shall also be concentrated in "this generation." And the little SHAKER will yet, more than heretofore, become a medium of "the Spirit and the Bride, who say Come; and let him that heareth, say come," and work out their own salvation, by helping to build the temple of the Lord—a Celibate Church on earth, and to establish the millennium among the nations.

F. W. E.

Humility and Prayer.

O Heaven! we seek thy choicest gifts
Of matchless worth, and beauty rare—
The gifts of sweet humility, and prayer.
O, may we walk where these abound,
And seek the blessings flowing there—
The joys of true humility, and prayer.

All graces pure, may we possess,
The spotless robe which angels wear—
That's framed in deep humility, and prayer!
May Heaven's sacred gems adorn
The crown, which by the cross, we'll bear—
Secured by labor, faith and hope—and prayer.
Far down in Zion's peaceful vale,
Let every child of God repair—
There bow in praise, humility, and prayer.

United in true Christian love—
Joined, heart and hand, we'll gather there,
And pour forth, in humility, a prayer,
That will ascend, unto the throne
Of him, who sits in glory there,
To bless all souls, who ask of him, in prayer.

O precious gifts! divinely given,
Blest seasons here—foretaste of heaven!
We'll cherish these with love and care,
And trusting in Humility and Prayer.

EMILY SMITH, Mt. L.

The Prospective Era.

The Fatherhood and Motherhood of man, is God; his pristine home is Heaven! Widely strayed and lost from God, man has been wandering in the dark mazes of folly and sin for ages; his soul sighing, pining, dying.

In tender mercy to the wandering children, God hath long since sent forth to man a degree of light, a pole-star (His revealed Will), a compass (conscience), and guide (Christ's example), to lead the wanderers home. But, as on the physical plane, man, when lost, travels in a circle; so, in like manner, man's progress mentally, and especially spiritually, has been circuitous, or, at best, spirally, for unnumbered ages. While reason teaches that the least fatiguing course in the pursuit of truth and heaven, is direct, yet, the whole history of man's progress, thus far, shows his travel to have been spirally, as round a cone; and, though convinced that the easiest means of elevation from a low state of degradation is directly up the even grade of an inclined plane; in other words, pursuing directly from one stage of virtue, to another, still more excellent, yet man's travel, out of nature's loss, has been undulating; sometimes ascending the hill of

redemption, then descending again towards degradation, loss and shame, seeming to weary of direct elevation even in the attainment of bliss.

As a consequence, thus far, the progress of the race in redemption and virtue, has been slow and tedious; but a brighter day is dawning, and cheered by the rays of its rising sun, let us, by their light, review the past and discover the development of the future weal of humanity.

In man's onward career in redemption the "Te deum" of the Adamic dispensation has been passed. The impressive mellowing tones of the Sacred Anthem of the Noachian period have died away, having lifted man a little to a higher level of earthly righteousness. The needful but sober song of Moses, with its Levitical harmonies and stern legalities, is still rolling its echoes back and forth upon the worldly order, yet on the generative plane, giving tone to moral law, and pointing to a higher standard of excellence. While the sweet angelic song of the Lamb (the testimony of Jesus Christ), is heralding its ringing inspirations, and with its trumpet-tongue calling together sin-sick souls to meet with the assemblage of Angels in the Kingdom of God, singing the joyous anthem of "Peace on earth, good will to all nations." Angels in Heaven and saints on earth are chanting the welcome tones of a *present salvation from sin*, and the soul-thrilling rhapsodies of the Angel-life lived here on earth! While the worshiper at Zion's shrine is filled with prophetic inspirations and heavenly visions of the glory of this prospective era in man's redemption, the multitude err in still lingering in the dispensations of the past, feeding on dried fruits from the ripened harvests of by-gone eras; hence their religion is powerless for salvation, insipid and unrefreshing to the soul. While God's increasing work is moving on for the harvesting of the ripened clusters of the vines of the earth (natural families), cutting them off from the generative life, with all its righteousness, and preparing them to become garnered into the kingdom of God. This is the work of the angels, seen by the revelator, John.

Let us look to the betokening signs of the swiftly advancing approach of this kingdom, and find an inspiration of encouraging hope; while the Day of the Lord, to the worldly man or to the halting Christian, is a day of darkness and no brightness in it; because such see only by its advent the loss of carnal pleasure and self-will, with all that weds and tethers the soul to an earthly sphere—a worldly life. Jesus said: "Ye can discern the face of the sky, can ye not discern the signs of the times?"

Man's soul and spirit, as well as his physical frame are longing and yearning for their development and redemption from the thralldom of the curse of sin. God hath provided the means to answer this demand; humanity is seeking them, and will enjoy them, and the day of its advent and power is dawning; this is the prophecy written on all the phases of man's progress that have been passed through, and now borne on the foreheads of the van-guard of human redemption.

The rapid strides of man's modern progress

in science and art, ministering to the development of physical and mental comfort, is prophetic of a parallel rapidity of the march of spiritual progress to satisfy the yearning and and pressing demands of the soul. Revealed religion has been given of God to bring man's soul home to its Creator; yet, like every gift from God to man, it has been subjected to adultery! Everything that man hath touched he hath adulterated! But one of the *psalm* strains of the Mosaic song was: "*Thou shalt not commit adultery*;" and our Saviour hath come to fulfill that law. Let the Children of Zion be glad, for there is a growing evidence of the redemption of his pledge! The adulterated religions of human production, numbered by hundreds, have, one after another, perished from the view; and the remnant are rapidly coming into disrepute, because of their want of salt. But, in them all, there have been elements of salvation which will all be conserved by that religion of full and free salvation sounded forth in the "*Song of the Lamb*" on Mount Zion!

The scientific discoveries and developments of the day, as the electric telegraph, steam locomotion, etc., are all sympathetically linking the kingdoms of the earth; and their powers are yet to be felt spiritually, as really as now, physically and mentally; for they are giving character and tone to mind, and through mind to the soul. They are developing a universal interest in human prosperity not bounded by national caste, color nor education. They are contributing to the development of a sensitiveness of spiritual feeling—a quickness of receptivity of goodness. The angels of God are pouring out an inspiration that will fledge the wings of the soul, and render it impatient of a plodding pace in the work of redemption from sin; and soon the progressive march of religious truth and power will be seen moving with an electric speed to satisfy the quickened soul's demands. It is the prophetic promise of the coming era.

The progressing man is not, will not, cannot be satisfied with a religion that leaves the soul unfitted for Heaven. The adulteration of religion has been so great that even the element of spirituality has been drained from its cup. The manifestations of spiritualism in these prophetic days throughout the world, is the usher of a new soul-life into humanity—a life in God. And although in its varied phases of progress, human folly and sin are manifest also, discovering that adultery hath likewise set her hostile plough into the fruitful soil, yet angels are singing the song of Moses from Sinai; and, quickened with gospel fire from the heavenly altar, are ringing out: "*Thou shalt not commit adultery*;" and many souls will hear and heed its heavenly trumpet.

There is a spiritual baptism of heavenly fire, a spiritual life in the consumption and death of a carnal life, now kindling in the elements of religious power, that is destined to consume the world of iniquitous adultery, the birth of the creations of fallen man! Its advent is near at hand; it is the power of the coming day of the Lord, now speedily approaching. This destruction of the world—the corrupted nature of man, by the fire of the cross of Christ, is the "*end*

of the world," predicted by our Lord and Saviour; it is the prophetic boon of heavenly promise, clearing the way for the building of the kingdom of God on earth, as his will is done in Heaven; while the consumption of the literal earth by elemental fire, as the grand climax of the judgment day, is an invention of human theology never recognized by the counsels of God.

But, in the judgment day of the Lord, now dawning, "*Light is sown for the righteous*;" peace for the pure in heart; joy and rejoicing at the judgment throne for the souls whose books of life by themselves are opened to God's witnesses, by an honest confession of every sin, and whose repentance is witnessed by the fact that they go forth to duty in life, and "*sin no more*."

The theology of man's adulterated spiritualism hath broken down the barriers between sin and righteousness, hell and heaven, and reduced to one common level of justification the sinner and the saint; the common and enormous evils of humanity, with the most exalted righteousness, purity and godliness manifest in human life; but God's law to man has been operating to separate to Himself all souls who would obey his voice through his anointed teachers, and come away from the sinful state of man; and God's work is not to be thwarted by an avalanche of human theology, affirming that "*Whatever is, is right*," making God the author of sin! God recognizes sin in the human family, and *man as the sinner*; and the subject of suffering for it, is not himself, nor some foreign devil; but the devil of man's own erring self-will! And the light of the day of God now dawning, discovers a clean separation between him who serveth God, and him that serveth him not; and a wide distance between the world of wickedness, and the kingdom of God and its righteousness! It discovers a real, veritable hell; and, though not the theological lake of fire and brimstone, yet a state of soul-sufferings and agonies, of disobedient and rebellious sinners, grievous to contemplate, and terrible to endure! It reveals a veritable heaven, and that upon earth, too, the state and dwelling place of the pure in heart, who crucify the nature of sin by rigid self-denial, and sacrifice sinful pleasures for the higher joys of immortal life.

The inspirations of "*the song of the Lamb*" are leading forth a people out from the worldly plane of generation and lust; separating them from the elements of *carnal life*, an *soul death*, to be, not only God's people, but God's peculiar people, zealous of good works; the objects of his peculiar favor and blessing; not the bounties of partiality, but the just rewards of righteousness and godly obedience.

These are they who stand with the Lamb on Mount Zion, clad in white robes—the righteousness of saints. These are arisen with Christ from the sink of human corruption by following the Lamb whithersoever he goeth; these are the redeemed from among men, on the generative plane, and dwell in the kingdom of God; in one perpetual, glorious day—the day of the Lord Almighty—whose sun of righteousness and heavenly light and glory shall set no more forever!

GILES B. AVERY.

Earth-Growth—Soul-Progress.

"God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. iii. 8.

It has been, to some, mysterious, when people of strong minds dispute the scripture which says: God formed men of earth, and the great book of nature proves it.

Our race, animals of every grade, and vegetables of every species, are simply dust. Taking a view of the decorations of royalty, the pride of palaces and cities, endless forms of fancy and fashion, heaps of gold in a thousand coffers, with all things terrestrial which man becomes wedded to, "*dust they are and unto dust they return*."

When man enters wedlock, by labor and care he may surround himself and his household with treasures and comforts, but they return to dust. When he plants the germ for another existence, we must remember it was created by a natural law fashioned from his subsistence. The mother grows that germ into infant maturity on the subsistence she draws from the same great reservoir through all the changes of gestation. Thus, by a changeless law, she clothes it, strengthens it, and forms it into a being which, like Adam the first, is created from the dust. Thus all nature declares that God not only formed the first man of the dust, but his whole race by generations are drawn from the dust as he was. We may also easily discern that unborn millions *without form* still lay in the dust waiting to be called forth, to be constructed and reconstructed by natural law into living specimens of individuality. When an infant is forming into life, God, through the agency of a mother, breathes life into it, till it comes into the world and can do so for itself; then it gradually becomes a conscious or living soul, as dark, natural and depraved as the beings who gave it existence.

God is in the very breath that quickens the infant into life, as it did Adam, and that breath finally inspires all to feel that they, too, become living souls. The poor Indian and the Scriptures declare that God is in the atmosphere or wind, and they are right; for our first parents said: "*We heard the voice of the Lord God, walking (among the trees of) the garden in the cool (margin or wind) of the day*." From that period till now, the man of earth receives his revelations through nature's elements. The skeptic, when raising his understanding no higher than the foregoing, rests at ease in infidelity. But there is a brighter page in the chapter. Man in his male and female capacity is emphatically the tree of the knowledge of good and evil. The germs for the whole race of Adam, body and soul, were placed in the earth by an all-wise Creator, to come out from the lowest earth-state, and arise to the highest heavenly state, that they might pass through all changing scenes and study all truth and law, from the lowest to the highest known to men and angels. In his first lessons he can comprehend natural law, morals, intellectual science; and with the intuition of a seer can feel immortality struggling within him.

Paul, under heaven's own inspiration, gives us the key to unlock the formation of the first

heavenly world we are to enter, when he says: "The invisible things of God are clearly seen, being understood by the things which are made." Or, in other words, the next higher state, which to the earthly man is invisible, is mapped out and fashioned like this. This being the infant; that, the higher school of knowledge. Ministering angels reach down from thence to help all, who in this world cry for assistance. From this invisible source, sages, bards, seers and just men receive divine illuminations. Prophets, apostles, witnesses and leading messengers in God's orders, from age to age, have been privileged often to stand face to face with higher, more advanced spirits from the better land. These messengers of progressive truth, from regions of light, consolidated into heavenly form, have given to better men and women, beautiful revelations of priceless value to advance and raise up the race. God's suffering children, through all ages, have joined hands with these messengers, and have been helped up step by step 'till they have with Abraham caught a view of the holier city which hath foundations; and as Daniel declared: "Many of those that sleep in the dust of the earth shall awake," and arise to a holier resurrection by these heavenly visitations.

WM. LEONARD.

Social Life.

A large number of persons who have visited Shaker Societies during past years, as well as the present season, have written lengthy articles, in which, from their own stand-point, they have striven to delineate the mode of worship, manners, habits, and life of the Shaker fraternity.

Some of high intellectual culture, and progressed spiritual ideas, have been candid in their statements, and as far as they had time and opportunity to gain correct information, were truthful and just, as historians. Others, less candid and more unprogressed, have failed to appreciate our efforts in the work of moral and spiritual reform, and have sought, more to please the fancy of the novel-loving multitude, and pander to the tastes of the fashionable *elite* of the community, rather than to do justice to their own better feelings, or to those whom they ignorantly, if not willfully undertake to represent. But we observe, as old theologies give place to reason, and sectarian prejudice disappears, there is not much controversy between the Shaker who reasons, and those whom reason is shaking. Thanks to the powers above—the good ministering angels, who penetrate with their candle of truth many a darkened chamber, arousing the latent energies of souls, filling them with new light and kindling a fire that will eventually burn up the world in them.

As the spiritual life of the believers is hid from the natural, superficial observer, so also is their social life a paradox, for both are closely allied, and belong together. It remains for those who have participated in the benefits of this social, communistic life—who have performed the duties pertaining thereto, and who, by practical experience, know its worth, to speak concerning it.

Our social interests demand that we build each other up in our most holy faith; that we

labor in spirit for divine power, for light and truth from on high, for new life, which bids us lay aside the death-garments of sin and heed the spirit's voice that calls: "Come forth!" Also, to devote our physical strength, unselfishly to build up the new earth upon which the heavens must rest. "Hands to work and hearts to God," is our motto. This consecrated labor is sacred; whatever is done, should be done with the view of honoring God, having reference to the upbuilding of his work, and promoting his cause in the earth, by forming a humanitarian home—a home for the body *and the soul*. Holiness unto the Lord is the inscription which everything should bear in the saint's home. The benefits derived from this social relation are many; friendships are formed that are true and lasting. In prosperity and adversity, in sickness and health they never fail. Those who are devoted to true principles, are also devoted to those who love and abide in those principles; and they are as guiding stars through the journey of life, shining the most brilliantly when the storms of life are severest. Thus do we reap, by the relinquishment of the natural relationships of earth, a higher and more enduring substance of love, emanating from a fountain that is never dry; for from thence floweth "the river whose waters maketh glad."

Some view the self-denying Shaker's home as drear and lonely, filled with disappointment; just as though the greatest amount of happiness is derived from self-indulgence! When, in reality, that is the greatest cause of misery; and the source to which inharmony, unrest and sorrow may be traced. Carnal or unchristian pleasures find no place in the social life of the Shakers. Many infer, from the fact, that as the marriage relation does not exist on the plane where we have chosen to dwell, every enjoyment, intellectual and social, is abolished. This is a very natural and unspiritual conclusion.

We not only sing, "I want to be an angel," but we are working out the Angel character, so that we may sing and act as do the Angels—live as they live, and we find no sadness in it—it is *real* pleasure!

Social life among the Shakers is free and broad, bounded only by the law of chastity, which is not bondage, but freedom to those who from true principle seek the higher life on a spiritual plane.

It is not strange that Celibates among the Shakers to-day, should be ranked with Celibates of the past, who were necessitated, in order to keep their vows of chastity, to seclude themselves in some recluse of the mountain, lonely cave, or gather within the cloistered walls of a monastery, wearing sad countenances—fearing to smile, lest some unhallowed influence should creep over them.

Not so with those whom resurrection power has baptized, and lifted up from the natural into the spiritual order.

Innocence and simplicity form the credentials to this new spiritual home, as truly as to the desired, future home in the spirit spheres.

Mutual condescension supports, and gives impetus to healthy action in the brotherhood and sisterhood, and we often feel that all of

God's unperverted creation rejoices with us in this pure, harmonial home. The birds chaunt their musical lays, the mountains break forth into singing, and the little hills rejoice on every side. The heavenly messengers, who guide and guard this goodly heritage, are seen "leaping upon the mountains, skipping upon the hills," and we fear not to leap and skip with them.

"O, for a thousand tongues to sing
Our great Redeemer's praise."

ANNA WHITE, Mt. L.

ANIMADVERBIVE.

Our leader, in Sept. No. 1871, has been the subject of much valuable criticism; our object being therein, to urge the necessity of worshiping the Christ-principle, and not the person of Jesus; and to worship this principle in whom, and wherever it is manifested. The critics have almost invariably concluded, with us, that Jesus was not, but became the Christ—the first born of many Christs—our exemplar; and saviour only, as we follow his example. The following "child of promise," from *The Am. Spiritualist*, bearing on the same subject, is from the pen of that exalted spiritualist, J. M. Peebles.

Jesus a Sinner!

Religions originating in the past—all more or less ideal—rest upon the testimonies of tradition. The credulous are the most devoted. In the ratio that knowledge increases, faith diminishes. Those who know the most believe the least. The conflict of the ages is upon us. The dead, stoutly refusing to bury its dead, the mouldy yesterdays are in close battle array with the vigorous, out-pushing to-days. God or no God, Jesus or no Jesus, immortality or a dreamless nonentity—which?

This weird drama involving the political, social and religious, is becoming deeply interesting. The tendency is towards the utilitarian. This speaking present, bristling "whys" and insisting upon proof, demands the practical and substantial. All successful religious movements must poise themselves upon principles and point to facts—well-authenticated *facts*, as well as appeal to reason and sentiment. Men generally cultivate the reasoning and women the emotional side of religion.

Right balance evolves high moral power. Jesus, a gentle, beautiful and womanly man, was a religious Jew. All religious systems of the past had their sacraments. Baptism in some form has ever been considered a sacrament. That distinguished writer upon "religious beliefs," S. Baring Gould, M. A., says: "Baptismal ceremonies include all purifications. The idea that man is held back from perfect union with God by his imperfection, uncleanness, sin, is widely diffused and manifests its existence by water, blood and fire baptisms."

The waters of the Ganges were believed to have a purifying effect. Under its rippling surface old and young were plunged. In Egypt, proud of her Nile, the dead were washed from their sins by Osiris; and accordingly, upon Sarcophagi, Osiris is represented pouring water upon candidates in a kneeling posture, just as they enter the land of shades. The Zend ceremonies of the Persians abound in the uses of baptismal waters to wash away sin. "Every purification," said Servius, "is made either with water, or with fire, or with air." Paul speaks of Israel as having been "baptized in the cloud and in the sea." Even the Romans practiced the rite of baptism; and Juvenal criticised and satirized those who sought to

"wash away their sins by dipping their heads thrice in the Tiber." Jesus, a Palestinian Hebrew, born subject to the requirements of the Mosaic law, must needs be baptized for purification and the washing away of sin, according to the Israelitish understanding of the ordinance. But, if he was *not* a sinner, why should he have submitted to baptism by water? Matthew says: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Mark assures us that, "John preached the baptism of repentance for the remission of sins." And in this wilderness John baptized Jesus in Jordan. Therefore, as baptism was understood to be the "washing away of sin," it is clear that Jesus was a sinner! Nothing upon theological grounds could be more absurd than the baptism of a *saint*. Sinners, and sinners alone, were called upon to repent and submit to baptismal purifications, or the washing away of sins.

Many scriptural passages besides those recording the impulsive "scourging of the money-changers," and the rude "cursing of the fig-tree," point to the imperfections and sins of Jesus. The apostolic assurance that he should "come the second time without sin unto salvation," has some reference, at least, to his *first* coming as the "child that grew and waxed strong"—the child both of promise and prenatal tendencies. "Call not thou me *good*," said the Nazarene, "none is good but one, and that is God." Good and evil are relationally opposite, evil being synonymous with imperfection and sin.

The New Testament further declares that Jesus "learned obedience by the things he suffered." Obedience is the most effectually learned by disobedience. The child learns to keep the finger from the candle by first burning it. The suffering consequent upon violated law, is teaching both severe and sound. Some can seemingly learn in no other school. "He was made perfect," writes an apostle, "through suffering." The phrase "made perfect," implies previous imperfection, and imperfection is sin. He was also called "the first begotten from the dead;" but how begotten from the dead unless *himself* "once dead in trespasses and sins?"

From the recorded textual teachings that Jesus refused to be called "good;" that he scourged the money-changers; that he cursed a fig-tree; that he learned obedience; that he was made perfect; that he went to John to be baptized of him in Jordan, as did other Syrian sinners from Jerusalem and all Judea, "confessing their sins"; there is no other legitimate inference than that he was a *sinner*—our elder brother and fellow-sinner, Jesus, "touched with our infirmities!"

Mark well—we have been treating of Joshua, the carpenter's son, whose name, when Grecianized, became Jesus. Not a word have we written of Jesus *Christ*. This opens a new chapter. The word Christ signifies the Messianic, the anointed, the consecrated. *Christ*, or the Christ principle, is divine. After Jesus was baptized, confessing his sins, the "heavens were opened" and the *Christ* spirit from the heaven of the *Christ* angels, descended upon

him, and a voice came saying, "this is my beloved Son, in whom I am well pleased." Now we have Jesus Christ "our exemplar," who ministered true love and sympathy. The sermon on the Mount stands out unequalled. Its burden is blessings; its inspirations love. To love those who love us is simply reciprocity, and may be prompted alone by policy. But to love our enemies—to love and do good to those who hate us, is principle, is Christ-like. Thanks, then, be unto *Christ*, who giveth us the victory.

God's Will be Done.

Say to the torrent: "Stay thou on the hill!"
The torrent replies: "I'm obeying God's will."
Say to the rivulet, murmuring by:
"Be still for a moment!" and it will reply:
"I must not, I will not, I cannot be still,
"I must be in motion, and doing God's will!"
Say to the sunbeam: "Withdraw thy bright ray!"
The sunbeam replies: "God's laws, I obey."
Then say to the whirlwind, uprooting the trees—
To the hurricane raging, or the mild, whispering breeze—
To the river, the lake, or the ocean: "Be still!"
Their response is forthcoming: "We are doing God's will!"
To the tear, as it wells from the grief-stricken heart—
Or, with joy overflows, as rich treasures impart—
How idle, how needless, how fruitless and vain,
To say to that tear: "Return thou again!"
That tear, in the language of heaven, will say:
"Created I was, God's laws to obey."
The vitals, which, panting for the life-giving air—
The heart with its throbbings, and the sigh of despair;
The deep pangs of remorse on the guilt-laden soul—
How vain the endeavor, these things to control!
Those pangs, and those vitals—that heart and that sigh,
In emphatic language, will surely reply:
"Unyielding obedience, by night and by day,
"To the mandates of God, we are taught, and obey!"
From the smallest of insects, revealed to our sight;
Or the greatest of angels, in power and might—
Or the earth in her orbit, the sun, moon or stars,
Or great Jupiter, Saturn, Uranus or Mars—
All matter, all being, all spirit shall say:
"Forever the mandates of God we obey!"
Then how foolish, self-righteous, irreverent in man,
To think, in his wisdom, to better the plan!
Rather learn to be humble, to love and to pray—
The laws of his Maker to know, and obey—
To feel his duty, his privilege, his shrine—
To say: "Thy will, Father, be done, and not mine!"
E. E. FROST.

Progression.

What does this word mean? It means change from a lower to a higher condition.

Politically, it means to leave behind old party issues and join hands with those who are the most advanced in the great principles of reform; and were we to predict, we would say that the party destined to rule America is that party who are the most progressive, and that party will yet be made up of the most progressive of all parties, without regard to sex or color. Progression is the spirit of the age and order of the day—to advance forward is the watchword!

Theologically, it means to leave behind old stereotyped creeds of false religions, which had their origin in the dark ages, and which stand directly opposed to the increase of light and truth, which are dawning upon the earth. It means, that when we have considered the truth and meaning of any proposition, however new, if it tends to purity and is accompanied with the evidence and accords with our reason and highest convictions of right, we should implicitly believe and obey, however contrary it may be to our former opinion or that of others.

Morally, it means to leave behind all bad habits, lying, fault-finding, back-biting, evil speaking one of another; all *slander*, proceeding from envy, should be laid aside. "Thou shalt not bear false witness against thy neighbor" was a command in the Jewish decalogue, and should not be violated by those calling themselves Christians.

Spiritually, it means resurrection—a rising out of the flesh into the spirit; out of the earthly into the heavenly; out of darkness into light; out of ignorance into knowledge; out of the rudimental into the angel order; out of persons into principles; out of the human into the divine; out of malice and hatred into charity and love; out of sin and selfishness into a life of purity and holiness. Just in proportion as these principles are carried out practically, mankind will progress into one universal brotherhood and an enduring peace. This is what we call *progression* in the right direction.

J. S. PRESCOTT.

What do We Worship?

EDITOR OF "THE SHAKER." MY ESTEEMED BROTHER IN CHRISTIAN FELLOWSHIP:—Recently, while re-reading the editorial in the September number of THE SHAKER, in which the question is put, "Which shall we worship, persons or principles?" I fell into the following train of thought concerning worship:

If we ask, What is worship? the answer would undoubtedly be: *Giving the heart's strongest affections to some object earthly or heavenly, human or divine*. The element of worship is inherent in every human being. Objects of worship are many and varied, from savageism to saintism. The pen of the historian has made a pathway up through a labyrinth of strange experiences during the ages past; and aided by the reflex of present revelation, natural and spiritual, we are enabled to go back to our antecedents, and learn somewhat of their status, habits of life, and modes of thought, and thereby can measure the discreet degrees of growth, from point to point, or from cycle to cycle, in human progress.

It is said that "God created the heavens and the earth, the sea and the dry land," and gave his decrees concerning them, and pronounced all *very good* as they came from his hand. "The heavens declare the glory of God, and the firmament sheweth his handiwork," sang the sweet psalmist of Israel, while he called upon the sun, moon and stars, the hills and mountains, rivers and streams, birds of the air, the fishes of the sea, and the beasts of the field, to praise God, all of which, in their turn, have been deified and worshiped by man.

Is what we call idol-worship, whether in the form of a molten calf, an image, sculptured from the rock, the sacred beasts and birds, or the sun and his satellites, the grossest form of worship? Many of the heathen Gods were, without doubt, only symbols to the worshiper, pointing to a higher divinity; we will call them materialistic worshipers. And, inasmuch as God pronounced the *matter good* which they afterwards converted into genii, perhaps it is not so much wonder after all that they fell into error and displaced what God had put into

order, and made confusion in the elements, just as thousands of ignorant, undeveloped children have done, who did not comprehend their parents' designs. It appears to me, that whatever uplifts the spirit above the sensuous plane of thoughts and action most effectually, is the most worthy of the heart's affections; and whatever leads to sensuality and those passions which God did not create, and never pronounced *good*, which are fed and strengthened from the hells beneath, should be the most abhorrent to an intelligent, human soul.

Some individuals are constitutionally more devotional than others; thus it is with nations; but, taken as a whole, we are all worshipers in some form. Worship is a component part of our being; and all have an ideal god or gods, before whom to bow and pay homage. Not the lowest worship is that which "sees God in clouds and hears Him in the winds."

In this enlightened age and nation, where there is so much freedom, expansion of thought, and religious culture, would we not spurn the idea of making brazen images for worship? And yet are there no sculptured works of art extant to-day, which are not only admired but worshiped? If the knee does not bend before them, the affections are placed upon them.

How many, in our own time, consecrate their lives and give their power unto the *god of war*, and seek to satiate their ambitious desires by becoming heroes in battle! and with hands yet dripping in the blood of those who were innocent of crime, and had never done an injury to them or their country, but who were forced to the cannon's mouth by the cruel mandates of the war-power—how such will exult in their conquests, and the people throughout the length and breadth of the land, sing praises to them, and do them great honor!

Where is the Christian's God while, all this is being enacted? Do we say that antagonistic elements have so convulsed the ruling powers of earth, that this is mercy's means to establish justice and equity in the land; and that such mighty upheavings and earth-throes are for the purification of the people? Alas for humanity's redemption, if it can only be wrought out by the sword! Again: Is not *fashion* the great Moloch of the day? and at his altar do not all, from the prince to the peasant, bow the knee and worship? Is not honesty, chastity, and integrity sacrificed there? No matter how absurd and unphilosophical the fashion may be, those who are not found in it are contemned; and, rather than endure the scorn of those who revel in luxury and wealth, and crush with the weight of public opinion, they sell their virtue and go down to the chambers of death! And while the *god of war* and the goddess of fashion are so faithfully served, the fires of sensuality will never be extinguished; the hells will be supplied with plenty of fuel to keep them burning!

But while we look with deep pity upon those who, instead of standing in moral rectitude, on middle ground between the higher and lower spheres, are descending downward below "the beasts that perish," we look with joy and hope upon a large band of earnest laborers in the field of moral reform and spiritual progress, who are putting forth their best energies to

better the condition of humanity. The hosts, who inhabit the spirit realms, are marshaling their armies, and preparing to do battle on the higher plane of spiritual truth; not with carnal weapons will they be found fighting, yet by the aid of spiritual power they will conquer. Ascending scales are already placed by the united effort of men and angels, which reach from earth to heaven. Thousands of hands and hearts are reaching up to angel spheres, crying: "Give us food that perisheth not; clothe us with robes such as angels wear, even virgin purity, at the expense of all those worldly lusts which war against the soul's peace, which have myriads of worshipers." While they reach upward, God's ministers of love are reaching down to clasp their hands and lift them up to higher and still higher degrees on the upward scale; that *they* also may in turn become ministers of saving power and grace to other souls; and as they rise into the ethereal and divine elements, the clearer and more perfect their vision becomes, and the easier it is to comprehend the great Cause of all causes, who dwells in the most interior heaven of all heavens, and is the central sun from which all light and truth radiate and to which all converge, there the true God is worshiped in spirit and in truth.

A. DOOLITTLE.

Heavenly Love.

When man woke to life, from the plastic clay, he was but animal; when God breathed into his nostrils the breath of love, he became a living soul. Without love, man would have been a savage, and the earth a wilderness. Unrestrained by its benign influence, his bad passions would have become lawless depredations upon earth, and the harvest of death, through man, would have kept pace with the harvest of life through his Creator. But, thank God for the gift of His spirit of love, to soothe and restrain the perverse instincts of man's nature. As the planets, with all their fearful velocity and awful momentum, are yet held, by the silent force of the sun's attraction, within the path marked out for them by Deity, so with the bad passions of man; they are subject to the law of love, and, however wide the sphere of their departure, they cannot resist her influence, and will yield, even at their aphelion, to the omnipotence of her control.

In the physical universe the law of gravity is not more illimitable in its empire, nor more universal in its controlling influence, than the law of love in the universe of sentient existences.

Wherever being is, or space unfolds,
There love exists, inspires, controls.

When the morning stars sang together for joy, love was there, as she will be, when their requiem is sung—ruler of the spheres.

All that God has ever made, loves and does him *full* reverence, save only man.

Love is man's only entirely unselfish tribute. He may be honest from policy; benevolent for the relief of unpleasant sensations that wretchedness awakens; beneficent for the glory following it; prayerful that he may avert hell, or purchase Heaven; but to love and cherish his fellow man as himself, is to be more than human—this is divine.

Love is a true friend that never forsakes us while God is with us. When our horizon is overshadowed with darkness, there will love be to give each cloud a silver lining. Love with us, our star of hope shall never set, nor our skies ever be without the bow of promise! Whose love rules, the skies are all serene; with moon and stars brightly shining, as the greater and lesser angels that proclaim the glory of God. When hate usurps, then fierce winds, dread thunders, red lightnings flashing, hold fearful revelry.

Love is day, bright, beautiful; hate is night, chaotic, fearful; love is life, glorious, immortal; hate is death, impenitent, terrible; love is the tropic with its balmy breezes, spicy groves, sparkling fountains, singing birds and golden skies; hate is the poles with their icebergs and frozen solitudes, where the sun never rises, nor darkness ever sets.

To love only those that love us, our fathers, mothers, sisters, brothers, sons, daughters and friends, is purely selfish, and wholly human; to recognize all mankind as our brotherhood, is Godlike; the one is the genial warmth of the domestic fireside, diffusing cheer and solace to ourself, family and friends; the other the sun—fit emblem of its Creator—dispensing light and heat to cheer and solace the whole human race.

To love those only who are lovely or admirable, is equally unchristian. We must love all, and most especially those who would most profit by our love. Wherever love will encourage the timid or reclaim the backslider, warm the cold, or melt the stony heart, humanize the savage, or christianize the moralist, there is the place, then is the time, and those are the proper objects of our love.

Love is the mightiest of all magicians. At her touch the lion becomes a lamb; the stubborn rock gushes with sweet waters; the dumb speak; the deaf hear; the blind see; the desert buds and blossoms an oasis of beauty, and man and angels rejoice that Jesus died not in vain.

God made happiness, and the only conditions on which it is attainable; and man might as well attempt to stay the comet in its flight, as to attain happiness on any other terms. God's law of happiness is love.

Waken the illustrious tenants of the tombs; the renowned lawgivers; the all-conquering heroes; all who worshiped at the temple of fame, and they will tell us that the dazzling heights they had attained above their fellow men, only enabled them to observe, the more conspicuously, the road to happiness they had so vainly sought, winding through lowly valleys down beneath their feet. They had toiled from youth to age for fame as the most certain means of happiness, and died broken hearted, that they had lived in vain—in vain because they had only learned how to *use*, not *love* their fellow men. Their dearly-bought fame, like their shadows, followed them only to the tomb, and disappointment is the only epitaph upon their monuments that the touch of time has not obliterated!

Love has a magnetic atmosphere of its own, that attracts to itself everything good and pure, and repels everything unholy and impure. In the presence of one filled with pure, heavenly love, we cannot but feel its inspiration, and become better by its influence.

Jesus did not convert his followers by his eloquence, but won them by his love. When he spoke to them, with the force of reason, of their lost condition, they only feared him; when he spoke to them with the power of love, they adored him.

In the ministry to his fellows, love is the only agency confided to man that is irresistible in its force, and infallible in its operation upon the human heart. Armed with this, he goes forth a conqueror, and doubts flee before him as darkness before the rising sun.

Like caloric and electricity, love permeates all things—no heart so hard but it will penetrate—no spirit so stubborn but it will subdue.

Steel and gunpowder may kill the body, but cannot harm the soul; they may subjugate, but cannot reform; they may afflict, but love is the only power that can save the world.

If we would that our pathway through this world be one of pleasantness and peace; that our every pulse shall throb with joy; that all the golden hours that may come to us here shall be laden with happiness; if we would that our eyes be opened that we may see, and our ears unstopped that we may hear the angels of light, as they sing the songs of the redeemed around the throne of God, then let pure, heavenly love be and abide with us, and become our guiding star to the better land—from the spheres of the lustful and unregenerate.

E. T. LEGGETT.

Love to God.

"With all thy heart."

Love is natural to the human heart. Extremely difficult is it, if not impossible, to find an individual that does not cherish affection for some person or thing. It matters not into what paths of error and sin one has strayed, there is still in the inmost soul a spot that is capable of being affected by the sweeter emotions. Is it necessary to refer to more than one example to prove this statement? Can the gall of hatred be more intense in bitterness than that engendered by religious bigotry? And yet, when indulged in to its utmost limit, its innocent victim recognized, by his prayer for the forgiveness of his murderers, pleading their capacity for something infinitely better.

Love is as varied in its kinds as the individuals who exercise it, and of every possible degree. How strong is the affection of some mothers for their children! They are ready, at all times, to sacrifice their own lives for the welfare of such. But in others how weak the tie that binds them to their offspring! What indifference to their welfare, if not positive aversion towards them! And yet these same parents will exhibit an enthusiastic admiration of a dress, a flower, or a piece of music. It is said the celebrated Madame de Stael could pass through a country of the most enchanting natural scenery, without being attracted in the least by its loveliness. And yet she was a woman of wonderful natural endowments, and of great culture. She possessed a love of the beautiful, but it was that beauty which is displayed in man rather than that which is without him. Intellect possessed charms for her that external nature did not; and she could be enthusiastic over that which pertained to hu-

manity—its antiquities, its literature of all kinds, its past history or present condition.

Love will increase by cultivation, not in the same degree in all, for there must be recognized a natural difference in the faculty of loving possessed by different persons as in everything else pertaining to human nature; yet it will "grow with one's growth and strengthen with his strength," if carefully and constantly cherished. It is often very feeble in its manifestations, and its possessors, instead of fanning into greater life the pure flame, allow it to become wholly obscured by carelessness, or else, by their excesses, to degenerate into that which is altogether unworthy of the name. "Love suffereth long and is kind," but that which is allowed to take its place soon changes to aversion and hatred. Genuine love is free from every taint of impurity, and those who possess it in its fullness "love each other with a pure heart fervently."

Love always has *goodness* as its supreme object; hence God, who is love, is the Supreme Good. The human heart that is imbued with love cannot fail to love the Infinitely Good. It recognizes God everywhere, and adores him with an unerring instinct as well as with the force of the highest reason. It perceives the Adorable in created beings, especially in such as by increasing culture exhibit the divine traits in their greatest perfection, whether physical, intellectual or moral; and in loving them, love the Divine. It perceives him in the various divinely established relations—father, mother, sister and brother; but especially where these relations, by the purity and permanency of the connecting ties, shadow forth those subsisting in the eternal abodes. It sees him in the outward universe—in the unnumbered worlds that move forever around and among each other with so nice adjustment; in the sublimity of mountain scenery; in the beauty of field and forest, lake and river, tree, shrub and flower; as well in the varied sounds that charm the ear, the colors that delight the eye, or the fragrance that pleases the sense of smell, as in those things that appeal to the inmost faculties of the soul—purity, truth, meekness, kindness and benevolence.

The emotions enkindled by the contemplation of such things are all of a joyous nature. Love is joy to the soul. It is quietness and assurance forever. There is nothing in it debasing, but that which is perpetually elevating. It changes from glory to glory by the inspirations of the Divine Spirit; so that its first degrees, or the feeble flickerings of its primitive light, become lost in the splendor of that which succeeds them, and which will forever succeed; for love to God, who is infinite and eternal, must be perpetually increasing, and the soul whose love at first seemed weak and variable, will, ultimately, by constant growth, become strong and unchanging in love as God himself, so that he could no more transgress the divine law, or fall short of its requirements, than he could annihilate a world.

Such is the nature of *Christian love*, that which was manifested by Jesus Christ while upon the earth, and which has been experienced by multitudes who have followed him in the regeneration, or *the new life of love*. This

love is consistent with everything that is excellent in the universe, and is incompatible only with sin. "All things are yours," is the emphatic language of the Apostle addressed to Christians. All things, whether on earth or in heaven; for he whom they love with unceasing adoration has all things in himself—an infinite store—which he bestows with unstinted hand upon such as are "made partakers of the Divine Nature, having escaped the corruptions that are in the world through lust."

W. H. B.

Religious Organization—Shaker Homes.

A retrospective view of past eras shows that erring humanity has wrought much in harmony in the world, and builded that which must be pulled down and cast away to give place to something better, more enduring, as the race advances to more progressed conditions.

The past has had its prophets and prophetesses; with eagle eyes they pierced the future; and while their hearts were touched and quickened by inspirational power, they foretold the coming of a day when the Highest would begin to show his city which in the Apocalypse is called the New Jerusalem. God's city, builded in the heavens, coming down from Him to earth, "where discipline should be kept in peace," and the sound of war would not be heard, and wherein Wisdom would hide his treasures from the carnally wise and sensually corrupt, and reveal them to the pure in heart, and the meek should possess them. And the Apostle Paul, by faith, saw a perfected, organized body, having one Lord, one faith and one baptism, in perfect unity of feeling, having progressed beyond the childhood condition of being tossed and carried about with every wind of doctrine; a body having many members working effectually for the increase of the whole, in one fitly joined compact.

Such an organization, founded upon divine revelation, is beginning to be known, and as in the harvest the wheat of the husbandman appears, so in due time God is revealed as Father and Mother. No longer we cry Abba, Father; now, true, legitimate sons and daughters are brought forth and commenced to build the New Jerusalem according to the pattern formed in the heavens. The lessons of past ages have not been wasted. The present is a time of deep searching and inquiry, and to a great extent, of religious aspiration; and thousands are positive dissenters from all popular creeds, and are seeking for an organization that shall combine the efficiency, purity and simplicity of the true church of Christ. The light of divine truth is shining upon humanity, and a spiritual power is at work that will shake the false systems that man has builded. Those who inhabit the New Jerusalem, or Shaker Order, must leave the old, and become new creatures in Christ, having their affections placed on things above—forsaking the accidental or partial relationships of earth, and forming the perfect Christian character by living like angels in the resurrection heavens. The ties and affections which bind kindred relations together on the natural plane, are good and

useful in their place; but that which was even once glorious, by the law of progression ceases to be glorious, as that which is freedom to-day may become bondage to-morrow.

The spiritual elements are full of signs, which give promise of a greater fulfillment of prophecy than has yet been given—"the heavens hasten"—the angels work, and mortals must work. The spirits call for more of the angelic, less of the Adamic. We need to learn to "dwell in everlasting burnings," until self-pride and all that is not godly and true is consumed in the soul. Those who learn to praise God in the fires of truth, will become so purified and refined as to reflect the image of the purifier. Such, whether on earth or in the spirit spheres, will form a heavenly home of peace, founded upon eternal principles.

JANE KNIGHT.

The Shakers.

PAST—PRESENT—FUTURE.

Shaker life contains nothing so mysterious but which can be fully understood by its subjects. It makes no promises of rewards, nor punishments, excepting the effects of practical life as led by mankind in particular. Whoever can look for the just recompense of their doings, without that expectation of favor, mythical theologians instruct, are men of reason, far removed from superstitious, man-made creeds. And this class have made, are sustaining, and are ripening to sustain, the Shaker Order.

In the autumn of 1776, a half-dozen individuals, from England, entered the wilderness of Watervliet, N. Y., built their log house, and began a life of religious communism, similar to the primitive Christians, relying upon direct communication from the angel-spheres for the knowledge how to do and to be.

They had a testimony to impart, that they knew would be very unpalatable to all, excepting those who had become so thoroughly disgusted with sensuality, and who felt themselves lost to all spirituality; with no hopes of gaining power over *that* nor improving in *this* by adherence to the theologies of the times. Fortunately, of this number, there were a few. The times seemed unpropitious for their mission. War was uppermost in the minds of the people. Their gospel taught purity and peace; and those who, from religious motives, would not fight, were despised, fully as much, as are those in our times who will not marry from the same motives. Since the days of Jesus, the world has never seen a Church begin and succeed, which had so little worldly sympathy, nor whose future seemed so full of despair.

This "little flock" boldly enunciated their testimony—which, cutting keenly those desires worldly people love best, raised a storm of persecution; and, for years, they suffered abuses that the people of to-day would hardly believe. The Church grew. Its adherents were a noble class of people, religiously inclined—from that class that were "poor in spirit" and in temporal things. By united efforts, industry, and complete trust in Providence, they soon had a competence, and in less than thirty years inaugurated fifty or more communities, or large families, containing more than a thousand persons, with real estate ex-

ceeding a million of dollars' value. Their object was two-fold: First, the accomplishment of their own salvation, beginning with their thoughts and feelings, and continuing to the ends of their fingers—and they found much salvation worked out at their fingers' ends. Secondly, they determined to found institutions where those, who were overtaken by the same convictions as themselves, could gather together and more successfully achieve the practical results of the cross—Salvation. To the Shakers of the past,

THE SHAKERS OF THE PRESENT

owe a wonderful debt of gratitude. Counting back fifty years, and those things that were necessarily neglected, in order to establish homes for the body as well as paths for the soul, began to appear as possible and necessary.

Schools for mental discipline began to assume an importance, second only to those valued seasons—deep labors for the purification of the heart. Still the same motto is held now, as of yore: "Seek first the kingdom of God," before expecting "ought else should be added." And could our ancestors have gained for us, an advancement of soul equal to the homes they have provided for us (and this anti-christian idea, "Jesus paid it all, etc.," is very prevalent), then we might, long since, have added many things which those not of us complain because we have not, and do not realize the wherefore. We have, unreasonably, been charged with despising progression into the arts and sciences of the day. "Have you libraries, pianos, Greek, Latin, and æsthetic literature and manners?" is the very common inquiry! But, "What is your soul-advancement?" is abroad, begging investigators! Little as we have progressed into music, letters and arts, we yet realize how true it is, these things do not bring purification—it is "the spirit, Christ, that giveth life!" and other specifications of education are secondary, and we have an eternity to acquire them; we never expect to die! We are, at times, the subjects of a withdrawal of spiritual light; the present is such a season with the Shakers; but as surely as morning succeeds the night, and spring the winter, so surely do we know an increasing light is at hand. We need not half the faith, fortitude nor endurance our spiritual ancestors had, for with our very favorable surrounding comforts we can "wait upon the Lord" in all confidence, though many have permitted their lights to grow dim, and themselves "to go out from among us." Darkness does not reign supreme, as in some past Shaker-history it has so appeared; we are more favored; we are just as hopeful; and *the world at large needs our testimony, much more than we need members!* We are supposed to be wealthy by many: excepting the millions of dollars' worth of real estate we possess, this is not true. The majority of Shaker Communities have a very lean bank account—in fact, many individuals in New York city could buy out the whole number of Communities, *if we would sell!* Just why we do not make more money, must be left for another article to show. We are already experiencing the fulfillment of our founder: "Souls will flock to you like doves to their cots, by hundreds and by thousands!" and we have seen more than this num-

ber flocking to Shaker principles for years! and, at the same time, we have too many flocking to our temporal doors, who have only those seven principles at heart—five loaves and two fishes. Of

THE SHAKERS OF THE FUTURE

we need only say a few words. Reasoning from causes to their effects, we will not be charged with speculation. We are witnesses of ripe scholarship, in all that adorns earthly life, very common among the people: Arts, sciences, mechanics, æsthetics, etc., are educating the masses. These are finding their theology is not religion; that religion has salvation in it; that salvation will appear as a positive necessity; for they will be touched by the quickening power of the Spirit of God, that will cause all earthly acquirements to appear as dross in comparison to the salvation of the angel-life. Spiritualism will be the science of a new condition; and, all other pursuits neglected until this condition is reached, the use of acquired abilities will return, and together with their souls, be consecrated to the pure purposes of God. We are few and ignorant now; by-the-by we shall be the many and of the most wise on the earth! And as, in the spiritual heavens there are more souls than in earth and hell together, so will these heavens baptize and consecrate the useful of the earth. And none need fear our numerical force, any more than our poverty of numbers; for "Christians never did, never can fight." *

Bound copies of the first volume of THE SHAKER, may be obtained by application to the Resident Editor. Price, Two Dollars; extra binding, Three Dollars; unbound, 75 cents.

Any parties sincerely solicitous of a thorough explanation of Shaker views of religion; and who would willingly bear the expenses, *in transitu*, of a Lecturer, to discourse upon "Religious Communism;" or "*Ann Lee and the People called Shakers*;" may communicate with this office. G. A. Lomas, Shakers, Albany Co., N. Y.

Deceased at Mt. L., Nov. 7, Mary E. Oliphant, aged 26.
" " " " 26, Jane Ann O'Hare, " 26.
Deceased at Shakers, N. Y., Nov. 29, Margaretta Lannuir, aged 70.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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VOL. II.
G. A. LOMAS, EDITOR.

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Jesus, the Son of Man—Jesus Christ, the Son of God, Christ the Lord from Heaven.

A want of proper distinction between the foregoing different characters has been the theoretical authority for untold errors in faith and life practice, among professors of Christianity, for nearly two thousand years! Making the child "Jesus," when born of Mary, both Christ and God, bars all possibility of following Christ, and being like him, in purity and holiness; hence the origin of the idea of Christian sinners; the impossibility of living without sin; for it is impossible to be like God! But a clear perception of the distinction of the foregoing characters reveals a possibility to follow Jesus Christ, in living righteously, and holy. Let us then enquire, first, who was

JESUS—"THE SON OF MAN?"

On this subject, there is, probably, no better authority than Jesus himself, and as our space is limited we must narrow our historical research. In speaking of himself, genealogically, Jesus calls himself "the Son of Man." The four Evangelists record about eighty times, Jesus' use of this appellation, and under a great variety of circumstances, as if purposely to forestall all claims for a higher origin which he appeared intuitively to anticipate would be awarded him. According to the original Hebrew Scriptures, not interpolated, Jesus was the son of Joseph and Mary, and the Jews, who were familiar with his genealogy, on the occasion of his having performed some miracles, and taught in great and astonishing wisdom (since he was now baptized and had become *Jesus Christ*), said: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Juda, and Simon, and are not his sisters here with us?" Jno. vi. 3.

The reason why the Jews failed to believe of Jesus as *becoming* the Messiah, the Christ the Son of God, was because they knew the parents of Jesus; but they looked for their Redeemer to be born of God; and they understood not the second birth.

Jesus himself appears to have confirmed the testimony of the Jews relative to his genealogy, in that he said: "I, Jesus,

have sent mine Angel to testify unto you these things in the churches, I am the

* * * offspring of David." Rev. xxii. 16. If Jesus was the "offspring of David," was he the child of Joseph? for Mary was of the house of Levi. But it is not our purpose to attempt to prove the genealogical origin of Jesus. It is sufficient to accept his own testimony, that he was the "Son of Man." A Son of Man is the product of man—male and female. Paul said Jesus was of the seed of Abraham; but he confounds Jesus, with *Jesus Christ*, as it is often done in Scripture. He saith: "Concerning his son Jesus * our Lord, which was made of the Seed of David (not of Levi), according to the flesh." Rom. i. 3. "For verily he took *not* on him the nature of Angels; but he took on him the seed of Abraham; wherefore, in *all* things it behoved him to be made like unto his brethren that he might be a *merciful* and faithful high priest." Heb. ii. 16, 17. His brethren, after the flesh, were James, and Joses, and Juda, and Simon, and Joseph and Mary were their parents, and, if in *all* things Jesus "was made like unto them, who were *his* father and mother?"

It is, however, very necessary to maintain the distinction between Jesus, *before* and after his baptism.

After Jesus was born of Mary he lived with his parents, and worked with his "father," according to Jewish history, and at the carpenter's trade, and was subject to his parents (except on one occasion), until he began to be about thirty years of age. On that occasion his mother admonished him by saying: "Thy father (Joseph) and I, have sought thee sorrowing."

But, at the time when Jesus quit his home to preach, a prophet had arisen in Judea, named John, who foretold the coming of *Christ* to the Jewish nation, and the whole nation was in anxious expectancy looking for the Messiah, the Saviour of the world. John the Baptist taught confession, repentance, and remission of sins, as a preparatory work for the nation, to enable them to receive the Messiah when he should come. Jesus, who had previously felt a call of God to preach a higher, holier, purer baptism than that which John was preaching, went to John to be baptized of

him in order to prepare him for the higher baptism of the Holy Ghost and fire of Divine life and inspiration. It thus became Jesus to "fulfill all righteousness," which required that God's work should be performed in order, each step of the soul's progress in grace in its proper place; first, John's baptism into confession, repentance and remission of sins; this Jesus received of John.

After this baptism, the Holy Ghost, the Christ, in visible form, like a dove, descended upon Jesus, his soul having been prepared by John's baptism, and he now became born of the Spirit of God; a Son of God—he was now

JESUS CHRIST.

But, whatever Jesus was by his birth of Mary, whether "Son of Man" or Son of God, it is clear, by this baptism he was not *sufficiently* a "Son of God" without being born again; spiritually regenerated, in order to become a "Son of God" after the Spirit; for he said to Nicodemus: "Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God"—that is to say, except a man be baptized with John's baptism, the confession, repentance and remission of sins, and of Christ's baptism of the Holy Ghost, and fire of gospel truth and heavenly life, he cannot see the kingdom of God. Jesus having received these baptisms the first of any man, became "the first born among many brethren" into the kingdom of God, Rom. viii. 29. "The first born from the dead," Col. i. 18, (in the nature of sin.) "The first born of every creature," Col. i. 15, (in the New Creation or Kingdom of God.) Therefore, having the pre-eminence he became the "Son of God" and, at that time, "The only begotten Son of God." But other sons of God have since been born, as Jesus then was, or else he has not had the "many brethren" of later birth.

These brethren (and sisters) consist of all souls who have since been baptized into John's baptism (not the mere dipping in water—the empty sign), but the accompanying confession, repentance and remission of sin; also into Jesus' baptism of the Holy Ghost and fire, and thus have been born of God as Jesus was, and are now

become "Saviours" like unto Jesus, only younger brethren, "the Salt (Saviour) of the earth."

But, the baptized Jesus is now become *Jesus Christ*, or "The Christ of God"—the vicegerent of God on earth, or Emanuel "God with us;" God manifest in the flesh. But his younger brethren have also become vicegerents of God on earth, and God through these also was, and still is, manifest in the flesh. But Jesus Christ is pre-eminently the "Mediator of the New Covenant" between God and man. Yet, the younger brethren, and sisters too, are also Mediators of the New Covenant. But Jesus Christ is the "King of Kings" of a heavenly kingdom, "not of this world," and "Lord of Lords." Of course there must be other Kings and Lords in the kingdom of heaven, even "kings and priests unto God," Rev. i. 6.

These are the sons and daughters of God, who follow Jesus Christ, the pre-eminent "Son of God;" for Jesus Christ taught a new birth for all humanity who would become the children of God, and enter the Kingdom of Heaven; and, to be the least child in the Kingdom of Heaven, at that time, was to be greater than John the Baptist, who was the greatest, then, among natural men; because John had not yet been "born again" of the *Christ Spirit*, the *Holy Ghost*, into the Kingdom of Heaven.

Jesus Christ is now "The Lord from Heaven;" "A Quickening Spirit," a Law-Giver in Zion; and "The Elder Brother" of many brethren and sisters—an EXEMPLAR for all who would "be 'perfect'" in righteousness, and is Authority of God to say: "I am the way; follow Me." "I am the Truth;" speak the word of God as I speak. "I am the life;" live as I live, an Angel life, fulfilling "all righteousness." Be *at one* with God as I have become. And this is the "atonement" (*at-one-ment*) that I have made with my "Father in Heaven" to do His will, instead of my own will—"Not my will, but thine be done."

The evidences of Jesus Christ's vicegerency and authority as the Divine Law-giver, are his works. "If I had not done among them the works which none other man did, they had not had sin." Jno. xv. 24. "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." Jno. xv. 22.

We now have *Jesus* the REDEEMED; and *Jesus Christ* the REDEEMER, a High Priest forever, after the order of Melchizedek; that is, an order which does not recognize an earthly genealogy, for neither Jesus nor Jesus Christ had an earthly

posterity; he was harvested from the earth, or generative order. And, if Jesus had an earthly *parentage*, Jesus Christ was a Son of God, begotten and born of the Holy Ghost, who said at Jesus' baptism, after he had become *Jesus Christ*, "This is my beloved Son, in whom I am well pleased."

But, had Jesus been born of God, and been a Son of God by his natal birth of Mary, why had he need to be born again in order to see the kingdom of God, and be a King in that kingdom? What was his second birth into? Or, if he became a "Son of God" by his natal birth of Mary, what did he become by his spiritual birth of the *Christ*, the Holy Ghost, when the voice said, "This is my beloved Son?"

OF CHRIST, THE QUICKENING SPIRIT.

We have yet to consider that this was the Spirit that baptized Jesus after John's baptism, and was seen in the visible form of a Dove, which lit upon and abode with Jesus, and constituted him a Christ, or, for that time "The Christ," Jesus Christ, an anointed of God; a "Saviour of Men," and pre-eminently their Exemplar. But this same Christ subsequently descended from Jesus Christ, and baptized other sons of men just as Jesus was thus baptized, and made them also saviours of men, according to the prophecy of Obadiah: "And Saviours shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." Obadiah, 21. The "Mount of Esau" was the mount of flesh, or generative plane of humanity. And, as Jesus by this Christ baptism became Jesus Christ, in like manner all those thus baptized "Saviours on Mount Zion" became Christs; hence, we have Peter Christ, Matthew Christ, Luke Christ, and a host of other faithful Saviours, even *Ann Christ*.

But Christ, "The Quickening Spirit," the original Baptizer was "The Lord from Heaven"—the "Dove"—"The Root of David"—of whom Jesus Christ spake as of himself; with whom he had now become *at one*, even as Christ, the Holy Ghost, was one with the Father. It was this Christ, by whom God "made the worlds," as stated by Paul to the Hebrews, 1st and 2d. It was this Christ (tho' now, by Paul, identified with Jesus), who was "the brightness of God's glory and the express image of His person"—who was "made so much better than the Angels, as he hath, by inheritance, obtained a more excellent name than they." "For unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee?" "And again: I will be to him a Father, and he shall be to me a Son." "And again, when he bringeth in the first begotten into the world, he saith, Let all the angels of

God worship him." "And to the Angels he saith: Who maketh his Angels Spirits, and his ministers a flame of fire." "But unto the Son he saith: Thy throne, O, God, is forever and ever—a sceptre of righteousness is the sceptre of thy kingdom." "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "And thou, Lord, in the beginning, hast laid the foundations of the earth (the New Earth), and the Heavens (the New Heavens) are the work of Thy hands." Heb. ii. 4th to 10. This referred to "Christ," the "Quickening Spirit," "The Lord from Heaven," the "Root of David," etc.

But, as Jesus Christ was *at one* with this Christ Spirit, his Father, it was referred, by the Apostle, also to him; for Jesus Christ said: "I and my Father are One." "He that hath seen me (Christ), hath seen my father." For through Jesus Christ, or Christ manifest in the flesh through Jesus, was the Fatherhood of God revealed; and, through the first anointed female, who was baptized with this Holy Ghost Christ, was the Motherhood of God made manifest to mankind.

But, this same Christ is also transmissible to other sons of God, aye, and daughters, too, who become the followers of Jesus Christ, even as Jesus Christ prayed: "Holy Father, keep, through thine own Name, those whom thou hast given me, that they may be one as we are," Jno. xvii. 11th. Thus, to portray, in one view, all these special characters, we have synonymously:

First. Jesus—Son of Man; of the seed of Abraham—flesh and blood; who *could* sin, if he would; having a sinful nature; who said: "Why callest thou me good?" Offspring of David; who had to be born again—became

Second. Jesus Christ—the baptized Jesus—the Son of God—became a quickening spirit; of the Seed of God—who could not sin—(being *redeemed* from sinful nature); *one with* the "Root of David;" Born of God—the first begotten from the dead—the "first born of many brethren;" sent of God—anointed—Saviour of the world!

Third. Christ: The Pre-eminent and original Son of God; THE Quickening Spirit; THE Root of David; Baptizer of Jesus; who made the worlds (of the New Creation); and the (New) Heavens are the works of his hands.

GILES B. AVERY.

THE SPIRITUAL PILGRIM has been sent us by Albany News Co. We need only to say it is the life of that eminent worker for humanity, J. M. Peebles, to interest all Shaker readers in its behalf. It is a most interesting volume.

Monopoly.

All superfluity is fruit of sin;
 The palace rests upon a thousand huts:
 The hand that seeks unbounded wealth to win,
 By each success, some door of blessing shuts.
 By each success some misery is sown,
 Some sorrow for the future day to reap;
 Some guilt is kindled, that, when years have flown,
 Shall through the heart like streams of lava sweep.
 Monopoly is but the largest theft,
 The robbery that swells beyond the Law—
 A subtle power which hath the earth bereft
 Of that sweet good which its Creator saw.
 It is a blight upon the human race;
 It fills the cities with their dens of shame;
 It sits a threatening fiend in every place,
 That honest industry might rightly claim.
 The Angels see it, and their eyes are stern,
 Yet full of pity for the poor and weak:
 Before their tribune how shall conscience burn!
 And who will for the grasping dare to speak?
 Ah, who could plead the cause of him who made,
 By usurpation, want's appalling pains?
 When shall his crimes from his own vision fade?
 And what forgiveness could remove his stains?
 Not till the dwarf'd and smitten thrive and bloom,
 Not till the crushed and thwarted rise to life,
 Not till his spirit toils revoke the doom
 With which his earthly deeds were ever rife;
 Not till all marks of penury depart
 From souls whose mortal destiny he made,
 Not till the depths of his own sordid heart
 Break forth in sympathy—in loving aid.
 O, not till then can he the past forget!
 This is atonement that will never fail;
 For, by this law shall sin's dark train be met;
 And through this law shall deathless truth prevail.
 The Angels say to every heart: "Do right!"—
 Though man-made systems may sustain the wrong,
 Guilt shall be guilt, in God's impartial sight;
 And not less heavy carried by a throng.
 Before the Angels, pomp is types of woe;
 The gorgeous fruitage of a poisonous tree,
 Whose cruel roots luxuriantly grow
 From hearts long buried in fell misery.
 With deep compassion, over earth we trace
 The ills that through Monopoly have come:
 One spot is radiant—it has no place
 Within the borders of our sacred home.

CECELIA DE VERE.

Good Fruit from a Bad Tree.

If such a thing were possible, it would seem to be the teaching of the following extract from a letter recently received by one of the Brethren, from a popular Western Minister:

"I do not believe a bit, you know, in your peculiar notions of the separation of the husband and wife, or of the isolation of the sexes to the destruction of the marriage tie, and so at last of the whole world for lack of a new generation. I am quite sure the canon must be all wrong that would leave this good, green earth as bare of human beings as the moon.

"But you have solved one problem. I take you to be the most honest artisans; the most upright dealers; the most harmless livers (if that is a merit); the most comfortable, and, as I hope to find when I see you, the most generous people in your ideas and habits I have ever heard of."

The above is quite characteristic of the man, and at the same time shows how very little believers are understood, by those even who, of all men, should have a correct knowledge of a *Faith* which, according to his own testimony, incites such excellent *Practice*.

"By their fruits ye shall know them,"—is as true to-day as when uttered by the Saviour.

It is strange, after so much has been spoken and written to inform the world that we do not condemn marriage in its own order and place,

for the children of this world do and will continue to marry, and if they would not abuse themselves and the laws of nature under the cloak of "sacred" matrimony, the Shakers will not find much fault, and some of them would feel much more respect for themselves, and be better fitted and prepared to receive the pure testimony of Christ's second appearing, and its Resurrection power, which elevates the mind above sensuous passions and desires.

It may be a question whether we ought to be required to stretch our "generosity" so much as to be patient under so much misconception and misrepresentation.

Evidently, this is no time to slacken our hand, but, by "THE SHAKER," and every means in our power, "Let the tide of Truth roll on." Amen. JOHN WHITELY.

Radical Christianity.

The adjective in the above title would be superfluous were it not the fact, that what is now called Christianity, is exhibited under various aspects, some of them wholly diverse from others. It becomes necessary, then, in order to discover which is the genuine, and which the false, to compare them with Christianity in its original feature, if it is possible to ascertain what that is. We have records purporting to have come down to us from its primitive times, and to have been written by those who were the intimate associates of its founder. Though these are not entirely free from errors, from contradictions apparent and real, yet, on the whole, so uniform are their statements respecting what was taught by Jesus Christ and his immediate disciples, that all who profess to be Christian teachers appeal to them as a standard to prove the truth of their own doctrines, however great may be the diversity exhibited by these.

One of the most prominent statements in these records, largely dwelt upon by some of the writers, is that the gospel or religious system of Jesus Christ, is the manifestation of the power of God for the salvation of men from sin. There can be no doubt that what has, for ages, been called Christianity, has been a power in the earth, and is, at the present day, as potent in its various organizations and methods of inculcating its doctrines upon its immediate subjects and of spreading them throughout the world, as any other power in existence, whether religious or political. But a question very naturally arises in the mind of every one who prefers practical religion to mere dogmatic theology or to any display of worldly dignity and authority, whether the immense power which has been in existence for centuries, under the name of Christianity, has been the power of God unto salvation, or something else. The question is one to be decided by the student of history, and, of course, its investigation is not of a nature to come within the limits of a brief essay. But the earnest and careful enquirer after Christianity, as taught by Jesus and his apostles, cannot fail to see that, as presented to us by these original records, it is eminently practical and experimental, aiming at a radical and thorough change in the lives of all its subjects. He learns from its teachings, both the simple

and direct precepts of Jesus, and those expressed in the more elaborate writings of the apostle Paul, that the Divine power is always bestowed upon those who render obedience to the requirements of the gospel, and invariably proves itself by its effects.

It matters not whether Jesus or Confucius, or any one else first gave utterance to the golden rule—"Whatsoever ye would that men should do to you, do ye even so to them." Jesus Christ reduced to practice this and other important precepts so difficult for men generally to exemplify, and showed how others could do the same. Such practical teaching commends itself to the judgment of all who desire salvation from sin, and leaves no excuse to those who refuse it obedience. Hence, the propriety of the words he uttered in his final charge to his disciples: "Go ye into all the world and preach the gospel to every creature; he that believes and is baptized" with this Divine power, "will be saved, but he that believes not will be condemned"—by his own judgment and conscience, for not accepting that which he is assured will save him.

The radical precepts uttered by Jesus on the Mount, have a value that they would not have had if they had not been reduced to practice by himself first, and subsequently by his early disciples. We should have been inclined, had this not been the case, to class some of them among mere abstractions or "glittering generalities." Even as it is, many, if not the most of those who profess to be his disciples at the present day, practically reject them. And why? Evidently because they are not "endued with the power from on high," which they need in order to carry them out in their lives.

It will be found by those who carefully look at the matter, that the greatest miracles performed by Jesus Christ were not those which he wrought upon the bodies of men, but those which he exhibited in his sublime life, so much above the ordinary passions of human beings. It is not to be wondered at that some, ignorant of the power which he possessed, should have said he was destitute of the affections common to humanity. The truth is he was beyond their comprehension. But there is nothing more mysterious or unnatural in this than that a Newton should be beyond the comprehension of a mere tyro in mathematics. Let them be "baptized with the Holy Spirit, even with fire," and they will discover their error. They will learn the superior power of his spirit, and will be able to prove from their own experience the wisdom of his most radical sayings.

To have lived a celibate life was not an original thing with Jesus—thousands had done the same thing before him, and from religious motives; but the being "born from above" as he expressed it in his conversation with the Jewish Senator, or, being elevated to the life of the heavens, was, if not a new thing in the earth, yet something extremely rare. He—to use his own figurative language—though the Son of Man, yet came down from Heaven, and still was in heaven. Celibacy was an adjunct of the first stages of that new life, a necessary step to its complete attainment, but necessary only as repentance and confession of

sin are requisite to attain it; because the sensuous life of man is limited in its nature, adapted only to partial affections, while the heavenly life is universal and eternal.

But it may be asked, is not such a life that of the mere recluse—the ascetic? It may seem so to the one wholly absorbed in worldly gain and ambition, but not so in reality. Jesus, though he lived the life of heaven while upon the earth, yet was a person of the most active benevolence. He was not an ascetic, except in the original signification of the word, being a practical worker, with his hands, his head, and his heart. The meek, he declared, shall inherit the earth. They are its inheritors in the best sense of the word; for who so worthy of its inheritance as those who cherish and cultivate it instead of laying it waste by indulgence in the passions that are perpetually disinheriting such as think they have a claim to it by discovery, conquest or entailment? They are its lords, “to the manor born,” rather than the devastators who have undertaken to parcel it out among themselves for their exclusive possession, and they will continue to occupy it, as rightful heirs, dwelling in a “peaceable habitation—in quietness and assurance forever.”

W. H. BUSSELL.

Leaves from a Journal of Spiritual Enlightenment.

AUG. 20TH, 18.—*The speaker lies on a bed of sickness.*

“My soul is weary. My life is a constant combat of conscience with sin. I am so weary, I feel it would be a relief to die; and yet, I fear to die. Yes, whatever may be my profession to others, I must own to myself that I fear Death. Thou knowest, O, Father, that I have honestly striven to live up to the precepts of Thy dear Son. Yet, strange it is, I don’t half believe in his existence, or in a future state. I cannot comprehend my own state; I seem to believe and not to believe. I see now: My reason is convinced, from the evidence which appeals to it, that there is a future existence, and a God; and that Jesus is His Son; and that his precepts are the bread of life; but I cannot realize these things. I can consider, and speculate upon these things, but they present nothing to me that I can be sensible of. I want to feel a communion with the Divine Spirit. But, stay; the Church, to which I belong, is steadfastly opposed to such communion. I shall get soon to be that absurdity—a mystic. Hang the Church! and all the Churches! I don’t believe in them; they can give me nothing to satisfy me. I want peace, and they give me unrest. Why, O, God, can I not have Thy Spirit dwelling in my soul, like Thine Apostles of old? Why is this, O, my soul? A voice answers me: ‘It is because of Sin!’ Yes, I know I have sinned; and I know very well what Sin is, though I can’t explain it; and I know that as soon as I get up from this bed, I shall be at it again. But it is ridiculous to say I must not sin. *How can I live without Sin?* The Churches all say we must sin. I will own it, I am quite puzzled. O,

my God! must I ever struggle like this, and yet find no releasement?”

Enter, elderly, socialistic-materialist Friend.

“Well, my dear boy, does your philosophy support you, as you contemplate Death?”

“O, let Death come, he has no terrors for me!”

“Well, have you thought upon my remarks on the singular superstitious institutions of this extraordinary time? To me many of them present much that is well worth study.”

“I have considered your remarks, especially on ‘The Shakers.’ Pray, repeat some of their peculiarities.”

“They dance in their worship.”

“Ridiculous!”

“They believe Christ has appeared a second time, in a woman.”

“Blasphemy!”

“They have all things in common.”

“Fiddle-dee-dee!”

“They do not marry, and have no criminal intercourse of the sexes.”

“Hold! Hold! or you will send me to the popular King of Terrors sooner than need be. My curiosity, however, is excited, and, if I recover, I will go and see these Shakers. It will be deeply interesting to me to witness, in actual life, the extremest phase of hypocrisy and fanaticism: for, as a student of human nature, I know these two can exist together in one mind. But, friend P——, I will bet you that, in three weeks, I will find out the humbug. Before I go, I know enough of human nature to be certain I shall find just this:

The most fanatical and the weakest are tyrannized over by the most cunning, who work on the low fanaticism of their weaker companions, and who indulge themselves secretly in those enjoyments which they profess to despise. I have no faith in human nature. The fate of all these attempts to get above the world is this: the attempters start with much real earnestness of purpose, and with a great deal of effervescent enthusiasm; but, when they come to the daily life, the earnestness and enthusiasm sparkle off, and leave the old, old sediment. Again, away from the world, the mind becomes contracted, and preys upon itself, and the necessity for excitement and novelty, which is inherent in the human heart, will have satisfaction; hence hypocrisy. The mind, crushed into itself, will find, in low ambition, and in paltry selfishnesses, an activity which is, in the outer world, more healthily exercised on the legitimate duties of life!”

“Well, go, and I prophesy you will much alter your opinions!”

PART II.

ARRIVAL.

SEPT. 14TH.—“What a remarkable air of calmness, and of neatness is around the place. Surely, iniquity cannot exist in such repose. The genius of the place is, evidently, Order. But, ‘still waters run deep!’”

MEDITATIONS AFTER CONVERSATIONS.

“I am quite surprised! I have failed to detect, in the countenances of those I have conversed with, that mixture of cunning and of acerbity that I expected. There is a candor, and a calmness of demeanor, which, if

assumed, must stamp them as the most consummate of hypocrites. I have witnessed many phases of human character; I do not think I could be so easily deceived. I am favorably impressed; yet, I will ‘speer’ round. With reference to their doctrines, they don’t seem to attach so much importance to those things which I think absurdities, as to that which I know is not absurd, but impossible, namely: that they live, day by day, without sin. They do not call themselves saints, nor use canting expressions, which I loathe. But I begin to feel I’m somewhat on unsafe ground. This may be the work of God. I don’t much like to play tricks with it. I’ll examine it to the bottom. I will work with them daily, and I will search their writings.”

MEDITATIONS AFTER EXAMINATION.

SEPT. 28TH.—“I am convinced there is truth here. But it is so wrapped in a husk of absurdity as to conceal it from the general view. I see clearly from a study of the doctrines of Jesus, and from the writings of Paul, and of the other scriptural essayists, that celibacy is a virtue, and I now inwardly resolve that I will never marry. I wonder if I shall keep that resolve; I should say it is one hundred to one against it. As to the people, they have almost killed me with kindness. I could almost weep to find such disinterested affection as they exhibit. I begin to have a little faith in human nature. Here are no bolts nor bars; in fact, now I think of it, tyranny is not possible in America. I can see they are willing spirits, held together by affection.”

OCT. 5TH.—“I feel strongly inclined to try an experiment: Some of my sins are a burden to my soul; I will bring them to the light, and observe the effect upon myself.”

OCT. 6TH.—“I have confessed those sins, after earnest prayer, and I certainly experience a comfort and satisfaction that I have never before found. I feel greatly interested. I am inclined to go on with the work, and to let everything else take its chance. This seems to me to be the very thing I have been in search of. I begin to feel a new feeling, as if it were possible to gain a communion with the Spirit. But it is too absurd to suppose I could live with them, or that I could even join them. What! me, who have always prided myself on my refinement and social cultivation, to hop, and to skip about with a pack of lunatics! I won’t do it! Consider my dignity!”

OCT. 8TH.—“The more I meditate, the more am I inclined to join them, that I may continue what I have begun, and see where it leads. I feel an internal power grasp me with an iron grip, which seems to assure me that here I shall find what I am in search of.”

OCT. 15TH.—“I have now united with this people; and, if I understand what I have to do, I must make a stand, in myself, against that nature of lust, of malice, of deceit, and of pride, which I inherit jointly with the rest of mankind. I will make such a stand! Father help me.”

OCT. 30TH.—“I don’t feel much success yet, in standing against my interior weaknesses; I feel I haven’t cleaned out the sanctuary, so I will bring to light every sin I know of, and see the effect.”

Nov. 5th.—“Marvel of marvels! I begin to feel an extraordinary internal power, which enables me to turn my thoughts from evil, and to steadfastly contemplate good. I will throw my all on this work! I begin to see my way! This new power is bringing to light all the sins of my life! I will give myself up to this influence! I will strenuously exert myself to get free from sin, and from the very nature of it! What a marvelous work! I am amazed! I will humble myself even to the dust, O God, in thy presence. Oh, help Thou thy servant!”

Dec. 1st of the year following, this entry appears:

“Oh, what is this within my soul,
That seems to make my passions dead?
A flow that o’er me seems to roll
Like liquid fire from heaven shed!
It is a subtle piercing flame,
That makes me labor into life;
That gives me power o’er all my shame,
And brings me lasting peace, for strife.
Shekinah of the soul!
Golden glory, tho’ unseen!
Move in me, take control,
Abide my soul within.
Oh, this sweet communing
With the heavenly powers above!
Oh, this is ever tuning
My heart to sacred love!”

THOMAS I. STROUD.

Love Omnipotent.

No dark’ning frowns, no boding fears,
When love confronts the foe;
But cheeks still wet with passion’s tears,
With friendship’s smile shall glow.

Hate is the moonless, starless night,
Where gleams no dawn of day;
Love is the morning, glowing bright,
That charms dark night away.

Hate dreams of lands beyond the sky,
Where kindred furies are;
Love tells of fairer homes on high,
And waits to guide us there.

Hate cannot curb the human will,
When passion arms the foe;
It may Love’s sunny fountains still,
But cannot make them flow.

When human wit, and human art,
Where Hate inspires are vain,
Yet Love, but touch the stony heart,
And foes are friends again.

Then let us soothe each stubborn will,
Till with our own it blend,
And love our every foe, until
Love makes him all our friend.

E. T. LEGGETT.

A Search for God’s Peculiar People.

I find in the Religio-Philosophical Journal, two searches instituted, one after God, the other after God’s people—his peculiar people—the latter of which, elicited the following:

S. S. JONES: Dear Friend—I am a reader of your paper; and my humble and devout prayer is, that the ever-living and true God, who is Spirit, the great architect of the Universe, whose ways are past finding out, the prime cause of all effects, whom no man hath seen, nor can see, and who will still continue to elude the “Search after God” of poor Friend Frances and all other created and subordinate intelligences; may he overrule and aid you in the work assigned you, and all other laudable and honorable pursuits in the way of progression.

I see in the last number another “Search after God’s people” instituted from St. Joseph,

Mo., by Edward Abner Davis. This is one of the best and most progressed productions of the age. This search, please allow me to predict, will prove a perfect success; unless, however, the eyes of the dear man, like many of his fellows, be hopelessly blind by the God of this world, while that of Friend Frances’ “Search after God” has done, and will continue to do untold good; believing that all things are working together, and must, and will continue to work under the supervision of Divine Providence for the elevation, purification and ultimate happiness of the race.

We are now living in the morning of the great Sabbath of the world, in which man, who is a figure of him that was to come, and who is male and female in the image and likeness of Him that made him; for the work of multiplying hath begun to cease from his own works (procreation) as God did from his, both on Sunday. The work of the old world was finished on Sabbath; the work of the new world will be finished on Sabbath also, and is now in a marvelous state of progression. Just look at the surrounding co-operation of the signs and facts of the times; and let all parties hasten conditions preparatory to honorably and profitably meet coming events.

God’s people—his peculiar people—under the hallowed influence of the laws of the spirit of life, entered into the work of cleansing the temple under the auspices of the American government, formed themselves into a body in the way of holiness in the year 1792, precisely upon the same principles of the primitive pentecostal church; who first became pure, then peaceable. This important event proves, first, that E. A. Davis could not find “God’s people—his peculiar people”—where he sought for them, for the simple reason, that the son of perdition still held the temple. Second, that Christ does not, will not, and cannot dwell in a dirty house or temple, for the temple of God is holy, which temple ye are. Third, that Christ has returned the second time without sin. Fourth, that the days were shortened, and that too, for “God’s peculiar” people or elect sake, 208 years; and let the members of this heaven-born association thank the Lord, that they are now no longer under the painful necessity of praying “Thy kingdom come,” for they now move and live in harmony with the general assembly and church of the first born that are written in heaven; and now preach and sing the fact, that now is come salvation and strength, and the kingdom of our God, and the power of his Christ; and claim to be an association of incarnate spiritualists of the pure, unadulterated, primitive Christian stamp, and are now living in some of the very houses, and enjoying some of the very fruits, of some of the very vineyards, that God told the prophet Jeremiah, his peculiar people should build and plant, together with the hundred fold, that Jesus told Peter his peculiar people should hold and enjoy, and this is the only order of people under the heavens, that ever did, or can possess the hundred fold of houses and lands, etc., with the title to a happy future existence in consideration of their sacrifices for Christ’s sake and the Gospel.

Dear friend Davis, like good old Nathaniel, come and see—see God’s peculiar people, a people to be wondered at, a company of virgins, both old and young together, whom the prophet saw go forth in dances, led on and governed by the same Prophets, both *he* and *she*, the true antitype of Adam and Eve, the Lord our righteousness.

Come, and see, and judge for yourself, for “ye shall return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not; for by their fruits ye shall know them.”

Your friend,

G. H. RUNYON.

Life in God.

We cannot change God. The great benefit of prayer consists in the possibility of changing ourselves, and coming into harmony with heaven.

We cannot commune with God without sincerity; we cannot ask His aid without the purpose of doing right; thus by continual prayer we accustom ourselves to seriousness, devotion and truth. In this way, we gradually attune ourselves into the love of righteousness, truthfulness, and the love of our fellow-beings. When in harmony, or conjunction with the grand Luminary, we receive the rays direct, just as the sun shines on our bodies, when no clouds intervene; spiritually we feel the influx creating a congenial influence; the divine rays permeate our souls; our bodies sympathizing and partaking; the whole man becomes homogeneous under the benign influence. In a large assembly, all fervently engaged in prayer, the united spirits produce a powerful force for good; we may say, almost irresistible; thus, all engaged are partakers of the common good, enjoying the benign benediction.

In a city of infidels, their spirits can be felt, and become oppressive; like a black cloud overshadowing earth, portending calamity, the sympathy of evil with evil gives the painful idea of history, how large cities become so desperately wicked! The youth and children breathing the contagion, grow up, and fill the decimated ranks in the polluted and besotted precincts of vice and misery. For this reason the saints should make a united effort, joining their feelings and blending their souls in holy invocation; beseeching the heavens to give us their powerful aid in withstanding and staying the torrents of earth!

Love, among God’s people, is an abounding and abiding treasure, on which the members are continually drawing, and the stores thus drawn, are paid out and add to the circulating medium; in this way a united blessing is continually going the rounds.

How long, may we ask, before the general practice of the divine attributes will convince men and women of the *potent efficacy of choosing* the good and of refusing the evil? Good universally produces good, and will, in the last practitioner, to the endless ages of eternity, causing unceasing happiness! And evil will, in the same ratio, produce its kind, propagating misery and unhappiness, so long as people continue to be willing devotees to a life of wretchedness!

Strange! yea, very strange, why people cannot see and feel the consequences of sin, and return and make choice of a righteous life!

We appeal to the consciences of men and women, if they have not felt a blessing in the practice of the divine nature; and condemnation in a sinful life?

Men and women, in their normal condition, can bear testimony to these unfulfilling facts; in speaking the truth, the simple truth, the man is satisfied; he feels he is right, has done right to his fellow-being, and all will be right in their future intercourse and transactions; and cannot possibly harm anybody in the divine precincts of truth; but, like a ray of light, truth passes directly on through the consciences of men, to its destination. If all the conditions and intercourse of human beings were predicated on truth, the results would be just, satisfactory, and harmonious.

Justice is nearly allied to truth, and may be said to be concomitant; every person feels that he or she should have justice, or their rights in every transaction, and are not satisfied without it; in the common relations among men, every man, in speaking, writing and conversation, wishes to be reported truthfully; so in commercial transactions, he wants full weight and measure, and also the quality, good of its kind; to be delivered punctually as stipulated, at the time and place, in good condition. And it may be said that traffic, or commerce of the world, is predicated on the amount of justice obtained in it, at the time of the importation or exportation. When the parties act in justice, according to the dictates of conscience, the machinery of commerce moves smoothly, carrying the articles of exchange safely into the port of destination; the same honest performance in overland exchanges produce the same good results, leaving no just cause for accusation.

In order that human beings shall do their duties faithfully to each other, it is absolutely necessary that they should keep in a normal condition; no artificial excitements; nothing of any kind, to throw the physical or mental faculties out of equilibrium or balance; these conditions will require total abstinence from all alcoholic and stimulating drinks; also, of the narcotics, and every other substance calculated to confuse the mind.

Truth and justice, in their externals of ownership, seem to come up only to the judiciary, of which law takes cognizance; we must have something deeper; the holy Saviour said, "A new commandment I give unto you, that ye should love one another." This higher law covered the whole Mosaic, having a large margin over, on all sides; calculated to take in and shelter all conditions and wants of society. There were many pains, aches and wants in the human family, which the preceding laws did not reach; but the compassionate Lord Jesus alleviated these by the introduction of love into the economy of life, both physical and metaphysical: It was "more blessed to give than to receive; from him that would borrow, turn not away;" the second coat had to supply the neighbor's want and comfort; poor and needy, the sick and infirm, every degree of want and necessity were supplied by

love. Love is full of sympathy and kindness; has compassionate tears for the afflicted and distressed, in the most loathsome form; love has a way to alleviate all the distresses of suffering and mourning humanity. Love institutes "Peace on earth and good will to man." "Love worketh no ill to its neighbor." It is the sovereign remedy for all wars, combats, contentions and strifes in the human family; the heart once full of love, there remains no disposition to discord of any kind; the children of earth could and should greet and embrace each other in the arms of love!

"My Kingdom," said the Lord Jesus, "is not of this world, if it were, my servants would fight." Strange, passing strange, that professing Christians have never come to the knowledge of this most important truth; but still continue the most diabolical and scientific modes of wholesale murder! and at the same time kindly and coolly make preparation to be merciful and compassionate, after the atrocious deeds are accomplished. O wonderful Christians! Why not at first heed the voice of God, "Thou shalt not kill!" And of the compassionate Lord, "Love thine enemy, do good to them that persecute you and despitefully use you." These are the laws of the Christian. Murderers are not Christians.

WM. N. REDMON.

Our Picnic Hymn.

Hail to the Gospel, in union cementing,
Hearts that are loving, together in one;
Hail to the voice from the pure heart ascending,
Heavenly Father, thy pleasure be done.
Here with the skies shining brightly above us,
Here from the green grove and wild flowers around,
Here to the father and mother who love us,
Let our glad voices to Heaven resound.

Light as the zephyr that's whispering lowly—
Fleeting as Summer clouds flying above—
Earth, are thy grandeur and fame to the holy;
Time, are thy pleasures compared to our love.
We are united as sister and brother;
Golden the chords that encircle our heart;
Living and loving, for God and each other,
Heaven uniting what man cannot part.

Groves where the frost, and the wintry winds never,
Blight on their vesture of beauty bestow;
Flowers, whose fragrance is living forever,
Bloom but to welcome us whither we go.
Light be our hearts as the merry birds singing,
Anthems of praise as they hasten away;
Glad be hereafter, our memory clinging
Fondly to thoughts of our union to-day.

E. T. LEGGETT.

Christianity

"Should be a brotherly bond of friendship connecting all duties and regulations for spiritual and temporal interests, and uniting all mankind into one social bond of union."

CHRISTIAN GOVERNMENT.

"The reigning system of Christianity ought to have been a true and pure theocracy—religion ought to have settled all disputes among Christians, and not the judiciary tribunals. The elders as Shepherds, as Fathers, should correct faults with energy and love; and promote, by their own examples, the cause of virtue and good conduct."

SUCCESS IN CHRISTIANITY.

"Whoever pursues Christian principles diligently, will obtain the Kingdom of God; for that cause cannot come to nothing, nor be always oppressed, which a number of truth-loving souls persevere in through life and death."

TEST OF RELIGION.

"The purer the principles of religion are, the more strictly will it promote the welfare of community; and this is the most true and infallible test of the present religious societies."

OPPOSITION TO TRUTH.

"The more obstinate and stubborn a man or a nation is disposed towards principles of righteousness, the more severe and the longer will they have to bear their judgment, and suffer their loss, and, consequently, will arrive later at the goal of redemption from error."

"The interior of humanity must become the exterior, and all its abilities and faculties must be manifested and unfolded."

"Many a good fruit grows in a hard shell. Everything begins small, and whatever is true, ends great."

"The spirit of the age abhors needless works of vanity and self-interest."

"The career of time advances, and the will of God is fulfilled in defiance of the contumacy of men; and the more they engage in controversy and opposition, they reciprocally and gradually, among themselves, smooth off their ragged sides and corners, until finally the truth is acknowledged, and the social life is granted to be the best and the most advantageous."

"To test the principles of any party whatever, either political or religious, we must enquire: Do they tend to the promotion of human happiness?"

"Many enthusiasts, by their fanciful ideas, and fine-spun speculations, have formed to themselves a heaven, and a kingdom of God, which nowhere, in reality exists, and is nowhere to be found, excepting in their heated imaginations."

"Mistaken men try to arrange affairs with God, before becoming reconciled with their fellow creatures, by whom they are surrounded."

"That religion is at one with God which makes its possessor first pure then peaceable."

"Christianity is the salt of the earth; and humanity needs salt rubbed in to keep it from spoiling."

"All deeds done to our fellow men not wrought in love, are a curse to humanity—they are murderous."—*Selections from Geo. Rapp.*

WE learn from the *Western Star*, Lebanon, O., that our Union Village friends have inaugurated a Lyceum for home interests and individual improvement. We should be pleased to hear the declamations.

THERE is an association in N. Y. city which is organizing under the impression that cooperation is to be the saviour of the nineteenth century. They claim to have received this impression from the welfare exhibited by those of us who are denying to ourselves, the selfishness which acts detrimentally to human interests. We doubt their willingness to let self-denial prove a success in their work of cooperation.

Keep Doing.

Perhaps there has never been a time in the history of our race when there was so much need of true, earnest workers as at present. As patient, loving parents await the growth and development of children, hearing with the foibles of childhood and youth, guiding, instructing, reproving and holding them in check through the period of young, immature life; and, as the husbandman watches the growth of his fields and gardens, and anxiously, yet patiently, waits for the glad harvest-time when he can gather from the seed sown, a large increase; so have the Eternal Parents of the Universe watched and waited for the growth of the race; every part of God's creation has been growing, changing from grosser to higher forms of life, and is becoming more sublimated.

During the last two decades, it would seem that all things have combined, throughout the realms of mind and matter, to hasten the fulfillment of the visions of ancient seers, who, touched by inspiration's holy wand, and warmed by the celestial fires which are kept burning continually on the altars of truth in the inner worlds, pointed to a golden age, a millennial period, when truth would displace error, and light would dispel darkness, and when there would be a gathering together of the saints, who should build cities and inhabit them, plant vineyards and eat the fruit of them. Intellect has been quickened; mines have been penetrated, and, by the aid of man's intelligence, have poured forth their treasures of wealth—gold, silver, iron and coal—by means of which, facilities for travel, trade and commerce have been increased many fold. Moral, as well as physical forces have worked powerfully to aid in removing great wrongs which existed in the American nation. War, although direful and demoniac in its nature, grappled the slave power, and severed the chains so strongly riveted. It may take a generation to efface the bruises and scars that chattel slavery has left upon its subjects, but its power is broken. The nation passed through a severe ordeal—a deadly contest; but, perhaps, it was the only remedial agency that could have reached the disease which, like a cancer, was gnawing at the vitals of the nation.

The heavens have also been opened; Angels from the interior, spiritual world have descended to earth, and mortals who were the most spiritually progressed went forth to meet them with a joyful welcome. Others, less progressed, whose mental and spiritual vision was beclouded, because of their strong love of, and attachment to, outward natural things, have stood doubting, halting, between diversified opinions. While yet another class is strongly allied to sensuality, yet boast of intellectual attainments and scientific knowledge, but includes lovers of pleasure derived from the sensuous appetites on the low, animal plane of existence, deride and scoff at God's messengers sent to teach the higher truths; and such, if convinced at all of inter-communings between Angels and mortals, must be met by gross manifestations through ponderous, material objects.


But, Oh, the change, the mighty change, that has been wrought in Christendom, in the thoughts, in theology, and in the modes of reasoning. True, the effect upon life has not been practically what may be desired; but coming events are casting strong shadows before.

New truths have never found favor with the masses. Persecution has always been a concomitant of newly-revealed truth in all ages. The prison, the faggot, and the rack, have stood to defy the progressive powers, and the agents of those powers, to keep them from *doing*. But, when the heavens have opened, and spirits have descended to earth as messengers of truth, whether in form of a dove, or in the semblance of a pillar of fire, or of the word of testimony, which proceeds out of the mouths of saints, there is an opposing spirit which makes war with those who have the testimony of Jesus, which is not only a spirit of prophecy, but also a swift witness against all works of iniquity. There have always been those who, Gideon-like, have triumphed over the dark powers of the beast and his image, which came up from the bottomless pit of unsubdued passions, who would not league with them; and though the arm of civil power was raised against them, and sentence of death was passed upon them, they loved God and his truth, and feared Him more than mortal power that was only able to kill the body; and they *kept doing* until they were cut down by the hand of persecution, and other media came forth in their places. Truth has lived and worked its way from age to age, and now we have outgrown the old and grosser forms of persecution, and we do not fear the prison nor the flame; but, to-day, the same spirit works in a more subtle way; and were it not that spiritual media are numerous, and the influx of spirit power so universal, flooding the land with light, and the proofs of their mission so strong, the force of popular public opinion would be the guillotine of to-day, and the reputation of the subjects of new increasing light would be suspended from a scaffold which priest and laity would unite in building, as for the old against the new.

The grosser forms of persecution intensified the zeal of the martyrs, but the subtle agencies of the present time are more to be feared, because the opposing spiritual forces in the unseen worlds lend their aid and stimulate the opposing forces in those who are still in the material form.

It would seem that this is pre-eminently a time for work; the field of labor is large, and let everyone *keep doing*; if but little be accomplished in the right direction, that little is better than nothing, and better than inaction.

The Seers and Sages, Prophets and Martyrs of the past, to you we will sing requiems of praise, and render thanks, while we pledge ourselves not to stone or kill the Prophets of to-day, but with them work—for God and humanity. *Keep Doing.* A. DOOLITTLE.

 The R. P. Journal has intimated so strongly that J. M. PEEBLES was the author of "The Moral Aspects of Spiritualism and Shakerism," in the July No., 1871, that we here give it authoritative denial.

Peace-Making and Thankfulness.

BY F. W. EVANS.

As a people, we have much whereof to be glad, in our present relations to "the world" without. Like all Reformers and Prophets, we have had to pass through the stereotyped phases of opposition to the introduction of a new system of thought and action among mankind.

Ridicule and contempt have had their day; active persecution, legal and illegal, injuring person and property have passed, and are no more. Misunderstanding of our principles, objects and hopes, remain, to give rise to the slanders and misrepresentations, as the present form of opposition to Shakerism (whatever that may be or mean), is what we have to depend upon as the "seed of the Church," so far as evil is the agency.

Thankfulness is our predominant feeling (as a people) for present relations to those without. This civil Government is the only one upon earth that would be *civil* to so radical an organization as Shaker Communities.

All the "Church and State" persecutions, for the last two thousand years, have been for some one or more of the principles of Shaker, religious faith. "It is the Lord's doings" that so just and *untheological* a Government as that of the United States exists to-day. It has no theology; may it ever so remain: a home for all peoples, nations, kindreds, and tongues; where they can meet upon terms of perfect equality, so far as theological rights are concerned. The believer in *one* God, in *no* personal God, in *three*, or a *thousand* Gods, are all equal before the Law. This is a great and glorious blessing; "extend it, then," until all of earth's inhabitants are accountable to each other for their *works* alone; leaving all matters of belief or unbelief to be settled between themselves and their own consciences. This will never prevent those of similar faith, in any views or principles, from gathering together as they list.

As an evidence of the growing good will towards the Shaker, I quote from a letter just received: "I am a stranger to you, but I know your people and your principles. Your ways are ways of purity and peace; and you have good reason to be glad. There are few people among the learned in the world, who do not envy you, and long for such a fraternal feeling as exists among you. It is plain to the worldly mind that you exemplify your belief by your works." After stating that he is a Methodist, he says: "I have not yet felt the power of the spirit of religious worship so sublime in any Methodist Church as I have in the simple Shaker Meeting House. Many people in the world would have a different opinion of Shakerism, if they could become 'pure in heart;' without that, no one is allowed to partake of that spirit that has sustained the United Society called *Shakers*, for so many years. My love to your Church." Mass. * *

From Minn: "Kindest of Friends, F. W. Evans, I wish to take the "*Shaker*" another year; the truths therein contained do me much good. I have been *used* to introduce truths new to many minds by its circulation; re-

member me in your highest aspirations for good."

From New York City: "I enclose one dollar, to renew my subscription for two copies of that Christ-like publication; for certainly, if the mission of Christ was to bring Peace and Good-will amongst men, teachings and example are a practical exemplar of his mission. The Christian Clergy *preach* peace, *but there is no peace where they are*; the Shakers have peace in all their borders. The little paper is good, and is necessary to let your light shine before men; and, like the sun, it only needs circulation to do so. Mormonism, which is the very contrary of Shaker Christianity, appears to be going down to hell. Its prototype is Judaism, and is of the earth, earthy and animal; but Shakerism is spiritual, and of the *spirit*, and must live forever here and hereafter. Every brother and sister in every Shaker family, should write articles for publication in the Shaker.

"Is not the Christian world, so called, a horrible spectacle of crime, vice and suffering, in every department of civilized life? Prisons, jails, penitentiaries, murders, swindling, frauds, falsehoods, villainies of every kind, mental and physical! I do not see much of real Christianity in this city, though there is abundance of preaching. If your people could see the worrying, fretting and quarreling, contention and crime, and evils of all kinds, in the Christian civilization, so called, they would bless Providence that there is a home of peace."

These are a sample only of what we receive, going to prove that the Protestant world are coming to look upon the *Shaker* institution in a true light—a medium of temporal and spiritual good to the nation in which it is located that the people thereof cannot afford to do without.

In the State of Maine we have a little society who wish to change their location, but the people around are unwilling to part with them. Jesus said, "Ye are the salt of the earth." If this be so the salt should be kept in good ~~and~~ and the two should be in proper relation with each other.

There is plenty of room for all the Shaker communities that people can be found willing to establish and support; and so far from "running the world out," as used to be charged, the extension of the Order, and its influence upon the reproducing people, is all that will keep the race from destroying themselves by population-checking practices, such as are known as the "Social Evil," or by war (civil and national) that always grows therefrom.

Here is a copy of a letter from one young believer at home to another one in England:

"MOUNT LEBANON, Jan. 7, 1871.

"DEAR BROTHER JAMES—Almost three months have passed since I wrote to you. They have gone very fast, as I have been quite busy all the time. Our religion is decidedly practical, and therefore requires practical work. The teachings of the first founders of our system inculcated that principle in a most remarkable degree. One of the counsels of Mother Ann was: 'Put your hands to work, and your hearts to God.' And so we do. We work, not only because we like to do it,

not only because we love one another, and, therefore, want to help and assist one another, but because we see the God-principle in it. God is love; and true love is active—active in self-sacrificing and devoted work for the good and happiness of others.

"During the short season you staid here, you went with us through our daily occupations; they are, of course, very different now from what they were then, in the fall. Perhaps you would like to hear a little about them. In the winter we pass the most of our time in our shops. Only a few favored ones, the happy farmers and teamsters, are still out, drawing their logs and bringing home the wood that you are coming to help us saw and split next spring. I fear they would not think much about the favor of a day like this, when the mercury stands 20 below zero in a Fahrenheit thermometer, and the north wind would call forth thrifty colors on their cheeks. Such a clear, beautiful day you could never see on that foggy little island of yours, so you had better leave it, as soon as you can, and come over here.

Now we will go through the shops; we have many such to answer our needs. Here is our printer at work, that old brother you remember, with a little bent body and the active speculative mind. Here is our carpenter, with his lumber and chips; a great heap of the latter, showing that he has done a good deal of work. Here, among all this machinery and iron-ware, is our comfortable looking little blacksmith. His enviable business is to mend all that the rest of us break, and to fix all that we put out of order. Do you wonder that his face is so bright, and his smile so pleasant, when you know that he has had so many good opportunities to practice patience and other Christian virtues? Then come the shoemakers, in two shops, both full of sunshine. In the one dwells that venerable old brother, with the silvery hair; he who cut the carrot seed swifter than any of the rest of us. In the other, we feel the inspiring influences of more youthful powers devoted to a holy cause. While we speak about the shoemakers, it comes quite natural to think of the tailors. Well, the sisters are our tailoresses, and they are excellent ones too, as this is about all they do. There are two more shops that we have not yet visited; one of them is the broom shop. Do you remember, Wilbur, that tall young brother with the open countenance and the bright eyes? He is our broom-maker, and he turns out a good many every day. Now there remains only the seed shop: that is a very important place. If you only had known how much trouble we take about those seeds you helped us gather in last fall, you would have considered more than once before going to England. When we have got the seeds thrashed and well cleaned, we take them to the shop and put them up in little paper bags to send to our customers. What a job that is! One cuts the bags, another folds them, a third one prints, a fourth one pastes them, a fifth one put in the seed, a sixth seals them up, a seventh puts them in the boxes and off they go, to our great rejoicing. One more has to go and collect the money for them, and that is the worst of all.

Now, what do you think of all this? I do not know how my description may appear to you; but I do know that the reality is very pleasant, very beautiful to me, to us. Our system stands unequalled. The spiritual man never yet arrived to a higher plane. The *natural* man never will understand it. When you come to taste its sweets, you will be heartily welcomed by all of us, and especially by your friend and brother,

EMIL BRETZNER.

EDITOR OF "THE SHAKER:—Presuming that "THE SHAKER," being *liberal* as well as *radical*, will permit *defense* as well as *attack*, oblige me by inserting this:

1. Among the nations, the Israelites were the most advanced in spiritual growth and receptivity.

2. Jesus, of preternatural birth, was the acme or culmination of that growth.

3. A highly-organized person has all the phrenological organs *well balanced*; the basic, or sensuous, being under perfect control of the superior or spiritual organs.

4. Jesus, being the acme of the spiritual growth of a peculiarly chosen people, the nation of nations, was the *Man of men* and, therefore, of necessity, must have been most highly organized and constituted, and so was well balanced from his childhood.

5. A child having all its organs well balanced, being highly organized and constituted, and, being under the best moral and spiritual training, especially the training by angels and holy spirits, *will not sin*.

6. Jesus, I think, was preëminently such a child.

7. Therefore, in my opinion, Jesus DID NOT SIN, neither was guile found in his mouth or heart.

Thine, for justice,

J. ROBE.

OBITUARIES: At New Gloucester, Me., John Brown, aged 81, Dec. 10, 1871.

At Shirley, Mass., Walter Willard, aged 74, Dec. 19, 1871.

At Mt. L., Miranda Barber, Dec. 13, aged 51.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

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G. A. LOMAS, EDITOR.

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FIFTY CENTS PER ANNUM.

Universal Church.

PROPHETIC ORDER *versus* ORGANIZATION.

Progress implies imperfection, or unattained perfection, in an individual, or in a body. Prophecy is based upon the idea of progress. Now, as the last and greatest of Jewish Prophets was Jesus; and even his "testimony" is affirmed to be "the spirit of prophecy" itself; the conclusion is logical, that the organizations resulting from his teachings and precepts, were not a finality, but that prophecy and progress were still the law, not less than the hope of humanity; consequently the disintegration of Christian organizations has been as uniform as their formation down through the ages, and is still more potent and actively operative to-day, than at any previous period of mundane history.

The first spiritual conference organized in New York, by Partridge, Brittan, Benning, Gray, Halleck, and others, was itself a protest against all organizations, not even a chairman being in order. Babel buildings are falling before the angel of Spiritualism; the Prophet—SHAKER CHURCH—alone remains in the land, to witness the dissolution of all things—the overthrow of kingdoms, nations, peoples, tongues, and Churches—upheaval, "turning things upside down."

THE PROPHET.

Who is the Prophet? and whence does he derive his almighty power and authority, that he alone remains, amid "the wreck of matter and the crush of worlds?" The Prophet, before whom kings tremble, and become as suppliants. "Pray for me, that the things which thou hast spoken come not upon me," is the voice of the despotic tyrant no less than of the necromancer. Samuel the Prophet made and unmade kings in Israel.

When Benhadad, king of Syria, was sick, "he sent Hazael to Elijah, a Prophet in Israel, to inquire of the Lord, taking with him forty camels' burthen of every good thing in Damascus," as a present, and received for answer, "Thou mayest certainly recover, but the Lord hath shewed me, that thou shalt surely die." He then informed Hazael that he would become king of Syria, and what he would do in Israel. To Saul, Samuel said, "The Lord sent me to anoint thee king over Israel." Again: "Anoint Hazael to be king over Syria, Jehu king over Israel, and Elisha to be Prophet in thy room."

David also was thus anointed king. The Prophet Moses "poured oil on Aaron's head, and anointed him high priest." The higher law in Israel was, that no king, or high priest, was equal in power to, or safe from being

supplanted in office through, the order of Prophets. Could anything be more pertinent than the inquiry, Who is the Prophet, and from what fountain does the spirit flow that the anointing oil typified? This is the more interesting from the fact, that the gift of prophecy was common to the *race*, and was thus unlike other powers peculiar to the Jewish organization, all of which were exclusive, and made the Jews themselves the most separated and isolated of all people, "dwelling alone, not even being numbered with the nations."

PROPHETIC GIFT UNIVERSAL.

So that a Prophet, when once his character *as such* was established, was no longer held as belonging to any particular people; but, as we have seen, was sought unto as a representative man, ranking above the officers of all human organizations, however divinely appointed by tutelary deities. It was this conflict of authority between the Prophets and the organizations, that caused the former to be so often stoned and killed. "Which of the Prophets have not your fathers killed, and stoned them who were sent unto them?" "It cannot be," said the iconoclastic Jesus, "that a Prophet perish out of Jerusalem:" and himself did not elsewhere die.

The high priest, king, and priesthood, were "the powers that be," who had been appointed of their God. From that stand-point, what was a Prophet, but a rebel against the existing organization, or a martyr under it? By the law of self-preservation—the first law of nature—did he not deserve to be persecuted and killed?

There were some thirty men, immediately preceding Jesus, each of whom claimed to be "some great one"—the Messiah of the Jews. These had worn out the patience of the Romans, so that Jesus was summarily dealt with. Gamaliel refers to this class as those who had made much trouble, coming to "nothing" but their own dispersion or destruction.

As the mushroom grows out of the dunghill which has hitherto produced only toadstools, so does the true Reformer and Prophet grow out of those elements which had previously produced a crop of spurious or imperfect Prophets and Reformers, for all of whose idiosyncrasies, short-comings, and crudities, he is held responsible. "Save me from my friends," is the fervent prayer of every genuine Reformer or Prophet. The half-way Christian, who cries "Lord, Lord," worshiping Jesus as one of the Three Gods who died to let him live in lust uncondemned, of all others,

is the greatest sinner, and the least known of the Christ Spirit

Abraham, the father of the Jewish nation, who, by common consent, is held as the type of Jesus the Messiah, was himself a Prophet and friend of the Hebrew God. He met Melchizedek, who (under the popular ruling) was a heathen; but he was "king of righteousness," a "king of peace," a celibate; being "without father and mother, and without descent, beginning of days, or end of life, made like unto the Son of God (whoever that may be), and abideth a priest continually." In plain English, Melchizedek was a Christian, who had not only been ministered to by the Christ Spirit, from the seventh or resurrection heavens; but he had incarnated that Spirit in his character, and was a "high priest of the Most High God." Unto him, poor heathen Abraham very properly *confessed his sins*, which thenceforth became an established Jewish ordinance. He also paid the sacrificial tithes to Melchizedek, not only for himself, but for all the Levitical priesthood (yet in his own loins) down to Jesus, his descendant and antetype, who confessed *his* sins, if at all guilty, to John the Baptist, the Christ Prophet, as did Abraham to Melchizedek; for John was the antetype of Melchizedek, as was Jesus of Abraham.

PHYSICAL WAR CONDEMNED.

Abraham had just returned from the "slaughter of the kings," when Melchizedek, "the king of peace," taught him that war was animal—brutal; and wrong for him, and all that should proceed from him.

It took two thousand years for Abraham to reach that gift of *peace* in the person of his descendant, *Jesus*, who, under the law of Prophecy and Progress, became the "Prince of Peace," and was anointed king of righteousness; for "he loved righteousness, and hated iniquity;" and the Christ Spirit also "anointed him with the oil of gladness above his fellows."

CELIBACY.

It is said of Jesus (prophetically), "His life was cut off from the earth, and who shall declare his generation?" he having no physical (or natural) posterity, like Abraham; but, like Melchizedek, he too became a celibate, forsaking his earthly generative relation of father and mother, of brother and sister, for those who knew and *did* the will of God, this being eternal life, and not confined to earth, made him without descent, beginning of days, or end of life; thus receiving the kingdom of heaven as a little child, precisely as the Shakers of our day commence *their* spiritual travel.

PRIESTHOOD.

Melchizedek was "made like unto the Son of God." "Thus, after the similitude of Melchizedek, there ariseth another priest, and another priesthood. For Jesus is made a priest for ever, after the order of Melchizedek," outside of the Mosaic Law, yet including it as a "schoolmaster," to prepare souls for the Christ Order—the Christian life.

UNIVERSAL CHURCH.

Thus does a ministration from the innermost (or seventh) sphere end the world of generation, physical war, and private property, to all nations, in all times, and in all worlds.

"Jesus was made higher than the heavens" of generation, or the angels in them; from which alone the Jews had received *their* ministrations. Nor do the generating, war-riving Gentile Christians receive ministrations from any other than generative heavens and hells.

REPENTANCE.

John the Baptist, the greatest of Jewish Prophets, the Melchizedek of his day, who told the soldiers to "do violence to no man," was the minister of baptism to Jesus, who came to him acknowledging the order of confession, as Abraham went to Melchizedek, and as Ann Lee went to James and Jane Wardley.

COMMON PROPERTY.

Melchizedek and John were each a minister of the Christ Spirit, "the second Adam, the Lord from heaven." Abraham paid tithes of his property, thus acknowledging that it all belonged to the Lord. Jesus gave the *whole*, retaining not anything. "All things commou."

PEACE.

When Abraham and his posterity—all true Jews—did fight, it was as spiritual mediums, always (like Moses and Elijah) depending upon the spirits to slaughter their enemies. But Jesus would not call fire down from heaven, as did Elias, to kill; but learned of the Christ Spirit to do good to all—evil to none; and to be "first pure, then peaceable."

PROGRESSION OF PRIMATES.

From the day that Melchizedek blessed Abraham, the Jews traveled towards Christianity—progressed. As the result of that progress, Jesus, probaby the best of Jewish boys, progressed towards Christianity, until he "saw of the travail of his soul, and was satisfied" therewith, by incorporating it into his character, so that the "prince of this world" found nothing of it in him.

CHRIST ANGEL AND INTERMEDIATE PROPHETS.

The intermediate Prophets, between Melchizedek and John the Baptist, were ministers of the Christ heavens. It was this that raised them above all earthly powers and principalities, above the kings and the holy anointed high priests, and the subordinate priesthood, while acting officially as Christ ministers. But themselves, as men, were often far from being Christians. Even Jesus was not born a Christian, but a Jew; "born of a woman, born under the Law," and had to work out his salvation as have all other

men; only he had none but the Christ Spirit to help him after John had baptized him. Hence the Prophet Zechariah says that he was shown, in vision, Joshua—Jesus—the high priest, "standing before the Angel of the Lord (the Christ Angel), and Satan at his right hand to resist him. And "the Lord (Christ Angel) said unto Satan, The Lord rebuke thee, O Satan. Is not this a brand plucked out of the fire" (of lust)?

CONFESSION OF SIN.

"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Now (Jesus) was clothed with filthy garments, and stood before the (Christ) Angel. And the Angel spoke to them who stood before him (John and his disciples), Take away the filthy garments from him," by confession; and the Spirit said, "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. So they clothed him with garments (a work of time); and the (Christ) Angel of the Lord stood by," to help, and said to him: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt keep my courts, and judge my house." It was conditional even with Jesus the Messiah, to whom Christ first appeared, to begin the work of human redemption. And we have still the Spirit of Prophecy and the laws of Progress operative unto the second appearing of the Christ Spirit in Woman, as the first had been in Man. That second appearing has been and is often prophesied of.

"Hear, O (Jesus), the high priest, thou and thy fellows that sit before thee (Christians); for they are men wondered at. For, behold, I bring forth my servant, the Branch." "A rod"—Jesus—"shall grow out of the stem of Jesse; and a branch"—Ann—"shall grow out of his roots"—the Gentiles; "and to her shall the gathering of the Gentiles be; and his rest shall be glorious."

"For, behold, the stone—(Branch)—that I have laid before Jesus; upon it shall be seven eyes: behold, I will engrave (by revelation) the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

"In that day, saith the Lord of hosts, shall ye call every man under his vine, and under his fig tree." There shall be co-operation in the civil Government; and also Communistic elements, out of which shall grow Christian Pentecostal Communities of Gentiles, with "all things common," as the body, and an abiding of the Christ Spirit as the soul, of the Universal Church.

THE MAN JESUS.

Moses was a Prophet of the God of Israel, but he had a vision of the Christ heaven, which was "the (spiritual) mount" and was told to "make all things (in his natural order) after the pattern" of what he saw there; that it might serve as a prophecy of the spiritual order yet to come on the earth, to succeed, include, and supplant himself and Dispensation. Moses said, "The Lord thy God will raise up unto thee a Prophet, from the midst of thy brethren, like unto me; unto him ye shall hearken." Such was Jesus,

who came teaching a higher law than the Mosaic—more spiritual.

CHRIST.

Jesus asked, "What think ye of Christ?" "Whose son is he?" They said, "David's." "Why then does David, in spirit, call him Lord?" "How is he David's son?" Now, inasmuch as Jesus never objected to being called the "Son of David," it is self-evident that he knew the Christ Angel to be a distinct person—the second or spiritual Adam—through whose agency he became a "Son of God;" and "to as many other men as receive him, he" and his successors "give the same power to become sons of God."

SPIRITUALISM.

If Paris were a spiritualist, she would comprehend, that, in killing "the Communes" by hundreds, she is increasing their power to injure her; and furnishing them with the strongest motive to use it—vengeance. Can not she read? or is she "drunk with blood?" "How long, O Lord, dost thou not judge and avenge our blood?" asked the martyrs. Until your fellow-servants, the Prophets, that shall be killed, as you were, is fulfilled. In other words, until an infidel Government succeeds the Church and State Governments of Christendom—Republics that are *untheological*.

THE BRANCH, ANN LEE.

The "Two Witnesses"—male and female—inspired from the Resurrection—Christ—heavens, to "prophecy in sackcloth and ashes, under persecution, during the "1260 years" rule of this "Wilderness" Christianity, closing in 1792, when the *untheological* civil Government of the U. S. ended the power of Babylon priests to kill the Prophets. Up to this period, the spiritual truths of their testimony had "tormented" the Church-and-State organizations, whether Catholic, Protestant, or Greek, in all of which are interblended War and Peace, Marriage and Celibacy, Riches and Poverty, Churches and Barracks, Monastic Institutions and Houses of Prostitution, Charitable Orders and the Inquisitions of Rome and Naples, Prisons (like the Tombs and Ludlow jail) and a hireling Police, with a hireling Priesthood, under a "One God" and "Three God" system, which prays continually for the *second coming* of the man Jesus—as Christ—who, now that he has appeared "in ten thousand of his saints," proves to be the English *woman Ann Lee*; and "to as many as receive her, she" and her successors "give power to become "sons and daughters of the Lord God Almighty."

F. W. EVANS.

Thankfulness.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you."—2 THESS. ii. 18.

Mark the reason why we should be thankful for all things: Because it is the will of God. Let me ask myself this question: Am I thankful for everything? Am I thankful for that which displeases and crosses, as well as that which pleases and comforts me? Do I make a blessing of everything? Do I rejoice when persecuted? Do I pray for my enemies or persecutors? Am I thankful for

the opportunity of giving up all for the gospel? Do I thankfully give up my own will, my feelings, words, thoughts, and actions, to be governed by the Gospel, through my accepted Lead? If I do not thankfully give up all these, then I do not give thanks in everything. But I can go farther, and say, that I am not only thankful for the opportunity of giving up all; but that *I have done so*, and am thankful I have given up Father, Mother, Sisters, Brothers, Wife, and child, with all my relations, and worldly goods; and also that spirit that desires the continuance of such relations; and am ready to give up my own carnal life in all things, and be thankful for the opportunity.

Therefore in everything I give thanks. My particular thanks are due to you, dear Editor, and Correspondents, for the genuine spirit of comfort I derive from "THE SHAKER."

NAPOLEON BROWN.

Pleasant Hill, Ky.

Living Comparisons.

The rolling river as it flows
From glacier fields on high,
Dissolving from the mountain snows,
Like dew-drops from the sky,
Leaps dazzling in the yellow sun,
Rejoicing on its way,
It spans the chasms, one by one,
And crowns them with its spray.

Exulting in its new-born joy,
It bounds from hill to plain;
No heights impede, no depths destroy,
Nor gathering winds restrain.
'Tis thus when dawns the better Way,
With brightness on the soul;
Our hearts will bound like Lambs at play,
Or ocean billows roll.

But as Love's current grows more wide,
More gently will it flow;
Though strong as moves old ocean's tide,
Yet soft as falling snow.
Each golden sun, each silver star,
Swift as its mystic flight,
Moves through the azure fields afar,
Still as the voice of night.

Far down within the bosom deep,
Where minist'ring angels come,
Where faith and hope their vigils keep,
There is devotion's home.
Thence from each pure and trusting soul,
Doth grateful incense rise;
Unspoken, thence heart anthems roll,
That gladden fairer skies.

Pure gospel life is like a stream,
That moves with even tide;
No lightning-flashes o'er it gleam,
No cataracts divide.
But mirror'd in its waters bright,
The smiling stars appear,
Like jewels from the crown of night,
The Angels scattered there.

Thus may the current of our love,
Like some fair river flow;
Though brighter than the skies above,
More deep than seas below.
And while o'er Jordan's rolling stream
The glistening fields we see,
Serene as is an Angel's dream,
May our devotions be.

E. T. LEGGETT.

THE BHAGVAT-GEETA, sent us by The Religious Philosophical Publishing House, is a small, but invaluable work to the student of antiquity. The work is no doubt a Brahmic production; but the curiosity that afflicts one continually, is the wisdom prevailing in it, and to think this was prevalent so many ages ago!

REJOINDER.

In a late number of *The Christian Advocate*, Dr. Curry, Editor, there was published, as original matter, an article copied from Scribner's Monthly, entitled "SHAKERISM"—reflecting very audaciously and untruthfully upon THE SHAKERS. We wrote the subjoined article in reply, by which the readers of THE SHAKER can judge the *Unchristian Advocacy* of principles, in the article to which we reply. Our reply was refused publication, and the refusal of the Editor was accompanied by the following remarks:

"It seems to me, you ask very much of us, when you call on us to allow you to defend in our columns a system that convicts our parents, ourselves and our whole people of criminal carnality. You may think your system an eminently spiritual one; we do not, but quite the contrary. * * * Without any wish to shorten your liberties, but still looking upon your system as a bad one, we are content to let you enjoy your peculiar notions," etc. These views are such, that no sincere Methodist, being acquainted with The Shakers, would willingly coincide with. By them we are able to judge what the spirit of intolerance would do with us were we not so favored by the Providential Constitution of the U. S. It would crucify Jesus as readily to-day as ever; and knowing how soon the Constitution of the U. S. would take a sectarian turn, when once the opening wedges of "God" and "Christ" are entered therein, we are unreservedly and vehemently opposed to any amendment that will give the Constitution of the U. S. any theological signification, or that would make it an unfit instrument for the Jew, the Mohammedan, the Christian, the Infidel—of any religion or of no religion. And we warn all, that any sympathy with such amendment, adds weight to the bell that will sound the death-knell of our free government, if it is ever destroyed. Now for the rejoinder:

Shakerism's Defense.

Editor *Advocate*: In your issue of Dec. 28, is an article entitled "SHAKERISM." To remove prejudices created thereby, and to prevent further misconceptions, we ask your kindly consideration and publication of "SHAKERISM'S DEFENSE." We are well acquainted with the author of "Shakerism" in *The Advocate*, having harmlessly experienced other intended rebukes and sarcastic lectures upon Shakerism from his pen. We do not blame him—we do pity him—and all others failing of a true comprehension of real Shaker polity. In one of Holland's lectures, he observes: "I believe God loves the Shakers, but I do not think he admires them!" Now, we do not ask admiration of our worship, our dress, nor of our self-denying testimony; but if all good Methodists will love our lives, we will be satisfied with them. In THE SHAKER for last November, we wrote upon "The Difficult Lesson,"—being learned by us, and by us being taught to the world at large. We find Dr. Holland as ignorant of this "Lesson" as the generality of readers, though he has had very favorable opportunities of learning it.

The worshipful exercises, which we permit strangers to witness, we are aware, excite, in the minds of those misunderstanding them, less reverence than we feel; and in the very worldly-minded, mirthful derision; and such would mock the movings of the good Spirit in a Methodist Church, or wherever else manifested. And yet, while many thousands annually visit our meetings, coming, mayhap, with fun in their hearts; still, we believe, the majority "tarry to pray with us" that the right will prevail. Of the continuance of our Public Meetings as a successful missionary enterprise, we have a personal doubt; and while expecting (not announcing) their

discontinuance at no distant day, we believe they have done much good.

As in "The Difficult Lesson," we repeat, that the position of the Shakers on the subject of Marriage, is very much misunderstood by even the vulture-eyed philosopher and the lion-hearted reformer.

The two planes of existence we present to the world, both right in their individual spheres, give to marriage all it sacredly demands, and more than it physiologically gets; and at the same time assert that Marriage is an earthly institution only, and does not belong to the spiritual heavens—neither "heaven on earth" according to Christianity, nor heaven "in that world which is to come." No Shaker, having been baptized with fire and the Holy Spirit (and these are what make true Shakers), ever "acknowledged that the society of woman, in the intimate relations of a wife, would be *inexpressibly sweet* to him," nor many similar assertions in your article on "Shakerism." Any person who does not realize greater blissfulness in being "a cunuch for heaven's sake," is not a Shaker! and if making the profession, is either an infant in the faith, or a designing hypocrite, seeking the "loaves and fishes."

We do "assume (and know), that we live purer lives in the abstinence of marriage," when complying with the injunctions of our faith to chasten every deed, word and thought that would excite sensuality in the flesh! Can you look upon such a system as a bad one?

While we look upon marriage as honorable in its place—yet that place is outside and beneath a Christian life—and those engaged in it as respectable when properly respecting it; yet, to us, there is a sphere as far above the reproductive, as our estimates of heaven are superior to our estimates of earth. Few, if any good Methodists believe that the Angels marry; and can they object if the Shakers pattern the hosts of heaven in this respect? Certain it is, that as individuals approach Angelhood, they are adopting Shaker principles, consciously or otherwise.

The Shakers do look for a reward; but not after the storehouse or hay-stack theory, but in the effects upon their characters, of the causes they engage in; and we realize daily, sufficient reward to repay us for all the cross we endure from the absence of matrimony; hence the cross, so apparent to the devotees of marriage, disappears to the thorough-going Shaker. To the Shaker,

"The pleasures of an earthly life can give no peace of mind;
But the gospel is full recompense for all we leave behind."

"The sweet sinfulness of marriage" is a term we never have used, and bearing as it does the mark of the beast, we will not adopt it.

A man is what he makes himself; whether level with or beneath the brute creation, or as you give us the credit of aspiring, "preëminent among the saints!" By refusing to fall in love with the earthly, and by rising, cheerfully, in love with the Angel-life, we do not "insult our own nor others' parents!" they, under the light of God manifested to them, did

rightly; and yet they were (unconsciously) not Christians!

That which was proper *before* the advent of Christianity, or the adoption of the Christian profession, becomes, in as many respects as the systems differ, very improper *afterward*; and to full Christians, the elements that would make of us, first, husbands and wives, then fathers and mothers, and necessitate the gathering of private property for the sustenance of all that is "*mine*," are *unchristian elements*, however absurd or unpleasant the ideas may be to the mass of *professing* Christians!

We claim an increase of light beyond the illuminations of our parents; and in the face of this would fall under a condemnation our parents could not know of, should we now do as they have done; and our personal feelings strongly object to the proposition "that our virgin Sisters become Mothers" by any power with which we are acquainted. In these opinions, "the Shaker may be mistaken," but we opine not. The wholesale slaughter of virgin purity, indulged in by the writer of "Shakerism," wherein he styles, it "a damaging thought among the Shakers, celibate priests, monks and nuns," reminds us how wide-spread is sympathy for us, and how sincere are the imitators of the virgin spirit of our Lord.

"Marriage peoples the earth," said the sage, "but Celibacy increases the forces of heaven." While admitting the good of marriage, we as readily assert its corroding effects upon true, spirit growth, and for the acquisition of the superior good, reject its good and bad together. And why find fault with us, and not with our much adored exemplar—Jesus? Dr. H. would not write such scurrilous remarks of the celibate Jesus—why of us?

We hate the selfish spirit of the bachelor worse than he does. If we are engaging in aught that Jesus did not, or which he failed to predict would come to pass, then we are not his followers. We also recognize the *heroism* displayed by the missionaries of the various sects; while we are positive that carnal men and women will face all other dangers, rather than "crucify the flesh, with its affections and lusts," in their own unregenerate hearts. So far as the inuendo goes, that "marriage would be a greater personal purity on the part of the Shaker," that charge of secret sensuality lost all its force, years ago. The sum is this: Could we enjoy the felicities of matrimony, exceeding the most finely drawn picture of the most exaggerative, sensual novelist; and could we produce offspring as perfect as was Jesus, we should feel no more permission to engage in either, than we now feel, when "incompatibility of temper" is so nearly universal, and when less healthful progeny than cattle is so general. "Our lives are cut off from the earthly," as was our exemplar's; and having transcended the procreative plane, we experience the transmutation of our natural abilities into spiritual relationships.

We judge, Ed. *Advocate*, that the writer of "Shakerism," if not your honor, has more faith in real Shakerism than he is willing to practice.

By your help we would place this article into the hands of every Methodist, and its substance in the hearts of all liberal thinkers.

G. A. LOMAS.

Trust in God.

O Lord, in thy temple my soul shall abide;
Though sorely afflicted, in thee I confide;
Though stripes be my portion, intensely to feel,
The hand I will bless, that hath power to heal.
Lord, fashion me, subject to thy righteous will;
Yea, search me, and try me, I will love Thee still.
Deprived of treasures and friends dear to me,
My soul must be saved, and I'll still cleave to Thee.

Though early companions have sought the broad road,

Yet nearer, still nearer, I'll walk with my God!
The way may be narrow, the passage be strait,
Yet the city of God lies through the straight gate;
The weak and world-loving, may quail at the fire,
That's kindled in Zion, for a purifier;
In this cleansing furnace of God I'll be tried,
Though intense be the heat, yet in it I'll abide.

The gold will not perish, though dross be consumed;
The purified only, by heaven are owned;
Prepare me thus Lord, for that rest which remains
For the people of God, without blemish or stain.
In the first resurrection let me have a part;
Impressed be the image of Christ in my heart;
Inspired by Angels with meekness and love,
Endowed with wisdom that comes from above.

O what avails pride, or the pleasures of sin,
Their fruits are all bitter, remembrance a sting!
A justified conscience, a heart that is pure,
Yield pleasures abundant, and these will endure.
Heart and voice all attuned, grateful praises I'll sound,

On the Zion of God, where salvation is found.
Bright Angels bear witness, my vows I renew,
Of a full consecration to God I'll be true.

OTIS SAWYER, ALFRED

Eternal Damnation.

I have experienced much heavenly joy from enlightenment respecting this subject; and believing, dear SHAKER, that what has been so comforting to my own heart will be equally comforting to that of other hungerers after truth, I venture to offer the following remarks.

What a fearful consideration to the feeling heart! The damnation for ever and ever of a human being! It is of the utmost importance that we should comprehend the nature and the consequence of that most awful sin, of which the result is, by many, supposed to be eternal damnation. Let us approach this consideration with feelings of reverent hope.

First, the Evangelists' report of Jesus' sayings on this subject are to be considered. Matthew's account (xii. 22-37) is the fullest. According to him the circumstances were these: Jesus, in a house in Nazareth probably (Matt. xii. 46; xiii. 1; Mark iii. 27, 31), had healed a blind mute. This miracle, no doubt, seemed to him to be sufficient to convince hearts of flint; but the cold and supercilious pharisees and scribes—some of whom had real faith in him, but from self-interest confessed him not (John xii. 42)—sneeringly said that he did those mighty works by means of devils: as some, in this day, say the Shakers at present do their mighty works. As Jesus read these thoughts in their hearts, what bitterness of spirit must have been his! He had not yet overcome (John xvi. 33); he still could feel some human anger. What self-restraint must he have exerted to keep from pouring out upon them his contempt and

wrath! But the real bitterness and disappointment of his heart find expression in the cry, 'Ye generation of vipers!' This was uttered in the spirit of John the Baptist (Matt. iii. 7) with a force that must have struck terror into the hearts of those who would not honestly confess their faith in him, but who willfully spoke against their conscience, and who said that his works were of the devil; he denounced on such eternal wrath. Though Jesus had said not long before, 'I am meek and lowly in heart' (Matt. xi. 29), yet had 'the devil left him, for a season' only (Luke iv. 13). When Jesus had overcome, his words were, 'Father, forgive them, they know not what they do.' They knew as little what they did, when they spoke against his spirit, as they knew when they crucified him. What is the meaning of the agony in the garden of Gethsemane, if Jesus did not gain there a great victory over himself? Jesus felt this himself: for, almost immediately after the denunciation, he said (Luke xiii. 30), 'I have a baptism (of fire) to be baptized with, and how am I straitened till it be accomplished.' Are there no souls on the earth who can feel all the anguish of these words?

St. Luke's account of the matter is substantially the same. The only striking point is that, in his gospel, the denunciation is in the wrong place; it is meaningless as it stands, and should be transferred from Luke xii. 10, and placed after Luke xi. 20. No doubt some well-meaning saint of dark times *has improved on the evangelist*. We must here lament the defects in the gospel records: of the accounts in each, some are defective, others inaccurate. Where there are two, three or four accounts of the same transaction, we must bring them together, being careful to read them all by the greater light of this day, compare them, and extract the truth. Now, St. Mark's account contains a striking qualification. The words are, 'hath never forgiveness,' yet is only 'in danger of eternal damnation.' One would suppose the words 'hath never forgiveness' to mean the same thing as 'eternal damnation'; yet, there come in the strangely qualifying words 'in danger.'

Next, the commentators on the testimony: St. Paul (Heb. vi. 4-8) says of 'those who have tasted of the heavenly gift, if they shall fall away, it is impossible' (so it seemed to him) 'to renew them again unto repentance'; he also says, 'they are like bad soil, and nigh unto cursing.' Again: he says of those who sin willfully after having come to a knowledge of the truth (Heb. x. 26), that 'a fiery indignation,' or literally, 'πυρὸς ζήλος,' a zeal of fire shall devour the adversaries.'

St. John, though his gospel seems to be especially devoted to the spiritual teachings of Jesus, does not mention, in that place, this imprecation by Jesus; but he has a few indefinite words in his general Epistle, which may bear on this subject. He says: 'There is a sin unto death,' and 'I (John) do not say that he (the sinner) ἐρωτήσῃ περὶ ἐκείνης,' may solicit for that.'

Here we have before us all that is contained in the Gospels and Epistles of the New Testament on this subject. It is clear that the sin

against the Holy Ghost is committed by three kinds of sinners: by those who, blinded by their own lusts, speak and act against the work of the Spirit; by those who, contrary to the convictions of their conscience and from selfish motives, act in the same way; and by those who, having tasted of the heavenly gift, become barren by willful sin, and thus turn from friends to adversaries.

Jesus said, in a masculine, unqualified way, out of the bitterness of his heart, 'Those who say a word against the Holy Ghost are in danger of eternal damnation.' This Jesus said, and this Peter illustrated, drawing his prophetic power from the spiritual force of Jesus ascended (Acts v. 5). Yet we must observe that though Peter tells Ananias he has lied to the Holy Ghost, and though he prophesies the death of Sapphira, there is no mention of eternal damnation. They both fall physically dead, overwhelmed with terror at the discovery of their sin, merely losing by their misconduct the privilege to work out in Time the work of that day.

Such sudden discomfiture to persons suffering from heart disease would very easily cause death. God, foreseeing the effect of this event on the minds of after ages, suffered it in connection with Peter's words. It is not to be supposed that Ananias and Sapphira thoroughly understood the nature of their sin: even Peter himself had not entered into the depths of love; for, to enter into those depths requires the full light of truth. The words of Jesus, the illustration by Peter, are a manifestation of Power, the Father in God. But, if there be any meaning in the Bride, which, radically, signifies the principles of the Second Church of Christ, then has the present manifestation through her of Love, the Mother in God, softened the criminal's sentence; or, more exactly, has made that sentence clear. So long as any blind their spiritual eyes by lust of any kind, or willfully and selfishly shut their eyes to the light, so long will they exclude themselves from seeing by the light, both in this world and in the world to come; and the more they kick against the pricks of conscience, the more will they lay up for themselves a treasure of wrath.

So far we have dealt with those who, not having entered into the rest of the heavenly kingdom, do, from their external pride and hypocrisy, lose the joys of loving God during the time of their impenitence. But, when a spirit has tasted of the joys of life, and has walked by the light of the Spirit, yet the soul or flesh, from carelessness, or from willful sin, or from the deliberate shutting of the eyes, involves the spirit again in void and darkness, then is such a case very grievous. Oh, what tender pity ought we not to feel for such souls! Through ages on ages will their pride, their vexation of spirit, keep them from again humbling themselves, and from coming to the fold of Christ. During this time their misery will be tenfold enhanced by their knowledge of the permanence of the very principles they deny, by their knowledge of the joys of the cross. But 'a zeal of fire shall devour them; the flames of the love of God (or, of the wrath of God; the sound differs, the word is the same),

which burn in conscience, shall blast out of them that nature which keeps them from happiness; and, when they humble themselves, they shall hear the divine words 'thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee' (Isaiah xxx. 19). Yet their work will be harder, far greater their agonies in overcoming the nature of sin, than they would have been had they gone straight through in Time. Dear SHAKER, I take the lesson home to myself.

THOMAS J. STROUD,
Enfield, Conn.

"I want to be forgiving, and to be forgiven."

When we sing these beautiful words, do they find a response within our hearts? and do we practically carry this out in our daily intercourse with our fellow-beings? Are we not *all* God's creatures? and have we not oftentimes felt the need of forgiveness? "To err is human, to forgive divine," is one of the truest of maxims. How soothing were the sweet words of forgiveness, that fell on the ear of the erring one, who in bitterness of spirit cried, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son!" What were those words? "Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet," etc. Again, we pray: "Forgive us our trespasses as we forgive those who trespass against us." The question arises, How can *our* trespasses be forgiven, if we withhold this boon from others? How touching the words of our Saviour, when, in sorest agony, he cried: "Father, forgive them, they know not what they do!" Let us not only sing, "I want to be forgiving," but cultivate a spirit of forgiveness.

MARY C. SETTLES,
Pleasant Hill, Ky.

An Original Parable, No. 1.

A certain benevolent judge was continually defamed by a wicked and malicious neighbor, who had taken it in head that the good judge was his enemy, and that he intended some day to imprison and torture him during the rest of his mortal life. The judge was anxious to convince the wicked neighbor that he was his friend. That he loved him and wanted to do him good; but the bad neighbor carefully evaded and kept out of his way. Finally the judge called on a poor, honest neighbor to become a mediator, and sent him to the bad neighbor to assure him that he loved him, and greatly desired that he would put away his enmity, which made him so unhappy. You may assure him, said the judge, that love is better than hatred, and that I long to have his soul filled with love, that we may both greatly rejoice together. The judge also sent the bad neighbor divers good gifts by the mediator, to convince him of his benevolent feelings toward him. The mediator plead so eloquently, and set forth his employer's character in such lov-

ing terms, that he melted the heart of his neighbor, and being encouraged by the ambassador, he confessed to him all the hard sayings and evil actions he had said and done against the good judge. Come, said the mediator, go with me and see the truth of my words, and feel the love and blessing there is in his friendship. They went and had a most joyful meeting and the *atonement* (at-one-ment) was complete. Their friendship grew into perfect love and so ever remained.

NOTE.—The view given in this parable, of the doctrine of atonement, supposes God to be unchangeably good, and that the reconciliation is effected by a necessary change in man's understanding and affections.

But this is not the orthodox view, that will be given in

PARABLE NO. 2.

There was a certain stern and inexorable judge, who plumed himself on the inflexibility of his justice, boasting that he let no transgressor escape vindictive punishment. He had a neighbor who hated and maliciously defamed him. The judge had the culprit arrested and found guilty of a penitentiary crime, and sentenced him to imprisonment for life. The judge had a son, a very benevolent young man who thought the sentence was cruel and unjust. He besought the judge to be merciful to the offender and remit his punishment, saying, he believed he could, by reasoning and persuasion, convince him of his error and bring about an atonement. The merciless judge insisted that the convict had violated the eternal principles of justice, and nothing would satisfy its demands but the vindictive punishment of the offender or his substitute. And said he, young man, if you are sincere and interested in saving that wicked wretch from deserved punishment, you may just take his place and suffer the full penalty of law in his room and stead. So that vindictive justice is satisfied, I care not who pays the penalty. The humane, kind-hearted young man replied: Well I am sure that I am in a condition which enables me to bear the punishment much better than my poor offending neighbor, and if you cannot show mercy nor forgive, you may punish me and let him go free. This blind judge could not see that eternal justice would be more violated by punishing the innocent and letting the guilty go free, than to pardon the guilty and let him go free without punishing the innocent; therefore he accepted the good young man's offer, threw him into prison and made him suffer the full penalty of the bad man's sentence.

Orthodoxy says the son was *killed, sent to hell*, staid three days and was then let off and restored to life. Reader, which of these judges do you like best?

R. W. PELHAM.

GOOD FRIENDS OF THE SHAKER: Look out for the pamphlet soon to be issued, from the pen of J. M. Peebles, entitled: "*Spiritualism, Shakerism and Free Religion,—which?*" There will be hundreds of copies ordered in advance. We want ten.

Who feels interested in the approaching centennial anniversary of Shakerism in America? What do you suggest as a fitting testimonial? How shall the 6th of August 1874 be celebrated?

(From the Mirror of Typography.)

The Spirit of Intolerance.

It is a common error to believe that intolerance was abolished when the feudal system was swept away or crushed by the invective of a Calvin, a Luther, or a Knox. It exists at the present time with as much force, and is as practical in its results, as when the bold baron rode forth with his armed retainers to levy and slay with all the grim ferocity of the twelfth and thirteenth centuries; is just as strong as when Rogers, and Ridley, and Crummer, sung their hymns of praise amid the blazing pile and the hootings of their persecutors, or when Salem judges sent innocent women to the stake. The intolerant baron lives still; he is not mounted upon a barbed steed or clad with steel, nor does he hold the lance ready to enforce his demands; his charger is a "hobby," his armor respectability, and his lance the tongue, the pen, or the purse. Unlike his prototype of the twelfth century, the feudal chief of the nineteenth urges on his retainers from behind the barriers of the journal, or the statute book, instead of leading them on in person and showing a courageous example. The same judges, in spirit, that condemned reformers and witches to the stake, still breathe in our midst. Filled with wise saws and armed with glib tongues, they prate of civilization, free speech, free press, and kindred blessings; declare with emphasis that they love mankind, that is, those that love them, and believe as they believe. Precepts so harmonizing and tolerant are scattered broadcast, yet the authors, by their own lives, belie the words they utter.

Intolerance is part of the human system, as it is also an indication of strength. It drove the Huguenots from France, and the Puritans from England, as did the same elements drive the Quakers from Massachusetts and the Mormons to the desert of Utah. The same story is repeated over and over again through history, sacred and profane, and is being and will be repeated while the human race exists. The strong are born to crush the weak, unless the growth of the latter be so rapid as to defy the efforts of the former.

Keep theology out of the Constitution of the U. S., or this "Spirit of Intolerance" will throw off its mask, give the Constitution a sectarian name, and wage war on those who will not bow down to it. *

Community of Intellect.

Come down all ye high, and ye lofty in *Mind*,
And mingle with kindred of lower pretense;
Give each one a share of your wealth, more refined,
And serve each a banquet of love and good sense.

Then reach down in mercy, and lift up the lowly,
And cause them to feel that you love them indeed;
Your mental refreshments, then loving and holy,
Will prove a sweet season, from vile passions freed.

Then dwell altogether, and mingle your talents,
By blessing each other, and each being blest;
No one is found wanting when weighed in the balance,
For each, of this heavenly food is possessed.

Then here is the Sisterly, Brotherly kindred—
Community holy, that Heaven will own;
The heights and the depths are in harmony blended,
Cemented by love, to the heavenly throne.

ISAAC BEALS, U. Village, O.

The Practical and the Beautiful.

The Divine creations and their attending laws are all in harmony with each other. This is a necessary corollary from the fact of the existence of the Supreme and Infinite Creator. The Infinite must be in harmony with himself. There can be no infinitely disturbing cause. Whatever apparent discord there is, therefore, can be so only to the finite mind. The All-Wise and All-Good is—

"From seeming evil still educing good,
And better thence again, and better still,
In infinite progression."

As viewed by the finite mind, there are infinite degrees of ascending life. The student of Nature has more than a glimpse of this truth wherever his observations extend. All degrees of life are correlated, having a necessary connection with each other, though this connection, in many instances, may not be perceived by some. There is the same ascending series in human life, all the subjects of which being correlated, so that the apostolic injunction, "Let the strong bear the infirmities of the weak," is of perpetually binding authority. This is in force not only in the Church of Christ, where the law of love reigns supreme, but wherever human intelligences exist. It has reference not only to external needs, but also to internal wants. There is an obligation resting upon the entire community to care for all its members, in respect to the means of subsistence, and the development and constant growth of all their God-given faculties. "My Father works hitherto, and I work," was the language of Him who had a clear comprehension of this Divine law.

There is the same correlation between all the faculties of the human being; and the law of general regard that is in force throughout the Universe is binding here. As in the human race nations and individuals are in different stages of advancement, so in the individual man the faculties are not equally developed at once. Often a few sway the whole man, the others being so feeble as to manifest themselves in hardly the slightest degree. The Divine law respecting the latter is, not to neglect but to cultivate them. Though they may appear as fallow ground, yet that is to be broken up, exposed to the air and rains of heaven, and thus be able to bear fruit from seed sown.

There are many persons who possess a strong sense of moral obligation; are strictly conscientious in the performance of whatever, in their regard, devolves upon them as duty, whether to their fellow beings or to the Supreme Being; but from a lack of growth in the faculty of The Beautiful, they do not experience the enjoyment which another does who feels equally the force of moral obligation, and has, at the same time, an ardent love of The Beautiful. To the latter there is a beauty in moral actions; love, as displayed in benevolence and in a tender regard for the rights and interests of others, is beautiful; purity is a beautiful condition of both soul and body; regularity, whether in external or internal things, is beautiful. "O, how I love thy law!" he exclaims as he contemplates the All-Beautiful, because he sees it as a golden chain extending throughout all worlds and every species of existence in them, uniting each to the other in one Universe of beauty and glory. To him there is great beauty in harmony, mental and moral as well as musical; in a consistent life of self-denial for the sake of a greater good, and in that symmetrical character which is the result of cultivation of every faculty bestowed upon man. He loves to contemplate the unnumbered worlds in the vast expanse, their relations to each other, and their various movements under the guidance of Sure-Directing Force. Earth's scenery, which presents to his view so grand a variety of hill and dale, lake and river, forest and

cultured field, is a source of perpetual charm; and old ocean,—

"That glorious mirror where the Almighty's form
Glasses itself in tempest,"

is no less a cause of admiration. He also takes pleasure in viewing the numerous products of earth, whether in the mineral, vegetable or animal realms, as well as in the higher productions of human skill, displayed either in mechanics, in the finer arts, or in science and literature. All these have a practical bearing upon his life, for they serve to fashion his soul to higher conditions, to inspire him with better thoughts, and to urge him on to nobler actions.

In the mind of the person in whom the faculties of Moral Obligation and Love of The Beautiful are equally developed, there is no question whether one should be ignored for the sake of the other. They are equally cherished and cultivated, yet, like every other faculty, under the guidance of enlightened reason. For they give strength to each other. Moral Power has more completeness conjoined to the other fully developed, and Love of Beauty has a far wider field of action in association with Moral Force. This is in accordance with the general law that the greater the strength of each faculty, the greater the strength of all combined. "A three-fold cord is not easily broken," much more, a many-fold one.

But the one who is aiming at the highest life must, in all things, seek his gratification in that which is highest in its degree. That which has in itself the highest use possesses the greatest beauty. The curve is called one of the lines of beauty; but who that is thoroughly imbued with the Spirit of Christ, can view with satisfaction the death-bearing bomb-shell on its way for the destruction of human life or the useful and beautiful works of man, though the curve which it describes may be of geometrical exactness? Two armies in battle array, with their divisions, battalions and regiments, may present a scene of wonderful activity and great regularity of movement, in their various marches and countermarches. Many have journeyed miles to view such a sight, but is there any enjoyment to the Christian in its contemplation? Even the wonderful beauty of earth's scenery must be viewed under favorable circumstances to give satisfaction. There is said to be remarkable beauty and sublimity in the vicinity of the Yellowstone river, in Montana, but Everts, in the thrilling description he gives of his "Thirty-seven days peril," recently undergone there, says: "Seen under favorable circumstances, this assemblage of grandeur, beauty and novelty would have been transporting; but jaded with travel, famishing with hunger, and distressed with anxiety, I was in no humor for ecstasy. My tastes were subdued and chastened by the perils which environed me."

Wesley once made the remark that "it was a pity the devil should have all the best music;" and some religious people have undertaken to convert a portion of what has been used in his service to sacred purposes. But however sweet its melody and lively its notes, there

always appears an incongruity in transferring the music which has been used for ages in singing the praises of Mars and Bacchus, to the service of Him whose character is the exact reverse of those divinities.

The fountains of melody are inexhaustible. Let the faculty of music be enlarged and improved by thorough cultivation; let the soul be open to all the highest inspirations, and there will be no lack, in the Church of Christ, of beautiful music, with its correspondingly beautiful poetry, without borrowing anything used in the worship of the deities of the past, however inspiring it may have been to their worshippers. The shrill sounds of the clarion, the more melodious tones of the bangle, together with other instruments used to urge men on to the deadly conflict, may be allowed to remain where they properly belong; yet there are and still will be instruments discoursing the sweetest music that may aid the vocal powers in their effort to chant celestial praises.

W. H. BUSSELL.

Christian Patience.

It is impossible, and indeed altogether undesirable, considering the wickedness of the world, that individual Christians should have no enemies. This will be especially the case with those who possess force of character, and feel strongly the truths entrusted to them. The fearless advocacy of right, the zealous persistence in duty, will inevitably produce alongside of much good report, its reward of slanderous evil report. Now it is very desirable that the Christian should be aware of this, and should know how to meet such circumstances. The highest state of mind that, in this respect, we can attain to is to feel this: "It matters not at all what envious and cunning individuals may say or do against me. I am conscious of my own rectitude. God sees my heart, and gives me my reward. I feel for those poor persons who try to injure me, nothing but love and pity: how far are they from those gentle feelings of humility and goodness with which I am blest! However they may injure my external reputation, they cannot take from me my internal struggles or the victories I have gained over sin. If any opportunity occurs, I will be very tender to those spreaders of evil reports; I will heap on their hearts the burning fires of love." When a soul can feel thus, and can act on this principle, it has progressed far. But such is the weakness of human nature that, however well intentioned souls may be, few can help feeling wounded by misrepresentation. But any one possessed of ordinary intelligence and power of will can avoid crying out when hurt, however keen the wound. Nothing will give greater satisfaction to a malicious enemy than to see his malice take effect; and it is a point of prudence, if of nothing higher, to foil malice by patient self-restraint. A soul derives satisfaction from self-respect, and it is impossible to feel self-respect if we give way to expressions of annoyance at slander, or if we retaliate on the slanderers in any other way than by blessing. But some will say, especially those whose years have not given them experience, that it is impossible to enjoy life, if all their

external surroundings are embittered by the malice of enemies, and if they feel in the minds of those about them distrust and want of appreciation. This at once shows a want of deep spirituality. Until a soul feels that real substantial happiness consists only in conquest of the nature of sin, it cannot feel that calm certainty for itself in which alone subsists that peace which passeth understanding. Moreover, it is certain that, in practical life, a steady and zealous pursuance of duty will produce its inevitable consequence of confidence in the minds of those who are really worthy of our esteem. What a satisfaction it is to look back on the difficulties we have lovingly struggled through! Well-doing is a rock on which the feeble bark of slander will inevitably go to pieces. But the Christian has no right to any enemies except those produced by adherence to Christ principles. The Christian cannot have personal enemies. He hates no one, his heart is full of love; therefore his foes are those only who hate not him, but the life he lives, the truths he advocates; and who would hate that life and those truths in any one? Let us hunger for such enemies, since, alas! there must be wicked people in the world; and since it is better for us that they hate us than that they love us. Again: in the progress of our travail, before the soul has gained a thorough knowledge of itself, the criticisms of enemies are very useful. An enemy discovers a fault of character much more quickly than a friend, and the patient laborer in the overcoming field will gladly note hostile observations, and thus turn to good account malicious shafts. This will be very bitter to the old man in us, yet there cannot be a better exercise: for, the soul will find, when it can patiently listen to adverse words, and can draw therefrom truths pregnant with salvation, that it will possess a divine patience that nothing can shake.

ANNA ERVIN,

Enfield, Conn.

Notes on Plato.

Plato was born B. C. 429 years; and died B. C. 348. His mother, Perictione, was a descendant of Solon; and his father, Aristo, was of an eminent family. He studied eight years with Socrates, and was the youngest of the Senate at the time of Socrates' arraignment; but could do nothing to save his life. Upon the death of Socrates he fled, with others of his disciples, to Italy; where he gave himself to the discipline of Pythagoras, chiefly to the continence, chastity, and knowledge of nature possessed by that school. In his school he thought it all important to accustom youth to "take delight in good things; otherwise pleasures were the bait of evil." "Education should be conducted with a serene sweetness, never by force or violence." His studies did not sour his temper, nor mar his interest in mankind. His ordinary conversation was extremely winning.

He lived single, yet soberly and chastely; temperately; abstaining almost entirely from animal food. He slept alone, and disapproved very much the opposite manner. Of his prudence, patience, moderation, magnanimity and other virtues, all bear good record.

He was wont to say: "See to it, youths, that you employ your idle hours usefully. Prefer labor before idleness, unless you esteem rust above brightness."

Being asked how long he meant to be a scholar, he replied: "As long as I am not ashamed of growing better and wiser." Being asked what difference there was between a learned man and one unlearned, he replied: "The same as betwixt a physician and a patient." Hearing that some one spoke ill of him, he answered: "No matter, I shall live so that none shall believe him." He owed no man anything. He died on his 81st birthday, of old age, which Seneca ascribes to his temperance and diligence.

In his ideal republic he afforded the same chances to women as to men to become its rulers, thus representing the whole interest.

E. H. WEBSTER.

Life in God.

The English translators of St. John the Evangelist, in the first verse, according to the version of an eminent linguist, have made a wonderful mistake; the Greek word "Logos" has two significations, "mind" and "word." Thomas Jefferson says, the translators by selecting "word" instead of "mind," as the representative of the word Logos, have entirely destroyed the meaning, and made nonsense of the evangelist's context.

In accepting Jefferson's translation we have: "In the beginning was Mind or Intelligence, and mind was with God, and mind was God." In thus setting forth the beginning of the Gospel, or Thesis of St. John, we restore the verse to common sense, reason and truth; for mind must precede word, either spoken or written, as word is only an emanation, whether of the Eternal or finite mind.

A right translation might have saved volumes, besides a world of trouble to commentators, and much vexation to the common readers of the sacred volume.

It would require a Nicene Council to make the Supreme out of a word; and one of more potency, to change the virgin Mary into the mother of God; and the still more potent Ecumenical Council to elaborate the old corpulent Italian into the immaculate Jehovah! In the very penning of these awful blasphemies, we feel a degree of compunction, as having taken the most sacred name of the Eternal in vain. However deplorable and mortifying these black pictures may be to the truthful and pure in heart, the nineteenth century may be in labor and travail, and bring forth a monster, of which the world has no conception, in terrible blackness and deformity! Catholicism may be called to *restore* the "Holy See" to the government of the secular and religious world; a bloody tragedy may ensue, of which the Crusades to the "Holy Land" are as a mere shadow! The civilized world may yet learn to its great consternation, that Catholicism is neither dead, nor dying; but lying in an assumed condition, of which we have a specimen in a certain animal of the west, which can die, at will, or pleasure, and again become *reanimated*, with the same ease and facility!!

But leaving these hints for future consideration, we find ourselves involved in a labyrinth of theological mysteries; according to modern sectaries, religion seems to have *deserted* the souls of men and women, and taken up its abode in Ecclesiastical Mysteries. To evolve, or disentangle and straighten out these knots of their divinity, has engaged the best minds of reformed catholicism for ages, and called forth many cart-loads of reformed divinity; writer after writer has puzzled his brains, and brought forth gas only; for the whole anti-christian scheme of salvation by proxy is a myth, an oriental speculation of the Brahmins. If any of our readers are yet in doubts, may we ask them to procure the "Bhagvat-Geeta," or the "Dialogues of Kreesna and Arjoon," translated by the English clerk, Charles Wilkins, of the East India commission; in that sacred volume he will find the whole of the mysteries pertaining to the secular godhead, and many more strange ideas, in conjunction with the triune divinity and incarnation. Also, the corroborative testimony of the Governor General, Warren Hastings, as to the truth of the translation, and the identity of Hindoo mythology and Catholicism. Truth has no place in this matchless chaos of absurdities: still, men are preaching.

The disciples of Luther and Calvin, and a host of others, after a collegiate education, study their speculative theology, or Brahminism, under some of their renowned Drs. of divinity, and being duly ordained, according to creed, go forth to teach, and spread paganism through the land; and the poor heathen, as we call them, have to be tortured with this miserable, speculative, rejuvenated sectarian paganism!

How long, before rational men and women will learn, that Salvation is a growth of righteousness in the human soul? and that this growth in the divine nature, is to continue to the endless ages of eternity? The Saviour never taught any other mode of salvation; he said nothing about salvation by proxy; nothing of "paying the debt in our law, room and stead;" but redemption from a sinful nature was to supervene by a life of self-denial and the cross; a daily dying to the propensities of a carnal animal nature, by following the Captain of our salvation in the regeneration.

In his parable he said, "I am the vine, ye are the branches, my Father is the husbandman;" thus to grow up in God, and become one with him, in the Divine nature, was the design and intent of the Saviour's mission.

This buying and selling salvation on hypothetical capital, seems too much like speculation, or gambling in matters of eternal interest.

O the folly of a deluded sectarian world! "The blind leading the blind;" and all in the ditch of ignorance, folly, and superstition:—Paganism reigning triumphant in a supposed Christian land; and fanaticism spending millions of money, and much precious time, and many valuable lives; and all for what? Simply to convert the Oriental Nations to their own Religion, of more than four thousand years' prevalence; aged and

grey-headed, long before its advent on the shores of Europe.

But there is still hope; the Saviour's Light is again burning and shining, and the nations are turning to its bright illuminations!

Paganism is destined to have an end, and the true God and his Gospel will be known; the gospel will spread to the uttermost parts of the earth; and the heavenly Father and Mother will be honored and glorified by the redemption of their prodigal children; all in their appointed time.

WM. N. REDMON.

Union Village, O., Dec. 2nd 1871.

Guardian Angels.

The Shakers do not claim that it is their special Mission to take care of Orphans, although it is said that their conditions in life, and especially those of the Sisterhood, are well adapted to the charge of those little sufferers of earth.

O were our eyes unsealed,
Glad secrets to descry,
What shining hosts would be revealed,
Divinely hovering nigh.

Bright Angels clothed with love,
True Ministers of grace,
In hovering circles gently move,
To guide the erring race.

Their gentle wings expand
In truth it may be said;
The lowliest saint, is rainbow spanned,
The child is Angel led.

And woman also shows
She can be Angel too;
The gentle mind reflects on those,
Our dim eyes may not view.

The garland that she weaves,
Would grace the Savior's brow;
'Tis fragrant as the perfumed leaves,
That by life's river grow.

In dungeons, she is day;
In sickness, solace mild;
To the maimed, a staff; to the blind, a ray;
She soothes the lonely child.

And never doth she send
More golden rays abroad,
Than when she shines the Orphan's friend,
And leads the child to God.

ANDREW BENNER,
Shirley, Mass.

Items of Interest.

"THE DEBATABLE LAND," by R. D. Owen, is a most remarkable work on Spiritualism. Those who are interested in the progress of Spiritualism will not fail of its perusal. The address to the Clergy is a valuable exhortation to thinking humanity. But let no one read who will not understand, or who fears being persuaded. Carleton, New York, is the publisher.

A MAN proves himself fit to go higher, who shows that he is faithful where he is. A man that will not do well in his present place because he longs to be higher, is fit neither to be where he is, nor yet above it.

"LIFE of Victoria C. Woodhull" has been sent us; were it not from the pen of a nature's nobleman—Theodore Tilton—we would incline to the belief that its subject was a myth of the 19th century. Price 10 cents.

AS LONG as men continue to worship an exclusively masculine God, they will never practically acknowledge the equality of woman. Let women teach their children to pray MOTHER GOD, and there will soon be a change in the current of public opinion. Go to the fountain head, if you would purify the stream. The world has inherited its theology from the times when women were considered as the servants or slaves of men—when animal force was predominant, and men's highest conception of God was that of a being capable of executing justice, by force. The higher element of LOVE they had not realized as a moving power in the Godhead, and

hence had not recognized this feminine element in their worship. How long will enlightened women continue virtually to acknowledge their inferiority, by continuing to ignore the representation of their sex in the Godhead? Is this the Nineteenth century, and are the people awake? Who are the heathens to-day?—*Moonly Voice*.

AMONG our exchanges, we have found none more radical on the vital questions of to-day; none more willing to stand by and build up unpopular, but living truths; none that are willing to do more good to others than is done to it, than the neatly printed and ably edited "CIRCULAR" of Baltimore, Md.

OUR Canadian subscribers must send postage; we are required to prepay.

ONE of the happy "signs of the times" may be eagerly observed by every true reformer, in an article on "Husbands and Wives" in "The Herald of Health" for Feb.

COMMUNISM.—Christian communism declares, "All that is mine is thine." Infidel communism, on the contrary, "All that is thine is mine."—*World's Crisis*.

Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.—*World's Crisis*.

Once virtue stood before knowledge, in the estimation of the Apostle, for he exhorted to add knowledge thereto. If he lived now, he would, doubtless, advise to add to knowledge virtue. E. MYRICK.

Bound copies of the first volume of THE SHAKER, may be obtained by application to the Resident Editor. Price, Two Dollars; extra binding, Three Dollars; unbound, 75 cents.

ITEM for meat eaters: An old ox, having done valuable service in one of the Shaker families, was fattened, and brought to the shambles. Walking up to the ring without resistance, he stood, and as if conscious of his past efforts and the impending blow, actually shed tears, until stunned by the butcher! We vouch for this.

ON page 20, present number, top of third column may be observed, a sentence—"Ye generation of vipers"—very commonly attributed to Jesus. Our reading of this in Matt. 3, 7, makes John the Baptist author of this harsh saying. "Search the Scriptures."

THE Phrenological Annual is out. Among other matters, we find a purported portrait of Ann Lee, together with our letter to S. R. Wells. Very few Shakers coincide with the Spirit Artist; but it is very interesting to observe what artists attempt, and phrenologists determine from such attempts.

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Appointed to answer Correspondents, among whom are the Board of Editors.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., APRIL, 1872.

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The Spiritualism of Shakerism.

The Shakers are, and ever have been, Spiritualists. The childhood of ANN LEE was rife with spirit communications. By spirits she became the prepared subject of the Christ spirit, and the medium for its communication to other souls. From time immemorial in Shaker history, spirit communions have been active, operating like the seasons. In their spring, they affected the children and amused the adults; in the summer the adults became thoroughly affected; between summer and autumn there was a flood-tide of communications, when the very atmosphere seemed pregnant with spiritual influences, which affected nearly the whole of society in almost every conceivable manner—physically, and with great power; mentally, and with wondrous performance; spiritually, and with an irresistible conviction of sin; and then we have known of "the full corn in the ear" of Spiritualism's first cycle, and are acquainted with its winter, though never bereft of spirit gifts and manifestations.

The association of Shakers with Spiritualists has been the cause of much comment by the press, and the expression of much regret on the part of those who have a deep respect for the Shakers, but who are avowed opponents of Spiritists and of the spiritual philosophy. We do not wonder at these fears and comments; we should wonder were they not expressed. Spiritualists—the *bona-fide* class—are now, in their theology, where we once were. The philosophy is doing for them what it has already done for us.

The church multitudes are quite familiar with our radical estrangement from the theologies of every other church; and of our adoption, on the earth, of a heavenly practice in life; which, while the churches are forced to admire, they well know would be death to any other church than our own, should the same life be adopted and be generally enforced. The clergy and laity, generally speaking, are not aware of the elementary forces that are fledging all true spiritualists for their flight into immortal, eternal life. Of these, *we are aware*, and are far more happy in the dis-enthralment of true Spiritists from errone-

ous theological bondage, than we have ever been at the emancipation of oppressed races from physical servitude; and equally happy for them as for our own freedom from obstacles in our way of spirit progress. Spiritualism impresses upon its communicants a thorough infidelity to the frame work of man-made creeds—non-communication with the departed; the physical resurrection; the Trinity and the vicarious atonement by Jesus! Upon these, and many other points, Shakers and Spiritualists are of one faith. What has Spiritualism given for what it has taken away? If it has built up nothing, we will still thank God for what it has knocked down. It has confirmed communications between the visible and invisible worlds; and these have broken into myriads of pieces the erroneous theologies of the day. The Shakers have ever found the Books of Revelation open; so do the Spiritualists. In exchange for the physical resurrection, the Shakers and many leading Spiritualists have accepted the *practice* in life that elevates the soul above the earthly, pro-creative plane, up to the angelic. Both have exchanged the monstrous Trinity for the eternal duality of deity—Father and Mother God! while both are assured that their salvation will never be accomplished by another, but by their own efforts, aided by the reform circles of the spirit world. Both view Jesus as a Jew; made the medium for imparting very spiritual truths for the guidance of true spiritualists' lives. Both see the possibility of other Saviours arising, as did Jesus, above the common lives of the multitude, to testify the necessity of advancement and against error in all that pertains to life.

Thus far have progressive spiritualists followed and accompanied the Shakers. We love them for all the reforms they have made for the better.

Some, in their illuminations of the heavenly relations of "the better land," have mistaken (purposely or otherwise) the fraternal unions there existing, for the free-love tendencies of sensualists; thus abrogating the bondage of marriage by substituting something worse! With these we have no fellowship. Wherein do we differ from true Spiritualists? To answer this, necessitates a reference to the line of de-

marcation, beneath which we will not go; and above which we are certain every spiritualist who is true to his or her spiritual instincts, will and must ascend. Very few Spiritualists will ever permit themselves to go back to the vomit of theological fooleries they have forsaken. To go forward is the only alternative left them; and so sure as the same causes lead to the same results, so sure are all true spiritualists destined to be at-one-ment with all true Shakers; and all conjoined to the innumerable company of thoroughly spiritualized individualities—the angels. The difference between Shakers and Spiritualists exists in the degrees of spirituality attained to by each, rather than any difference in the principles of life—the Shakers being radically in the advance, having spiritualized strong points in life where spiritualists are yet on the earth.

The time is near, has already arrived to some modern spiritualists, when selfish interests, such as houses, lands, husbands, wives and children—all that is called *mine*—will yield to the spiritual impress of the pentecostal church. Here we yet differ in too great degree—we plead guilty to a little impatience. Again, Spiritualists, as a body, are not yet convinced how very unspiritual are the lusts of the flesh—how very much beneath the inspiration and aspiration of an angel to engage in at all! The very name of spiritualist should signify one freed from the lusts of the flesh and of the mind—an elevation of character that despises sensual indulgence. Generally speaking, we differ widely here; yet more in practice than in convictions; and none are better aware of this fact than true Spiritualists themselves.

Spiritualism will yet present crosses of self-denial to the believing in its ranks; and then will come the test of sincerity, and moral courage. Many will decline to make the advances called for, while it is in their power to *save* their earthly, generative lives; while others will *lose* their unspiritual lives with pleasure, and on the earth begin a life that never needs change to be eternal.

Wherein must the Spiritualist change, here or hereafter, who is surrounded by or filled with the same affections for unspirit-

uality that his neighbors, Methodist or Presbyterians engage in, (excepting their theology), that he may be numbered with seraphims? Wherein must the Shaker change? As our aims are both heavenward, whose lives comport nearest with our convictions of the angel life?

Spiritualists will not, cannot ask the Shakers to participate with them in any unspiritual practice; nor need any, friendly to the Shakers, fear their demoralization by associating with those *who alone* have "despised the shame" of religiously comingling with the Shakers; and, excepting the materialistic infidels (who are not so far from the kingdom of heaven as the so-called orthodox churches), the Spiritualists alone have invited the Shakers to their pulpits, granted them unrestricted liberties to preach, and who have become exstastic over their ministrations. In various reforms, *some* Spiritualists are in advance of *some* Shakers; herein those Shakers must advance or find themselves in the rear of advancing Spiritualists. We live in a day of theological revolutions—and these will never go backward—and the cry of the spirit is: "Forward, Shakers, forward!" and to the Spiritualists: "Be true to your convictions of right!" And then in yonder heaven—a condition attained unto here or hereafter, we shall be one in faith and in life. Until then we shall enjoy just that degree of fellowship that proceeds from self-denial to ourselves of erroneous, earthly, unspiritual conditions; by which self-denial we may "walk in the spirit and not fulfill the lusts of the flesh. AMEN. *

Liberty, What is It?

I was led to the following thoughts by reading an article in the January number of the current volume of the *Phrenological Journal*, entitled POLITICAL RINGS.

While I can approve of much of the article referred to, I must confess that I was surprised at language like the following, evincing, as it seems to, the spirit of bigotry and intolerance. And the more surprising from the candor and liberality usually evinced by the editorials of the *Journal*, and its progress in liberal ideas, and freedom from intolerance and bigotry, that forms so prominent a feature of the *Journal* as a whole.

After portraying, to some extent, the evils of the political parties of the day, and of Tammany in particular, it goes on to discuss the means for correcting this state of things in this wise:

"We would *require* every man—not imbecile, insane, criminal, or idiotic—to take part in the municipal State or National affairs, whether he be Shaker, Quaker, or Communist. All who enjoy the privileges of our free institutions, should be *required* not only to pay taxes, but to *vote* and to *fight*!"

"Should be required," of course, implies

the right and power to *compel* to the acts required; and a disposition to use the compelling power. Now, as we, the Shakers, are one of the classes named above, and may pass as representatives of the whole, let us look into this matter; as the editor, a little farther on, informs us, that "eternal vigilance is the price of liberty," civil or religious. And he also speaks, as dear and inalienable, of the right to worship God according to the dictates of our own consciences.

Perhaps the editor is not aware that it is a part of the religious faith of the Shaker order to take no part in the political movements of the times, either municipal, State or National, either directly or indirectly; that, as Christians, we are called to be separate from the world, and that we cannot, under any circumstances, mingle or take part in the affairs of the civil government, or of political life, without sacrificing one of the foundational principles of our religious *faith and life*. Then if we were to be compelled to do this, contrary to our honest convictions of right and duty, what becomes of the so much boasted liberty of conscience, the right to worship God according to its dictates; which implies also the right to serve God as our faith may lead us.

If the editor is aware of our faith and real position on this subject, I think there is, at least, an apparent inconsistency in the article referred to. If he is ignorant in these respects, we advise him to read the 'SHAKER,' and other publications of the Society, before stating, so positively, what he would do, or what he would compel others to do, had he the power.

But further—"should be required to vote and to fight." We can hardly think so well informed a writer as the editor of the '*The Journal*' can be ignorant of the fact that the Shakers, Quakers, and some others of the numerous Communists of our country, have always been averse to war and bloodshed; and have, from motives of faith and conscience, abstained from, and refused to bear arms, or to learn the arts of war as practiced by so-called Christian nations of our day, our own included. And that they have steadily adhered to this course, not only when policy and prudence might seem to dictate it as the path of safety, but also when persecution for this refusal stared them in the face, or fell on their unoffending and unresisting heads; and the strong arm of military and despotic power was stretched out for the purpose of *compelling* obedience to its requirements; just as the editor would do, it seems, had he the power.

It would seem that so-well informed a man could not be ignorant of these facts; or that he should attribute our adhesion to these principles and exemplifications of our faith and principles in our lives, in these and other respects, to any other than honest conscientious motives; of obedience to the light God has given us; and, that this being the case, he would think twice before he again advocates such an arbitrary and unjust course as that marked out in the article referred to; and that while he prizes so highly the right to worship God, he will at least be willing to accord to others, even Shakers, Quakers, or Communists, the same privilege and the same rights.

HENRY CUMINGS, Enfield, N. H.

Oneness of Faith.

Christ's Church is a school; the spirit of Christ the authorized and inspired teacher, and believers are the pupils. Perpetual revelation of truths, new to the pupils, is the law of eternal progression, the guiding star of destiny for the School of Christ.

The scholars of the primitive school announced a oneness of faith as the governing element in Christ's Church, or School. "One Lord, one faith, and one baptism; one God and Father (and Mother) of all, who is above, and through, and in you all." Eph. iv. 5, 6.

Should the question arise what this oneness of faith has reference to, or consists in, the Prophets and Apostles conspire to answer it: *First*, to the Divine character of the School, and the authority of the Master. For the Church of Christ is the Heavenly Jerusalem prophesied of by Zechariah xiv. 9, in the day of which "there shall be one Lord and his name one." "And the seventh angel sounded, and there were great voices in Heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. xi. 15. "And I saw a new heaven, and a new earth, for the first heaven and the first earth had passed away; * * * and I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The primitive Church, of Jesus and his Apostles, was the church of the bridegroom; the Church of Christ's second appearing is the Church of the Bride, the female dispensation of the coming of Christ. "And I heard a great voice out of heaven saying, behold the tabernacle of God (the Church of Christ) is with *men*, and he will dwell with them, and they shall be His people, and God himself shall be with them and be their God." Rev. xxi. 1 to 4.

Second. To the harmonious union of the scholars. "For the Church of Christ being "one fold," John x. 16, and of "one heart," Acts iv. 30, will have "access by one spirit" (Christ) "unto the Father," Eph. ii. 18.

Third. To the travel or *progression* of the pupils in the perception and reception of truth and knowledge of godliness. "But unto every one is given grace according to the measure of the gift of Christ," Eph. iv. 1; and on "till we all *come into the unity of the faith*, and to the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fullness of Christ." "That ye henceforth be *no more children*, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." "But speaking the truth in love, may *grow up* unto him in all things which is the head, even Christ."

Thus, oneness of faith refers prominently to the principle of an ever increasing revelation of the truths of God in Christ's Church, manifest through the quickening spirit—Christ. And as truth is eternal, there will be a oneness of faith in all souls who have traveled, or progressed to the same degree of light and Christian baptism, so as to perceive, receive, *feel* and *live* the same Christian testimony;

that is, those who have learned the same lessons in Christ's School. But these lessons are practical life lessons, taught by facts. "Go and tell John the things ye see and hear" (Jesus). "If ye believe not my words, believe for the work's sake, for these are they which testify of me" (Jesus).

Yet, as all souls in the kingdom of Christ have first to be begotten, then born of God, when they may gradually travel in growth to become of full stature; so infants and children in Christ's School cannot have the same standard of development of faith as attained by men and women of God, yet, "one faith will govern their lives; that is, confidence in, and reliance upon obedience to every degree of revealed truth, for justification.

But the word *faith* implies more than mere belief; it expresses an inclination of the heart, an impulse and confidence of the soul, while belief is simply an action of the mind, and may be entirely speculative and erroneous; hence, a person for a time may entertain a very false conception, belief, or creed concerning God or Christ, and yet have a true faith, confidence, or trust in Him, which may guide his life in righteousness, so that he will eventually come to the belief of truth only. The expression is often used with propriety, "I have faith to believe thus and thus." Hence, persons of different beliefs, in some points, may live in obedience to the same and one faith. Belief is not always regulated by the reasoning faculties, or the truth of things. Persons often believe, from prejudice and ignorance, things to be true which are very false, or in false principles, sophisms, &c.

"Oh, I've heard him talk

"Like the first-born child of love, when every word,"

"Spoke in his eyes, and wept to be believed,"
And all to ruin me."—Southern.

One person conceives of, and believes God to be a personal being, having form, dimensions, and passions, to which those of man are analogous, thus necessarily finite as to the occupation of space, the wield of power, and the assumption of dignity, therefore not a supreme, but only a superior being. While a different mind cannot conceive of God as a finite being having form, but rather etherial; an inexpressible and inconceivable, subtle, and infinitely dispensed latent power, different throughout all creation—a creative principle; the former of all forms, but surpassing the extent of form conceivable to the human mind—a power that, saith the poet,

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

One person conceives of evil as originating from an evil god called, in common parlance, the devil, whom they understand to be coeternal with the good God, and equally self-existing, and as independent of the good God, as God is of him; hence, that evil is no more destructible than good. While another mind conceives that some of the created intelligences of the good God originated evil by putting things of God's creation out of order; hence, that evil is not eternal, and the devil can be destroyed. And yet, while the mental conceptions and beliefs of these different individuals so prominently oppose each other, they may

all have one faith in the work of God, through Christ, for salvation, and their lives conform to one standard of righteousness. And it may not be anticipated nor desired, that, in all things a sameness of intellectual perception shall be attained, and that the thoughts of all minds shall flow in the same channels. And the saints of the Church of the "Latter Day" have no need to tease their zeal into a foam to make converts to some creed of so-called christianity, by torturing the bodies of unbelievers; nor to bathe their hands in human gore to reclaim heretics; to do what God never attempted to do—make all human minds to think alike!

The history of the ages is bathed in the blood of martyrs to creeds; but creeds—theological dogmas—perhaps the sophisms of metaphysical philosophy—the mere objects of faith, shut and bar the door of revelation from God, and narrow the human understanding to the application of one specific for all the diseases the soul is heir to, and all the doses in the same proportions; they tether the soul to the bounds of the present degree of understanding concerning God and Christ, however far short of the whole truth that may be. They are the fevered pulsations of life that generate those foul ulcers of hatred and strife which have put millions of persons to the sword and instruments of torture and death, because they were heretical to what? Not to a godly life, but to an idea!

While the true Christian faith, a soul baptism of life in God, opens the pathway of unlimited progression in the knowledge and practice of godliness and grace, adapting the gift of God and the means of salvation to the ever varied and changeable vicissitudes of lost souls in every situation, and its fruit is love to the whole family of man!

The final answer, then, to the great question, "What is the essential principle of unity of faith?" is to live wholly to God; "If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself," John vii, 17. "But whosoever shall do and teach them (these commandments) shall be called great in the kingdom of heaven." Hence, "oneness of faith" in the Christian Church, radically considered, refers to the credit and confidence of the mind and trust of the affections of the heart to a truth manifested to the understanding, or illustrated by practical life; for the power of God, of principles, of persons, and the virtue of things, are the only proper objects of faith; and these are substantially learned only by their fruits. If, then, the souls of the children of God, all led and governed by the spirit of Christ, flow together to partake of, and disseminate the feast of His great salvation and redemption to humanity, it is well and it is enough!

GILES B. AVERY.

GOLDEN OPINION OF "THE GOLDEN AGE."—Elder Evans, in a late letter to this office, says: "Of all the newspapers I have seen, *The Golden Age* has my largest esteem. Its columns fairly overflow with exuberant truth. Among its contributors may be observed men and women who are thoroughly in earnest after truth—a class of reformers who know what truth is, and are determined to find it in its fullness. It deserves success, and I believe will enjoy it."

Which is the Greater?

How is it that Christians place so much stress on the bodily crucifixion of Jesus, and have fixed their hopes for ages in the atoning blood of one man? For certainly the Spirit of God, the essence of deity in the man Jesus, could not have been the sufferer by a physical death. If there is an inherent virtue and an atonement for sin in the Master's physical crucifixion, why ignore the atoning effect of a disciple's dying, and teaching the gathered multitudes through the space of three days, tied to a cross? For whom did the myriads suffer; who endured death in its most terrible forms, by beasts of prey, burnings, and the vilest passions of men? Was it for their own atonement? or was the death of Jesus, upon the cross, but an example to his disciples to suffer all things, even cruel physical pain, to maintain that liberty of spirit which the truth had given?

How vastly exceeding any mortal agony was the mental anguish, buffetings and temptations of which Jesus shared with his brethren! Is that severe ordeal, passed through in the comparatively short space of forty-eight hours, to be compared with the recorded wrestle with the spirit of temptation in himself, after his baptism, forty days and nights?

We believe that many Christians now living can testify by the same spirit to the like experience, in all but degree; who feel that the daily crucifixion of their carnal lives in obedience to Christ's command, "follow me," is infinitely more tedious and painful, humbling, and finally atoning, than to walk resolutely to the stake and burn.

Where ambition finds no room, no patriotism is required; no hero worship allowed nor opportunity given for the display of great and ennobling deeds; nought but the almost unnoticed performance of duties with faithfulness every day to keep the energy of a Christian life at fervent heat—this is certainly a crucifixion with and following Christ; and Christ thus followed, will carry the spirit in victory over all physical pain.

If the prescience of Providence designed for aught the sorrowful, though not uncommon end of Jesus, how much more consistent that he should meet it as an example to his disciples, who could not do otherwise than bleed freely for the principles of the cross, under the power of the savage human nature of that day.

What but the self interest of a deliberate life of sin, contrary to the life of Christ, could so blind the reason and pervert the understanding of the educated, powerful, and apparently pious minds, who have studied the atonement of Jesus for their own hope, and to sustain the hope of others, that salvation in their sins is possible, and that salvation from the practice of sin is not a necessity?

H. HOLLISTER.

Mt. Lebanon, N. Y.

Babel Builders.

It would seem that Noah's posterity became quite as corrupt as the antediluvians. Instead of placing their confidence in a life of virtue that would elevate them above judgments, they conceived the idea of escaping by a high

tower; and it is even intimated in Gen. 11, 6, that they might possibly succeed. Taken literally, it was a senseless proceeding to attempt to reach heaven after this manner, however much flood might be escaped. But do we not find among so-called Christian sects to-day as much Babylon in theologies and as much error in their anticipations?

No complicated system of theology will save any one, no matter how extensive its display, nor flattering its prospects. Those who build up as a substitute for a pure life any structure of mere faith, will find they are Babel builders; the whole will come tumbling down and necessitate a new foundation. While the only true theology and religion is the *practice* of Christ's life in all of its self-denials, this being eternal because it is pure, containing no elements of error nor decay. C. DIBBLE.

Shakers, N. Y.

Phenomenal.

The following questions and answers will be interesting to all. One peculiarity will be observed, that the answers were given through a Shaker Sister—A. Z. Potter—months before the questions were propounded, and both purporting to come from the same spirit—Seth Y. Wells. The Shaker Sister writes: "On the evening of March 25, soon after I had retired, I heard my name called distinctly. I arose, went to the door, but found no person there. Soon after Seth Y. Wells came to me, and invited me to go with him. I reluctantly complied. We went to a telegraph office, where were many spirits I knew, and more I did not know. I was requested to copy all that came over the wires. I did so, though the substance was quite unintelligible to me; for, as nearly as I could understand, it was answers to questions some person had put to some other person; who, or what the questions were, I could not tell." The boy did not know of the answers being already given; and yet the questions were given and numbered, *seriatim*, with the answers.

The following questions were given through the mediumship of a boy 12 years of age, at the house of D. D. Phelps, in Stratford, Conn., September 7th, 1850. The sentences were rapped out letter by letter. The medium was an entire stranger, never having previously seen a Shaker.

Answers were given in vision through the mediumship of a Shaker Sister, on the evening of March 25th, 1850, five months and eighteen days previous to the questions. Answers were given at Mt. Lebanon, N. Y. A. Z. Potter, Medium.

1st. Why are spirits permitted to visit different denominations?

1st. Because, in this merciful dispensation the Lord sees fit to become all things to all men.

2d. Will the Lord manifest himself to all unbelievers?

2d. Yes, He will continue to meet each one in his own path, and show them his power according to their dark views of his all-wise decrees and mysterious doings.

3d. Why are relatives the ones employed to make these communications?

3d. Because there is a more nearness of feeling and affection between relatives, and a knowledge of many things can be obtained in this way, that is beyond contradiction.

4th. Why is there no injury ever done to any person?

4th. This, also, is an indulgence from a forbearing God.

5th. Does the Lord intend these manifestations to become universal?

5th. I cannot answer you myself; but my friend will soon.

6th. Can all persons command the spirits?

6th. No; there will be means provided by a more holy power than we possess; and the spirits will proceed in conformity to the will of the sincere, so far as they have permission.

7th. Will the knockings soon cease?

7th. This almighty work will increase and go on till every nation, kindred and tongue shall taste of the mercy that quickeneth the rod sent forth by a just and equitable God.

8th. Will man have power to control the knockings by defiance?

8th. No mortal will have power to do that; although some have presumed to defy the spirits to give them a satisfactory answer.

9th. From whom do they receive the correct information?

9th. From the angels and spirits of the justified before death.

10th. Why do the spirits not speak without the knockings and other manifestations?

10th. The Holy Spirit suffers it now for a more perfect confirmation; but the power is sufficient without the aid of philosophy or any material substance to act upon the mind.

11th. Is it not confined to any particular people?

11th. No. God nor the Holy Spirit has any respect to person, sex, condition, color nor persuasion.

12th. Then it does not belong to the Shakers only?

12th. No; but their declarations are literally fulfilling; and I doubt not that they, as a first favored people, will rejoice that their fellow-creatures are sharing a similar notice of God.

We have received the following from some friend whom we do not know, but whose sympathies, conjoined to many others, to us made manifest, we appreciate.

A Word in Prose with a Poetical Illustration.

The undersigned is decidedly of the opinion that the so-called "Shakers" have a preponderant place in the economy of the "Kingdom of Heaven," of which the sects in general are, as yet, not sufficiently cognizant. I am quite certain that, in various particulars, I should essentially differ from them; but, for all that, there is a certain principle in their

practical formula and vital life which should be specially considered by the religious world at large.

Not to enter into this topic more fully at present, let us test the point in question by the following brief Psalm or Hymn.

To whom is the "door" of the "Kingdom" more fully opened to-day; and who have more entirely entered in to the spirit and practical adaptation of its principles, than have the disciples of Mother Ann Lee? Many of the truer and vital forms of FAITH can speak of "rest unto the soul," but merely from the influence of their beautiful convictions; while in their external relations they are yet attached to "the world," and are joined in with its selfish methods, and fully (?) subject to its corrosive cares and vexations, to say nothing of its falsities, frivolities and ferocities. Such, in *sentimental* measure and feeling, can sing, in the expression of our rhythmical subject below—we have sought—we have found the Lord—we are happy in our trust in Thee, etc.! but yet what class, like the Shakers, can absolutely and genuinely speak of themselves as "from the world won away?"

"In the soul's calm retreat, safe and blest."
"Till self-styled Christian society makes its system practical and vital in Christ," the special unction of a spiritual song, like the following, will find its most appropriate response from the hearts and lips of a people who are so *unific* in the spirit of Christ, as are our Shaker friends.

Those who, under the name of Spiritualists, are assuming just now to control the great spiritual movement of the age, can surely lay scarcely the shadow of a claim to any particular appreciation to our poetic theme; it is indeed a question whether they have, in any degree, the estimate of Jesus Christ as the "Master," "Lord" or "Savior," which would enable any of their Journals to publish it as expressive of the finer element of their cause. The real "first fruits" of the spirit movement, however, are up to the point presented in this effusion, and the people of the Shaker Communities can *sing* the annexed verses from the hearts and voices of true workers in religion and reform.

"KNOCK AND IT SHALL BE OPENED UNTO YOU."

We wait and we watch at thy portals, dear Lord,
We invoke thee with patience and prayer;
We remember the counsel and call of thy word
And we knock—Blessed One art thou there?

Our hearts are not faint though we come from afar,
Though we've struggled and toiled to the end;
For thy love has sustained us—thy door has no bar,
Yet we knock—dost thou hear us, dear friend?

We listen in silence; no sound of thy voice
Has announced that thy presence is nigh;
But we smile through our tears, for in Faith we rejoice,
As we knock—wilt thou now make reply?

Lo! the door opens wide, and Jesus appears
Full of goodness and cheer—come to win;
And he cries, as his hand wipes away all our tears,
"Ye who knock, welcome home! enter in!"

O, happy are we, from the world won away,
In the soul's calm retreat safe and blest;
And to all who yet wander we earnestly say,
Come and knock—and with Christ be at rest.

D. J. MANDELL.

F. W. Evans and G. A. Lomas occupied the platform of the Troy Spiritualists, morning and evening of Feb. 25.

Providence.

With dark, foreboding thoughts oppressed
I wandered forth one summer's day :
Hoping abroad to ease my breast,
And grief allay.

Deep in a lone and green retreat
I laid me down, with many a sigh;
When lo! a daisy at my feet
Allured my eye.

Methought, with sympathetic smile,
It seemed to pity, and reprove;
And thus my bitter cares beguile
With words of love :

" Sad mortal, cease thy anxious sighs!
Why sit you down in sorrow here?
Does not each leaf that meets thine eye
Reprove thy fear?"

" Although a mean, unheeded flower,
My daily wants are all supplied;
And he who brought me to this hour,
Will still provide.

" The light and dew, the sun and rain,
Are daily seen to foster me;
And fearest thou God will not deign
To think of thee?"

Ashamed, I rose : rebuked my care,
And blest the teacher of the sod;
Resolved, to chase away despair
And trust in God.

Immaculate Conception.

The immaculate conception doctrine of the Catholic Church, results from the belief of the possibility and practicability of a pure spiritual gospelized generation, in past ages, as recorded in Jewish history—Isaac, John Baptist and Jesus, being only instances under a general law. This doctrine is the basic foundation of Gentile—generative—Christianity.

While the Catholic Church numbers marriage among the sacraments, it yet recognizes celibacy as the highest form of Christianity; and requires it undeviatingly of the priesthood and of all the monastic orders, as being essential to a true life of spirituality.

With Protestants, that "light has become darkness;" to them, salvation is by faith, independent of works. "The man of sin sitteth in the temple" or church, and is sanctified out and out. Commencing with the dogma of "total depravity," they depend entirely upon the "imputed righteousness" of *somebody* who suffered for their wrong-doing, and "in their stead;" and not at all, upon their own good, true, and honest works, to form to themselves a genuine Christian character.

Believing Jesus to be God, they look for him to come, personally, to each "seeker," without the intervention of any mediators; either man, woman, tutelar or subordinate gods.

Salvation is a matter of will and favor, rather than of character and principle. Hence the vilest sinner can be transmuted into the best of saints in a moment of time, and just before they draw their last earthly breath.

As "there is no repentance in the grave"—no probation in eternity—at death, each becomes, instantaneously, a devil, or a saint and angel. After admitting such premises, it is easy to swallow a camel, and to accept the remainder of the "doctrines of devils," which have no foundation either in reason or revelation.

The reanimation and transmutation of the physical bodies of mankind into spiritual bodies, with corollary dogmas, equally absurd, are some of the logical sequences which flow from the interblending of the dispensations and spheres—of natural and spiritual ideas—that commence with the confused notion of a spiritualized, holy, generation, that ultimated in an "immaculate conception," by the Holy Ghost or the Virgin Mary, of the most abused man Jesus of Nazareth.

In plain English, reproduction appertains exclusively to the material earths, which are the ultimates of all spiritual spheres and worlds—the lowest, most outward and external of all the "many mansions" or planes of existence in the realms of thought, or known to human consciousness. Consequently, while natural generation—the reproduction of souls conjoined to animal human bodies—has its proper appropriate plane on the earth and in the earth; for there are corresponding invisible spheres, which are the sources of vitality, back to deity—the innermost of all spheres—and agents as angels in them, who are God's ministers—as parents are creators, in the place and stead of deity—intermediate and subordinate powers and principalities—as is the order of existences in the world we inhabit.

Human association exhibits ascending spheres from the most low and animal, to the most interior, intellectual and spiritual. The Shaker Order is but the innermost and central sphere on the earth.

"That which is born of the flesh is flesh;" and Jesus was as truly born of the flesh as were Adam and Eve, and as have been all their posterity.

"That which is born of the spirit is spirit;" and Jesus needed to be begotten and born of the Spirit as really as any other man of the race of Adam, before he could become a Son of God in the spiritual order of the resurrection.

Adam was a "Son of God" on the natural plane, by his first birth, and was as "holy a thing" as was the child Jesus. And it was as impossible for Jesus to be born the Christ—a spiritual being—as it was for Adam to have been born a spiritual being; that which is natural is first, and afterwards that which is spiritual. It is the only way that God can do things, because he is governed by law just as much as we are, or ought to be.

Right here must commence a line of demarcation between a believer of pure simple Christianity, and a Babylon christian, who mixes generation and regeneration, natural and spiritual, light and darkness, good and evil, and the good of one plane, with the good appropriate only to a different plane, together—thus making confusion or Babylon.

Without faith in Christ—interior to all earthly and generating spheres—visible or invisible—as the mediator between God, who is spirit, *per se*, and man who "also is flesh," there can be no spiritual begetting as "new birth" into the Christ sphere. For if Christ is the second Adam and Eve—a quickening spirit—it is just as impossible for any natural son or daughter of the race of the first Adam and Eve—Jesus included—to become a son or daughter of God—a spiritual man or woman—

resurrected from the natural order of generation, up to the spiritual order of regeneration—except by a baptism of the second Adam and Eve, as a quickening spirit, to beget and bear them, such as Jesus was the subject of, as it would be for a natural child to be begotten and born, except through representatives—successors—of the first Adam and Eve; and it would be as unnatural and unreasonable to expect the first Adam and Eve to beget and bear all human beings, as it is for the generating Babylon christian to first call Jesus "the second Adam," and then look to him as their only and immediate spiritual Saviour and father, when he has left to them no spiritual posterity—no successors or representatives.

It is the Christ outside of the first Adam—that is, the great Mediatorial Sphere—the second or spiritual Adam and Eve—which is the agent to transfer all the forces and powers of man and woman from the natural to the spiritual plane of their existence.

Yea, "though I have known Christ after the flesh, as Jesus, yet now henceforth know I him no more," in that way.

In the Jewish generative heavens there were prophesyings, as there was on earth, of a human being who should be the first to be begotten from the dead order of the flesh into the living order of the Spirit. And when the event occurred, there came prophetesses and prophets from both the generative earth and the generative heavens, to announce the advent of the coming extraordinary man. Not that the prophets or angels of either sphere comprehended the significance of the event they celebrated—but, the Christ Spirit moving upon them, modified their utterances.

Of themselves they did not, could not understand the spiritual resurrection, of which Jesus was destined to be the first fruits; a specimen of what each and every one of the race, to which he belonged, might become in time or in eternity.

The Christ heavens were "far above all of the generative heavens" of these inquiring angels; hence they earnestly desired to "look into them," and to understand what the inspiring spirit in them did signify by the words of their own mouth.

The wise men of the East, and the angels, united in singing a joyful *generative song*. But how widely different was the "new song" of the resurrection, which John the Revelator heard while in a visionary condition, and of which he wrote—that was a song which no generative man or angel could learn; Jesus himself could not sing it until after John had baptized him with the Christ Spirit. When the Christ "Spirit descended in bodily shape as a dove," it claimed Jesus as the first begotten from the dead, the first born among many brethren, who confessed and forsook sin—all generative sin—the primary cause of all death—and called upon him to die to his generative life—that he might be quickened into a true Christ life—become a Christian.

Thus Jesus was born of a woman, under the Law; but was not born the Christ until thirty years of age. Of that second birth, the angels and the wise men of the East knew no more than Nicodemus, for no one could call Jesus by his spiritual name, unless like Peter, he had a similar baptism. And true Christians are only known to each other in that way. Antichrist adheres to the man,

and ignores the Christ. "But as a living dog is better than a dead lion," so is a living elder of to-day of more value to a lost soul, in protecting, directing, and saving it, than all the dead saints of the past, Jesus and Ann included. He is of more value than a legion of angels without a medium. The father and mother of Jesus, when he lay in a manger, were better to him than would have been Michael and Gabriel, with all their angel companions.

The second appearing of Christ is necessary to lead us into a knowledge of the first appearing, as we are led into a knowledge of our natural ancestry, through the kind offices of our papillary nurse. Personal travel in the spiritual order of the resurrection will demonstrate to any soul the fact, that as is the union between Christ and Belial—flesh and spirit—so is the union of a genuine Shaker with the immaculate conception of Mary and the most holy generation of Jesus. As the baptism of fire burns up the generative life—the testimony of the Christ Spirit pierced, as a sword, through the bowels or womb of the Virgin Mary.

F. W. E.

Mt. Lebanon, Columbia Co., N. Y.

Reform.

"—is joined to idols; let him alone." Hos. 4, 17.

EDITOR OF THE SHAKER: The signs of the times emphatically point to a period in the future, when believers will, in all human probability, enjoy the blessing of a re-vitalization of all their now dormant energies; and, as we fondly hope and fervently pray, a rich harvest of honest and faithful workers, and an advent of spirits from the ranks of the sincere and sin-sick of the world, into our midst, who are more than satisfied, even disgusted with the low, groveling pleasures of the rudimental plane of existence. But I have a very strong impression, that before this glorious day of gladness and prosperity shall be ushered in, and a dispensation of truly *spiritual growth*, and development in purity, peace, and personal righteousness, be the unspeakable boon of Zion to enjoy, a thorough and radical *Physiological Reform* must indisputably precede. And this, inside of, as well as outside of Zion; and from the child of five years old, up to the octogenarian.

I am persuaded that, abnormal, unnatural, artificial stimuli, by which the passions and animal powers of man are terribly and ruinously intensified, far beyond the control of reason or religious conviction, and by which these are actually destroyed oftentimes, are now, and have been for years, the potent cause of our failure in obtaining valuable and reliable material from the world, wherewith to build up, support, and retain intact the interests and behests of this, our beautiful and glorious organization!

And parry the matter as we may, the truth must and will remain, that a holy spirit *cannot* exist in an unhealthy, physical organization. For instance, if one's blood, brain, nerves and muscles, are saturated with the narcotic principle of that filthy, detestable drug, tobacco, how is it possible that normal energy and activity of the spirit can be enjoyed, and that those calm heavenly inspirations should be accessible, which pure, healthy,

physical structures are constantly blessed with.

O how excessively nasty and loathsome is the tobacco inebriate! I am weary unto death with the detestable practice of chewing and smoking tobacco among believers! But this is going but a very little way into the subject, and I fear I might encroach too narrowly upon the tender feelings of some, if I should define my ideas of sincere, physiological integrity in regard to food, drink, air, exercise and sleep; the only really therapeutic agents in the earth or sky. But really we shall be forced, ere long, to overhaul this whole subject, if the signs of the times are at all to be depended upon. Thousands, outside of our institution, are probing this terrible abscess on the vitals of society, to the very core, and coming into a conscientious, practical atonement, with physiological truth. These are upright men and women of God; determined, at all sacrifice, to live in holy allegiance to their convictions.

These are the salt of the earth, full of a sweet and salutary virtue; and if we, as a christian institution, desire an accession of such noble souls, to help us carry on to perfection the noblest, mental, moral and spiritual structure ever reared for the benefit and happiness of the race, then must we get right into the forefront of this great physiological conflict with time-honored errors, sinful habits and animal indulgences, and cleanse our temple of all filthiness of flesh and spirit; that when sin-sick and sin-ridden souls come into our midst, we can welcome them to an asylum of peace and righteousness, where, in deed and in truth, their highest, holiest aspirations for a sinless life can, and may be realized. How mortifying, not to say humiliating and shameful, to have to begin to apologize to one of these physiological reformers for our use of tea, coffee, tobacco and alcohol! For fourteen years we abjured these drugs, and why can we not do it now, since our illumination upon this subject is far greater than when we cheerfully submitted to their prohibition?

How often have I thought, how happy I should be, to be one of a family, or society, who, for ten consecutive years, would agree to abstain from tobacco, tea, coffee, flesh meat, and every species of intoxicating liquors, by way of experiment. It seems to me I am inspired by heaven itself, to see the perfect beauty of holiness, such a family would exhibit to the world, and enjoy among themselves! Just consider for a moment the present, terrible state of the world, through the instrumentality of artificial stimulation! It is absolutely frightful! One generation has followed another in an increase of indulgence in this abnormal process of stimulation, until the whole civilized world is a hideous mass of disease and sin, voluptuousness and lust, followed up closely and inexorably by the seething, red-hot indignation of insulted, violated, physiological law (which never forgives), in the shape of idiocy, crime, insanity and "suicide, to crown the black, infernal brood!"

This horrible excitement from poisonous drugs, beverages and improper aliments, develops the animal passions so precociously, that they blaze out in uncontrollable fury, far ahead of the normal, animal instincts; and

still farther ahead of the reasoning and moral faculties; consequently, thousands of boys and girls are, every year, hopelessly ruined in body and soul, long before any instinct of self-preservation, moral or spiritual restraint, is possible to be brought to bear upon them, either by themselves or by their friends. Is it any wonder then, that out of such material scarcely any can be found who are able to live lives of uprightness and purity? And is it christian tenderness that would refuse to love, cherish and suffer for the restoration of such; or that would saddle upon them the entire iniquity and consequent responsibility of a hundred or a thousand generations of sinners before them? It is not. It is simply cruel and utterly uncharitable! Poor young creatures, may God and all heaven help you! And I will cheerfully add, what little I can do or say, for your reconstruction in holiness. Now, if we were living in a manner perfectly normal and natural, we should be able to furnish facilities for final, physiological perfection, and (gradually) spiritual redemption and reconstruction to these our unfortunate fellow-beings, which we never can furnish while allowing amongst ourselves iniquitous accessories to abnormal development. It is as if we were trying to baffle and restrain the unnatural and precocious development of impure and unholy tendencies, by one class of means and incentives, while we are keeping in activity another class directly calculated to stimulate and precociously develop these very tendencies.

Consequently, I am persuaded we should begin right here to lay the first stone of that sublime structure, which it is now full time to begin to build upon, and which is to exceed in glory, righteousness and beauty, all which up to this time, in the history of the world, have preceded it. In consideration of this momentous subject, and my bright anticipations thereupon, I feel happy in my unqualified endorsement of Elder Frederick Evans' sentiments relative thereto; and should be happy to see his theories, in regard to diet and physiological correctness, generally, fully experimented upon, for a number of years; still more, I should like to be one of a family who should volunteer therein.

Finally, may the Lord make his face to shine upon us, and, by the serene brightness thereof, may we be able to see our way clearly out of this present transition state, into the undimmed glory, prosperity and happiness of that "new cycle," to which we are all looking with such fond anticipation, is the sincere prayer of yours, faithfully,

O. C. HAMPTON.

G. A. LOMAS, Editor SHAKER.

Friendship.

It is commonly the case, when we meet with trials of our faith, to feel that we have no friends. But, do we realize what a true friend is? Are we able to appreciate true friendship? We all want friends; yet are quite unwilling, sometimes, to recognize them in those "who tell us of our faults and show us how to correct them." Those who are willing to bear with our faults, while we are exerting our-

selves to overcome them, are true friends; while those who are indifferent to our evil ways, bad habits, unchristian behavior, etc., or who chastise us merely to display authority, are not our friends, but enemies to our souls' best good. To be worthy of the forbearance of true friendship, I realize I must give evidence of an improved disposition; that there is a proper length to forbearance—a point where mercy is encouragement to vice, rather than an illustration of Christian friendship. Those who are ever singing the need of more charity, are too often chanting desires for continued indulgences; while to grant them such charity would not be friendship; but rather, as President Lincoln expressed it, "mercy to the individual is murder to the State!"

HENRIETTA CONROY.

Shakers, N. Y.

Seed-time and Harvest.

Beneath the dark November sky,
With the cold rain falling drearily,
And the bleak wind moaning and shrieking by,
The seed o'er the land is cast;
In the grave-like furrows the grain doth lie
Till the weary months are past.

In eurling mist and frosty air,
And weeping skies, it lieth there;
Or buried in the snows; or bare
To every wind that blows,
And night's deep darkness, like despair,
Hangs o'er it while it grows.

It grows in spite of cloud and blast
And sullen rain, descending fast;
And snow-wreaths thickly o'er it cast,
And thund'rous dark'ning skies.
And every tempest, roaring past,
Strengthens it as it lies.

Anon, a kindlier season shines—
Warmth and light—the spring's soft signs,
With many a beauteous balsam, twines
The breast of icy death;
And the grain, in delicate, emerald lines
Springs up, a fairy birth.

Then sunny months, in swift career,
Bring up the lustrous ripened ear;
And the golden, harvest-time draws near
And the reaper whets his scythe;
Till on the day, the rich sheaves rear
Their shapes on the landscape blithe.

Sown in the dark, cold, desolate days—
Reaped in the sunshine's mellow blaze
Thus, in the dim and wondrous ways
Of fate, are the deeds of men—
Sorrow and trial, defeats, delays,
Like storms, that soften the grain,

Must test the heart's aspiring claim;
But every just and noble aim
Shall pass the ordeal, clear of blame;
And, in the appointed hour,
Bring forth its fruit of wealth or fame,
Of knowledge, wisdom, power.

In the winds of scorn, the storms of hate,
In the darkness of hope, deferred full late—
Through days when the world shows desolate,
Must sleep the good deeds thou hast done.
Patiently labor, patiently wait,
Thy work shall see the sun.

That which was sown in the wintry air,
Shall blossom and ripen when skies are fair;
Though thine should be many an anxious care
Ere the harvest is gathered in;
Be stout to toil, and steady to bear,
The heart that is true shall win.

To J. B. V. and others: We do not know, as yet, the price of J. M. Peebles' pamphlet, soon to be issued, entitled "Spiritualism, Shakerism, or Free Religion—Which?" but presume the same will be about or less than the subscription price of THE SHAKER. Let us have a few orders.

Sympathy.

There is a power pervading the entire Universe, which manifests itself variously, yet with quite similar results. That degree of it which permeates the solid spheres, flowing from each to each, and uniting them together in indissoluble bonds, has received a name significant of the influence exerted upon bodies of vast size and which are usually at immense distances from each other. Other degrees of it, more subtle than this, are no less potent, though they may not be so apparent to outward observation. That which exists in the vegetable world manifests itself in a great variety of forms—in grasses, shrubs, trees, fruits and flowers—yet there is in them all a similarity sufficient to determine the rank of the botanic kingdom in the scale of existences.

From the numerous aversions and repulsions displayed by mankind and the inferior orders of animal existence, one might infer there could be no common influence pervading the animal kingdom; yet the science of Animal Magnetism unmistakably proves its existence. Were there not any, man could not obtain control over the animals that he makes subservient to his use, nor be able to tame and dally with the most ferocious of beasts. And were there no common feeling of brotherhood among mankind, vain would be all efforts for the improvement and progress of the race, and our expectations of a world where harmony forever reigns would be idle dreams. It is not necessary to enter here into the numerous details of facts which the modern sciences of Psychology and Spiritualism furnish to prove the truth of one common influence pervading the entire race of man. These facts have been abundant, throughout the civilized world, for years, and are within the reach of all who desire to acquaint themselves with them.

There is a prominent doctrine of Christianity which this diffusion of a common or sympathetic influence serves to illustrate, and that is the doctrine of Christ's sacrificial offering. Jesus is said to have died for our sins, or, more correctly, on account of our sins; to have offered himself a sacrifice in our behalf. This has been construed as importing that he died to suffer the penalty of all the sins of mankind, from the first one that transgressed the divine law to the last of earth's inhabitants. The question is often asked how he, an innocent person, could have died on account of the sins of all men; how "the chastisement of our peace was laid on him, and the Lord laid on him the iniquity of us all," unless it was to bear the penalty of sin in our stead. By his death is meant his crucifixion by the Jews and Romans; yet Jesus was not the only person who has suffered innocently. Many have died a more aggravated death than that of Jesus, for no offence whatever; but no one is so unreasonable as to suppose that a single transgressor of divine or human law could escape punishment because of the death of these; and only because Jesus has been regarded as the Supreme God, is infinite merit attributed to his death at the hands of his enemies. An outrage was committed against him by the bigoted persons that demanded his death, but Divine Justice holds even balances to re-weigh every human wrong. That "Je-

hovah should have made his soul or life an offering on account of sin," was but an evidence of infinite love, both towards Jesus and those in whose behalf he was offered; for he was to "see his seed, prolong his days, and the pleasure of Jehovah was to prosper in his hands."

Jesus certainly suffered on account of the sins of all men, and in their behalf. How? By sympathy with all as a human being. As one of us, he felt as we feel, participated in our miseries and shared our burdens, so as to be a "merciful and faithful High Priest." For our sakes as well as his own, "he endured the cross and despised the shame," throughout a life consecrated to God. Whatever iniquities of mankind were laid upon him, he offered up in sacrifice by means of his holy life of self-denial. The Apostle Peter says to Christians: "Ye are a holy priesthood to offer up spiritual sacrifices." In the same epistle in which these words occur, our English version makes him say, speaking of Jesus Christ: "Who his own self bare our sins in his own body on the tree." The same verb—*anenengkai*—which the translators in the former passage have rendered *to offer up*, in the latter, without any sufficient reason, they have translated *bare*. Rendering this, as it should be, *to bear up or offer up*, the passage would read: "Who, himself, offered up our sins in his own person on the cross." Hence the propriety of the inference drawn, "that we, being free from sin, should live unto righteousness." Christ, as Head of the Church, offered up the sacrifices of sin in behalf of all men; his Church, also, offer up the same sacrifices in behalf of all. "Christ suffered for us, leaving us an example that we should follow his steps."

Bearing or offering up the sacrifices of sin is not confined to Jesus Christ nor to his Church, but is common to the whole human race, by reason of the universal sympathy existing in the race—parents for their children, and children for their parents; brothers and sisters for each other; the skillful physician for his patients, who sometimes offers for both physical and moral diseases. Healing mediums among Spiritualists are obliged to make an offering for sin in behalf of those who apply to them for relief. Often, by magnetic sympathy with their patients, they undergo sufferings similar to those endured by the latter before a cure is effected. There never was a better example of sympathy with others and of offerings in their behalf, than that of Mother Ann. This was conspicuous throughout her whole ministration of the gospel of Christ. She frequently participated in the conditions of others, who were borne down by the weight of their sins and afflictions, even when they were miles away from her, to such a degree as to suffer extremely, both in body and spirit, on their account. And when they were lightened of their burdens, and she, in consequence, was filled with the joys of the Spirit, by ministrations from the heavenly world, they shared in her exceeding joy. By this she proved herself a true spiritual Mother.

The offerings of Mother Ann, as well as those of Jesus Christ, were intended to be final; that is, to remove sin and its consequences entirely from the Church; to raise

every member of it from the sensuous to the spiritual life—from the life of earth to that of heaven. In their own case, the offering was complete; and the result, eternal redemption, has been experienced by each. If the Head is holy, so must the body be. The sympathy between Christ and his Church can be only that of souls saved from their sins and born into the life of heaven; who are wholly dis-severed from the wars and contentions of earth, its lusts, passions and pleasures, and live in the elements of peace and purity. Only when the Church is such, can it be a true sympathizing priesthood or medium for those sacrifices that bring eternal salvation to a sinning world.

W. H. BUSSELL.

Truth, Faith, and Reason.—No. 2.

God is truth. Truth is Increate—never began to be. It eternally was, and is, and will be the same unchangeable reality. How infinitely absurd then is it for man, who is but of yesterday, to try to alter or bend the truth to his inclinations?

We illustrate the eternity and ubiquity of Truth by the following mathematical problem: "The three angles of a triangle are equal to two right ones."

The truth of this relation of angles to one-another never began to be. It is eternal and ubiquitous. It exists equally in any and every imaginary portion of the universe. It is as unchangeable and omnipresent as Deity.

There are certain moral relations, which have been discovered or revealed, that are as fixed in Eternal and unchangeable Truth, as any mathematical problem whatever.

"A rich man cannot enter the kingdom of heaven." This is a truth revealed by Christ, and is a simple truism. It informs us that the principles of the Kingdom of Heaven or Christian institution, which he was about to establish, consisted in "Righteousness," a rigid equality of enjoyments, and that therefore a man possessing individual wealth could not enter or be admitted.

"Ye cannot serve God and Riches." Defining the "service of God," love, as we must, to signify that perfect devotion to the Divine will, which Christ taught and exemplified, then we say, that such "service of God," and the service of personal wealth can no more coexist and be performed by any intelligent being in man's condition, than two parallel lines can cross each other. Hence the impossibility of serving God as a Christian, and at the same time serving Mammon or possessing personal wealth.

The brotherly love, and perfect equality of enjoyments which Eternal Truth enjoins on Christians, forever debars them from the possession of individual wealth, and requires them to support a joint interest, and to have all their goods in common.

The possession of individual wealth, and equality of enjoyment, are forever repugnant one with the other. Therefore no man while holding individual wealth can ever enter into the Christian institution.

The generative order and Church order, or joint interest, are forever repugnant, and can-

not coexist. The young man who came to Jesus, and all others who would be his followers, were required to divest themselves of all personal property, and were thus unfitted for raising offspring.

As the generative order necessarily requires a separate interest and the possession of personal property, it is forever repugnant to the Christ order which requires a relinquishment of personal wealth.

In the generative order, the man and woman are "one flesh," and their relation to each other is a flesh relation; but those joined to the Lord are "one spirit."

"The flesh lusteth against the spirit," that is, the flesh relation lusteth against the spirit relation. "And these two are contrary, one to another." The truth of this antagonism is eternal—it is founded in the very nature of things. They can never harmonize any more than truth and error.

"The flesh lusteth against the spirit, and these two are contrary to one another." The truth of this irreconcilable conflict between flesh and spirit, did not then begin to exist in the day when it was promulgated by Paul; it is eternal and ubiquitous—exists every where in God's universe.

The flesh relation existed from Adam to Moses, and from Moses to Christ. Unceasing efforts were made to bring it into order and subject it to law. "Divers washings" and carnal ordinances, with many restraints, were imposed by divine sanction, but all without success. The eternal truth was thus developed as declared by Paul, that "the carnal mind, the fleshly nature, is not subject to the law of God, neither indeed can be." And witnessed by the Martyr Stephen. "Ye do always resist the holy spirit, as your fathers did, so do ye."

Thus an experiment extending through 4000 years, develops an unbroken testimony to the existence of an eternal truth—a fixed Law, that the flesh always resists the spirit.

R. W. PELHAM.

Resolutions.

TROY, February 25th, 1872.

At a regular meeting of the Board of Trustees of the Progressive Spiritualists, of Troy, the following resolution was unanimously adopted:

Resolved, That we extend a cordial invitation to our Brothers and Sisters of the Shaker fraternity, residing in the Societies of Mt. Lebanon, Watervliet and other places, to join us in a two days' Convention (or Conference), in Troy, to be held on the 23d and 24th of March; to the end, that the ties of sympathy and love may be strengthened and extended between us, and the truth made manifest.

(Signed.)

B. STARKBUCK, *President*.
B. C. BARTO, *Secretary*.

This invitation has been accepted, and will be the occasion of a meeting of delegates, from various Shaker Societies, to a number exceeding forty.

We anticipate a beautiful piece of music, for May number of THE SHAKER, from Canterbury.

In a late number of *Woodhull and Claflin's Weekly*, we read with pleasure "The March of Events," accredited to a "Quaker Lady;" but we soon substituted, "By a Shaker Sister—A. Doolittle."

IN our leader of this number we use the terms "Spiritist" and "Spiritualist." The suffixes are synonymous; but some Spiritualists, and nearly all eminent lexicographers, make a marked distinction between *Spirit-ists* and *Spirit-u-alists*—one, Spiritists, determining merely the sensational phenomenologists,—who are content with table-tipping, raps, and all the physical movements made by spirit agency, but who do not strive to become pure and heavenly through its influence. In our leader we did not make this distinction as apparent as we might. Again, we intended to remark therein, that what is denominated modern Spiritualism, was, with us, a matter of prophecy thirty or forty years ago. Many eminent Spiritualists have seen the Shaker Societies in full operation in "the better land," before they knew of their whereabouts on the earth. Spiritualists take great pride in naming Robert Owen as one of their number; but the fact that he was converted to a faith in the unseen, by the mediumship of Daniel Offard, of Mt. Lebanon Shakers, is not commonly known, the details of which we hope to present at some future time. We give Spiritualism the largest credit for introducing Shaker theology to the attention of reformers, and we hope yet to admit that it has been the most successful medium for accomplishing the fruits that grow from real, Christian self-denial.

ANN LEE once prophesied, that she saw individuals flocking to the standard, of which she was bearer, by hundreds and by thousands! In view of the few representatives of Shaker principles, this sounds oddly enough; but there have been millions flocking to the doors of our theology for many years—the prophecy is more than fulfilled in a very marvelous and encouraging manner.

J. M. Peebles and Dr. E. C. Dunn spent an agreeable season at Watervliet, N. Y., on the 26th of February. An impromptu Society meeting was called, and all moved satisfactory to all who participated.

MEMBERS OF SOCIETY

Appointed to answer Correspondents, among whom are the Board of Editors.

- Elder F. W. Evans, Mt. Lebanon, Columbia Co., N. Y.
- " Issachar Bates, Shakers, N. Y.
- " Calvin G. Reed, Mt. Morris, Livingston Co., N. Y.
- " Simon Mabec, West Pittsfield, Mass.
- " Stoughton Kellogg, Thompsonville, Conn., Shakers.
- " Albert Battles, Tyringham, Berkshire Co., Mass.
- " Wm. Leonard, Ayer, Mass., Shakers.
- " Jonas Nutting, Shirley Village, Middlesex Co., Mass.
- " Benj. H. Smith, Shaker Village, Merrimack Co., N. H.
- " Henry Cummings, Enfield, Grafton Co., N. H.
- " John B. Vance, Alfred, Shakers, York Co., Me.
- " Alonzo Gilman, West Gloucester, Cumberland Co., Me., Shakers.
- " Chas. Clapp, Union Village, Warren Co., O., Shakers.
- " Ezra Sherman, Preston, Hamilton Co., Ohio, Shakers.
- " Stephen Ball, Dayton, Shakers, Ohio.
- " Jacob Kulp, Pleasant Hill, Mercer Co., Ky.
- " J. R. Eades, South Union, Logan Co., Ky.
- " J. S. Prescott, Cleveland, Ohio, Shakers.

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., MAY, 1872.

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Saviours,

Analyzed, signifies persons or things which save. Salt is a preservative; and individuals, who are "Saviours come to Zion," have been alluded to as "the salt of the earth." The aspiration of every spiritually inclined soul, is to be saved. Salvation, to the multitudes, signifies an escape from a just penalty—having been wicked, to avoid punishment. This is folly. "He shall save his people *from* their sins;" but never *in* their sins! The power to be a Saviour presupposes the individual saved. A drowning man is in no condition to help, much less of saving a companion in a similar plight. Physicians have no right to be sick; when they are so, they are no longer qualified to help the sick. What lever and fulcrum have parents, with bad habits, to arrest and correct those same habits in their children?

The name Saviour, like the title Christian, is good for nothing unless accompanied by evidences of its work. Shakers are called to be Saviours—and this call of the spirit should be accompanied by the qualification of themselves being saved. Are we saved from the lusts and vices of the world? Therein are we the empowered agents to work for others. Are we free from all vicious habits which we know would disgrace a saint? Can we, from practical experience, bear testimony against worldly pride, fancy fooleries; against patent medicines and all other medicines? Can we be abused and not *feel* to return it? Do our ideas of being the inhabitants of Zion consist as really in soul-consecration to Christian principles, as in the hope and love of reward for some crosses we fully take upon ourselves? Do we ever balance the crosses we endure, with the increase of the Gospel, which leads unto full salvation from every pernicious habit—every worldly way? Truly, we can number Saviours among us! Jesus was and is a Saviour, inasmuch as his life and invitation yet are seen and heard: "Follow me!" The hope that God will dispense salvation unearned, is supreme folly. We know that all the salvation we experience, from evils that have afflicted us, has been obtained by severe

and constant labor, aided by the examples and influences of those already saved.

The world, to-day, needs Saviours more than aught else. Belief in one, three or many Gods will avail nothing. God saves souls by giving them instruction how they can be saved, and blessing them with the help of individuals already saved—not otherwise. Let those who prate about salvation, from week to week, but give their congregations evidences of their salvation from sin, by living a clean, holy, self-denying life, as did their humble exemplar—Jesus; then will there be less sound and more salvation. God calls for volunteers to fill the ranks of Saviours to the race, even as was Jesus; and the required credentials are, *be ye saved*. Rise, Believers, in the majesty of your faith, and give evidence of your Saviourships by an increasing, personal salvation; not alone in one particular, but in a fully redeemed character—

"Sparing no idol, great nor small—
Passing one sentence on them all." *

Is Man a Fallen Being?

BY GILES B. AVERY.

1. If man hath never fallen, then he hath no sin, for sin premises a departure from rectitude, or uprightness, that is, a violation of a known law of God.

2. If there is no sin in the world, then there is no spiritual darkness or death! Do spiritual life and light universally prevail and become generally manifest?

3. If there is no sin in the world, then there can be no sorrow, for sin is the cause of all sorrows that mankind know. Sorrow is suffering for the violation of law! Is there no sorrow among mankind?

4. Spiritual death is the consequence of sin! If there is no spiritual death in the world, then there is no resurrection from the dead. The English word resurrection, is from the Greek word, "*Anastasis*," which literally means to *stand up again*. How can that *stand up again* which never hath fallen down from an upright or standing position? Christ said: "I am the resurrection." If there be no *fall*, consequently no *resurrection*, then Christ spake falsely, and hath come in vain. But are all mankind spiritually alive? And do they stand spiritually upright?

5. If there is no spiritual darkness, the fruit of sin, then Christ is not "the light of

life!" as the Scriptures declare. But every true follower of Christ can testify to the truth of his words.

6. If there is no spiritual darkness among men, *the fruit of sin*, then the testimony of Jesus, "This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil," must have been falsehood, for condemnation is the fruit of sin! But, alas, how many millions suffer condemnation!

7. If there is no sin, sorrow nor condemnation, then all our senses belie us.

8. If man hath not sinned, then he is not lost, and needs no salvation! And Jesus Christ, as a Saviour, hath been vainly sent upon earth, for there is nothing lost to save, and when Jesus Christ declared "I came to seek and save that which is lost," he spake foolishly. The language should have been, "I came to seek and save that which never hath been found nor developed!"

9. If man hath not fallen from rectitude, then the present work of generation among men is *perfect*, or the Scriptures belie the character of Noah, who, it is said, "was perfect in his generations." For the Scriptures declare the present race of man to be the *descendants* of Noah. Is it the general understanding of mankind that they are perfect in their generations? Nay, verily! The corruption of generation is the crying sin of our whole race!

10. If man hath not sinned and fallen, the whole law and the Prophets are a deception, for they all recognize gross sin in the human family.

11. If man hath not fallen, then the whole Gospel plan for man's redemption from a fallen state is a myth, and God has made a great mistake of man's needs, in commissioning Christ to preach such a gospel.

12. If man hath not fallen, all the testimony of Jesus, concerning tares in the Gospel field, is false, and the whole field is *good wheat, though not fully grown!* What does universal experience say to this?

13. To deny the fall of man, is to deny the whole revelation of God to man (so called), manifested in both the Old and New Testament Scriptures.

14. If man hath not sinned and fallen, there is no *regeneration* necessary, because there is no *degeneration* from which to be regenerated, since, according to this theory, man hath nothing lost.

15. If man hath not sinned and fallen, then the peaceable state of the kingdom of Christ, anticipated by the prophet, when the lion and the lamb should lie down together, is now reigning on the earth, or God created man in

a state *not good*, that is, not in harmony with creation at large! But, does universal peace now reign?

16. If man hath not fallen and sinned, then the brute is not fallen, and man is his Lord invariably, and the whole brute creation is his willing subject. But, is it so?

17. If man hath not fallen, then the whole testimony of taking the kingdom of Heaven by force, as manifest by Jesus, is falsehood; because Heaven is man's pristine home, or God created him in misery! Hence there would have been no need of a warfare to take it!

18. If man hath not fallen, then either the harvest of the world, instituted by Christ, is prematurely commenced, and God did unwisely to send his Son to inaugurate that dispensation, or, being instituted, and souls, by the voice of God, being called to come into it, through God's viceregents on earth, all souls would immediately obey the command of God, as the next step in their normal and legitimate development, which they do not do.

19. If man hath not fallen, then as do the waters cover the sea, so doth the knowledge of God cover the earth. For, it would be cruel in God to create an intelligent, accountable being, and make that being punishable for not obeying His will, and then not reveal that will to him until myriads of ages after his creation! But does the knowledge of God thus cover the earth?

20. Verily, man is in darkness, loss, sin, sorrow and woe, and very much needs salvation and redemption! And, to deny it, is to deny all revelation of God to man, of which we have any record or experience. It is to make Noah, Moses, all the Jewish Prophets and historians, John the Baptist, Jesus, all the Prophets and Apostles of the New Testament Scriptures, liars and blasphemers! It is also to deny all *present experience*; for there is not a living man, but recognizes, in some degree, both himself and his fellows have transgressed some known law of right, for which a degree of condemnation is resting upon the soul, until confessed and repented of.

Shaker Communism.

When Elder Frederick was in England last summer, people got impatient at his dissertations on Bible history and spiritual doctrines. They desired to know what Shakerism could do for them physically; how easily and comfortably it could fill their bellies and clothe their backs, and enable them to provide themselves with those conjugal relationships which are so highly prized amongst mankind generally. Thus there was a decided misunderstanding between the Shaker missionary and his auditors. They looked at the subject from the side of the flesh, while the Elder viewed it from a spiritual aspect. The history of communistic efforts exhibits the fact that these schemes have been founded in all instances upon the physical appetites of man, rather than the spiritual principles of his nature. Hence, the Shakers say, that no form of communism has been able to perpetuate itself, except that of their order. Numerous communities have been established, but they have all eventually been broken up through selfish-

ness and anarchy. The Shakers avoid such a calamity by adhering to their principles, which they consider to be as scientific as any functional law in physiology.

The little work before us* is partly historical and partly scientific. It treats of certain peculiarities of man's spiritual constitution, the observance of which constitutes the essence of religion, and reviews the progress of this religious life from its early dawn amongst the primitive peoples. Historically, Elder Evans accepts the Bible narrative, perhaps more as a symbol of man's spiritual experience, than as a chronological record of mundane facts. From this source he divides man's spiritual efforts into four dispensations or churches. During the first, which ended with the flood, man fell. The function of generation given to man for a use, was abused by him. This constituted "the forbidden fruit," and therefore the fall of man. The second, or Patriarchal era, commenced with Abraham, on whom was enjoined the right of circumcision, and procreation, though permitted, had to be atoned for as a sin. Jesus introduced the third dispensation, or First Christian Church, of which Love was the soul or life, and community of property the body or outward form. The fourth era was instituted in the person of Ann Lee, who, on the part of the female side of humanity, received the Christ baptism, and inaugurated the order of the male and female capable of living in accordance with the requirements of this fourth dispensation.

So much, then, for the historical part of the work: next comes the anthropological or scientific. The Elder regards man as a spiritual being with access to the spirit-world. These dispensations have been the results of revelation, originating in the spirit-world, and afterwards becoming part of the life of mankind. By the inauguration of these eras man was successfully enabled to commune with still higher degrees of spirit-life, and therefore able to manifest more spirituality in his outward nature. "In this fourth dispensation," says Elder Frederick, "is established the final church and kingdom of Christ which possesses the 'Urim and Thummim,' and therefore cannot be deceived or overthrown by evil or ignorant spirits." The ostensible purpose of the book is to afford "tests of divine inspiration," whereby those having communion with the spirit-world may be able to decide as to the purity of the matter communicated. The test recommended is the acknowledgment, on the part of the spirits, of the "Christ principle," which teaches self-denial, purity, and fraternity; and he adds, "the practical effort of this church is the entire banishment of poverty and want, sin and misery, and a full supply of physical and spiritual necessities for the body and soul of every one of its members." The one essential evil to be controlled is the sexual function. "He who teaches that Christ and generation can coalesce is deceived, or is a deceiver."

It therefore appears why it is necessary to introduce so much theology and religion into

the discussions of Shakerism; for that part of the book treating of religion makes it apparent that Shakerism is the practice of a purely religious life, in which the functions of animal existence are used only in so far as may be necessary for the physical sustenance of the individual. The Shakers are thus ruled, as to their head, by spirits from the "Christ sphere," and therefore they consider themselves as much in the spirit-world, and living as near to its laws, as if they were divested of their bodies.

Such then, is a condensed view of the principles of this book, which is a text-book of Shaker doctrines. It is a very interesting and suggestive little work. There is scarcely one word which could be omitted. The author possesses a terse and perspicuous style, and his very apt introduction of texts and quotations throws a great amount of light upon the meaning of many passages of Scripture which seem to be perfectly misunderstood by the usual expositors. We consider this work of so much interest to our readers, that we give them the opportunity of purchasing it with this month's *Human Nature* at half the published price.—*Human Nature (Eng.)*.

Revelation.

BY ELIJAH MYRICK.

The ever-developing law of necessity, implanted in our being, demands perpetual revelation: for "the eye is never tired of seeing, nor the ear with hearing," nor the living soul with new inspirations.

The Scriptural, the sacred, the prophetic and commonly accepted word of God, as relates to the spiritual, have their votaries with all shades of belief—their skeptics and infidels. Yet all are believers in present revelation in the material world; no one doubts the revelations, through the science of astronomy, which tells with unerring certainty, the motion of the planets with such accuracy that an eclipse is foretold with mathematical precision years before its occurrence; the evidence is undeniable, though the mystery of the science may hang like a miracle before the vision.

All discoveries, inventions, improvements in the arts and sciences, are so many revelations emanating from the same source as the spiritual. Mind transmits from the world of causes to the world of effects; these being objective to the sensuous vision, impel universal belief.

Who doubts the revelation to Columbus of a new world, which permeated and inspired his whole being, enabling him to confront calumny and all manner of derision; stay the hands of a mutinous crew, till the physical vision confirmed his soul inspiration and gave us this land of the free—God's reservation from the tyrant's rule, where "the meek begin to inherit the earth?"

The acknowledgment of revelation in the terrestrial world is universal; admits of no issue, no shade of opinion, it being a legitimate supply of a demand.

But why has spiritual revelation come into such disrepute when the spiritual has always gone parallel with the material, or followed close in its wake ("first the natural then the

* Tests of Divine Revelation: The Second Christian or Gentile Pentecostal Church as exemplified by 70 Communities in America. By F. W. Evans. London: J. Burns. Wrappers, 50 cents.

spiritual") yet unrecognized? Because people of sincere motives, in all ages, through a false punctuation, have put a period or an exclamation in place of an interrogation or comma, or where the subject indicated no pause; and intolerance, the child of ultra veneration and twin brother to selfishness, saw fit to stamp with eternal infallibility what was proper to the child development of the race, or perhaps mere local circumstance. And bigotry has handed down this hermetically sealed dogma, declaring it to be the ultimatum of all spiritual intercourse or revelations; hence the darkness of the sun of spiritual revelation.

The human family is like a child in a continued series of revelations; and what is proper to one age is not always adapted to another; like the rounds of a ladder, the first is necessary to the succeeding.

"Except ye become as a little child ye cannot enter the kingdom of heaven." Little children are artless truth seekers, always inquiring, desiring to learn; importuning, impatient to solve all objective problems and incorporate into their experience; then again pursue their interrogations in response to new impulses and aspirations. This demands present and continued revelations. Such, Jesus said, were the subjects of the kingdom of heaven.

"Marvel not that I said unto you ye must be born again;" born of the spirit, to enter the kingdom of heaven as a little inquiring child, a disciple learner of the spiritual alphabet, and through it, the science of the spiritual heavens.

Would it not discover sublime ignorance and idiotic obstinacy to contend that repeating the alphabet by rote was the culmination of all literary acquirements, and that it revealed all that these letters were intended for, or capable of? when it is by their ever-varying combinations that they convey intelligence from mind to mind. So is it with spiritual induction in this ever-recurring, infinite combination, conveying a knowledge of truths adapted to our present conditions and circumstances, instead of the old, bottled-up, traditional, time-hallowed theology. The spirit world is progressive; and its denizens, like mortals, cannot impart what they have not acquired. Mortals have expected too much perfection from its early manifestations, and through an excess of veneration, made them objects of worship; hence they became dead to the ever living present. Much of the revelations held most sacred, are the experiences of departed spirits in various stages of progression; and if we go with them they will give us better experiences; but if we entomb and worship them, they become our hitching post on the highway of progression.

John the revelator received an instructive admonition, when he fell at the feet of the spirit who was communicating with him, to worship him. "And he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy." Worship the source of this testimony and prophecy, but not the medium. Worship the primary cause

—intelligence—perfected mind. For according to the best authority, "in the beginning was *mind*, and *mind* was in the beginning with God, and the *mud* was God." And mind was revealed to man, and he became a living soul—a reasoning, reflecting and accountable being. This first and greatest revelation is the unqualified essayer of all others.

All the revelations in the material world affecting man's physical wants, have been eagerly appropriated, while only of late the science of the spiritual world was almost entirely ignored. No wonder Jesus, in attempting to introduce his spiritual philosophy, exclaimed: "O fools and slow of heart, to believe all that the prophets have spoken."

"Ye read the Scriptures, for in them ye *think* ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life." The inference is, that they adhered to their old traditions, instead of recognizing in him the culmination of the prophecies. His invitation is: "Come on, we have outgrown the past;" and then, as if to forestall infallibility, adds, and "greater works than I do shall yet be done."

If all revelation were in the past, it shows poor design in placing the eyes in the fore part of the head, or giving the feet the direction they have. The physical, mental and spiritual vision, prophecy forward, onward, upward.

True prophecy is a science, by which the higher intelligences reveal to faith, what experience will record in the book of knowledge. "Where there is no vision the people perish," is the natural sequence of the "blind leading the blind." John saw a woman clothed with the sun, the direct source of light and heat; and the moon under her feet—standing above or upon all semi or reflected lights; wanting the heat of the sun, of direct revelation to permeate and vitalize into life.

"The children of this world are wiser than the *assumed* children of light." Though each man's invention is patent to himself, the label of infallibility would not be worth the printing, as the records of present revelation in inventions, and daily improvements on the past will testify.

Every new era, cycle or dispensation is prophetic of progress; and the bigot that would arrogate and dogmatize its life into a fossil, finds his parallel in the poor ignorant emigrant trundling all his earthly goods in a wheelbarrow, denying that there is any improved method of transit; while the earth-vibrating locomotive at his heels shakes the libelous falsehood out of his mouth.

We need more of the childlike spirit that asks the simple truth and seeks its revelations daily; we must have the living testimony of Jesus, the spirit prophecy. The subscription to the gospel of progress adds nothing to that of the gospel of salvation; we have both at one price. The children of light are growing wiser; to them by-gone inspirations are like flowers without fragrance; though real, they have diffused their life. The children of this world are exceedingly wise; they will not trust to the vision of Solomon, his wisdom nor his gold. They have vision to gratify, wisdom to emulate, and a passion to appropriate gold to themselves. "The children of

this world *are*," but by what authority shall they *always* be "wiser than the children of light?"

(From Troy [N. Y.] Times.)

Shaker Sermons.

SPIRITUALISM—THE CHARACTER OF JESUS CONSIDERED—CONVERTING THE HEATHEN—SOME GOOD IDEAS FOR THE CHURCHES—REMARKS OF ELDERS EVANS AND LOMAS.

Among the persons in attendance at the late Conference of the Shakers and Spiritualists in this city, were Elder Evans, of the Lebanon Shaker Society, and Elder Lomas, of the Watervliet Society. Both are esteemed as Leaders among their peculiar people, and from the addresses which they delivered here during the Conference we have selected two, which set forth somewhat at length their views upon religious questions. They will be found interesting:

SERMON BY ELDER LOMAS.

"Watchman, what of the night?"—"The morning dawns."

Spiritual Friends: I draw some delightful inferences from this assemblage of familiar spirits. I have a larger faith that there is greater good in humanity; even a zeal for the truth, and an increased desire to live it. Shakers and Spiritualists mutually conferring upon what truth is, what its demands, and who are its most obedient subjects! How shortly the time when this happy conference was deemed an impossibility! Truly, "the morning dawns;" the world does move! If there ever were a people, whom those who are properly denominated "the world" have despised, that people are the Shakers. If there was ever an organization which the popular religions of this or any other age were quite willing should be enjoyed by its own members alone, that organization is the Shakers. And yet, if there is a living demonstration of greater spirituality—a greater fervency to know the truth and to live it; if there is a stronger testimony against, and opposition to sin; popular, but erroneous theologies, human woes, and unspiritual practices; then I am here, a willing listener, to learn of the way; to make its precepts the life-line of my conduct; to be thereby a better Spiritualist—one who "walks in the spirit, and fails to fulfill unspiritual lusts."

The Shakers date their distinctive existence from Ann Lee. You have heard of the carpenter's goodly son; Ann Lee was the beautiful daughter of a blacksmith. There has been none foolish enough yet, to surround her conception and birth with anything miraculous. "Many daughters have done virtuously;" but Ann Lee's system of virtue has been elevated too high for worldly reach or admiration; and to the world it is there still—if obtained, it is by an exertion upwards. She was the spiritual medium for the introduction of those organizing principles that made up and sustain Shaker societies. In view of some of our social regulations, we have been termed "woman-haters!" and by the same vituperative class, we have been branded as the "fanatical followers of an old woman!" "Consistency, thou art a jewel." Spiritualists, and hate a woman! better ask us to worship a monstrous three-headed God, whose subjects make the best fighting material the world ever saw.

How false these charges are, we will not waste time to advert, but will assure you that we are the followers of no *mere* man nor woman that ever lived; and we will not admit that any have greater love for woman than ourselves. We love her so well that we are anxious that she shall become as good, pure and angelic as the heavens; and no desire of ours shall ever soil her spiritual aspirations; and if woman becomes angelic, we are determined to be there too.

But "Watchman, what of the night?" The age in which we live is not yet remarkable for its religious enthusiasm—religious zeal is not prevalent. The spiritual faculties are not roused. Revivals "are few and far between"—those that knew an existence have died for want of breath. The speculative, the acquisitive, united with the inventive and discoverable, demand a large attention, while the senses receive a support beyond my power or wish to estimate. The multitudes seek daily, joys that are earthly, and how they may obtain "the almighty dollar," while very few are deeply concerned in "What shall I do to be saved?" Hence, on the planes of genius, of self-gratification and aggrandizement, there is light, there is a brilliancy. But upon themes of spiritual life, of eternal growth and practice, darkness is prevalent, and humanity seems swayed into a callousness that makes the spirit's voice almost unheard, unfelt, unknown. We go to church; this is honorable, fashionable and proper. We there hear much theological teaching, but experience only a little practical religion, for one is not the other. Religion is life—eternal life; and so certain is there an eternal life, so sure is there a theology that teaches how to live this life. Amidst the cries of "Lo, here! and Lo there!" darkness has flourished, the night has seemed almost profound. Images for worship have nearly everywhere been elevated—thus have we seen Moses and Mahomet, Confucius and Jesus. These very names are adored, while the characters which made these individuals objects of esteem seem unworthy a consideration. Idols of fashion and objects of lust sweep unrelentingly against spiritual aspiration; and thus, in the nineteenth century, idolatry is almost universal; erroneous theology prospers, but religion—the elevating, spiritual kind—is at a very great discount.

The man Jesus occupies a prominent place before the multitudes to-day; the masses bow in reverence to his name. The crucifix, emblematical of the manner he met His physical death, is also an object of worship. To these, millions look for their eternal salvation, while just so many are doomed to disappointment. Jesus was the medium of the Christ Spirit for the introduction of spiritual truths. Through the influence of this spirit He became a most noted theologian—He taught the science of true religion; more, He practiced spirituality and realized that the Gospel was "the power of God unto salvation" from His sins. It has been asserted that Shakers and Spiritualists ignore Jesus. For the Shakers, I deny the charge. We love Jesus Christ, the first-born Spiritualist and very honorable Shaker. He taught an exceeding self-denial, illustrating

in His life that its results were an exceeding spirituality. Jesus, under the influence of the Christ Spirit, is "the way, the truth and the life-example" of true Spiritualists; but without the baptism of the Christ, I have just as much honor, and no more, for Jesus, than for the millions of ancient Jews whom I have never seen!

The human mind, clouded by constant draughts of sensual pleasure, never will be illuminated until it enters the church of true Spiritualism, and there learns that true theology is true to life. For he is a fool who believes that even God can save him from the just rewards of his service to sin, unless he repents and lives differently. No more solid truth does Spiritualism teach, than "that every human tub shall rest on its own bottom;" and let the millions of Christian heathens prepare to face the music! But, "Watchman, what of the night?" There is a light breaking through the clouds of darkness, and the wise are taking advantage of it. Those that were dead are alive again; the lost are found. They return and tell us they are not in the graves of clay and sand; more, they tell us they never have been there: and more, that an attempt to bottle lightning would be as fruitless as to put them there! So-called orthodoxies, which find exponents in some Baptist churches, in other churches, and in some Young Men's Associations, cry aloud: "We don't believe it." And truth remains whether they do or not; for the bell of their monstrous theologies is cracked by the spirit's return, and the light is shining through. They can never ring those theologies as of yore, even in their chimes, without divulging the mortifying but delightful truth that they are so badly cracked by the light of Spiritualism as to be entirely useless!

"The morning dawns!" We have seen the patriotic elements stirred to their very foundations. We have heard the guns of Sumter, and have witnessed the uprising of a mighty nation. If the patriotism of humanity can be so ruffled, why may not the spiritual elements be excited? We claim that they may, and that we as self-denying Spiritualists must set the ball rolling. If the God of the Jews can use the thunders of Sumter for the emancipation of the physically enslaved, cannot the God of the Christian Spiritualist use elaps of spiritual thunder to wake up the sleeping, and the dead in darkness and sin; and for the cleansing of the atmosphere in that far better day that shall disenthral the millions of theology-stuffed, but religiously-starved souls, called Christians? "The morning dawns!" The spirit of inquiry is unfolding itself as never before, and this reveals large dissatisfactions with existing theologies that have no religion in them. Honest souls say: "We went to church to be fed; we returned hungry, with no more power to take up our crosses, no more salvation from our besetting sins; we went to drink, and returned worse than dry!" And these individuals come to the conclusion that popular churches would make very good sepulchers for dead men, but are no place for the living. What follows? They become infidelic—this is the

first work of Spiritualism—it makes of its subjects thorough infidels to preposterous errors. This was what made Franklin, Paine and Jefferson what they were; Parker and Peebles, your Starbuckses, Waters, McCoyes and others, honest engineers of unpopular truths; this is what persuaded Ann Lee, Elder Evans, Abraham Lincoln and an innumerable host of honest men and women to be what they were—thorough infidels to man-made creeds! And blessed are such infidels.

The call of the spirit is for progress, and no progress is more necessary for humanity than a belief in and reliance upon the revelation of the holy spirit to-day. We may use the revelation of the past to stand upon, but we must lean, *more*, *press* forward to hear the voice of God speaking to-day. Why need we rely on Hebrew bounties, while from all around, more truthful revelations are daily unfolding? Here is one of the fruits of condemnation—men choose the darkness of past ages, rather than the spiritual light of to-day, for very obvious reasons. Can we vitalize our souls with the bread of the ancients? Never! Yet this is what millions are trying to do, forgetful of the living present. Souls have grown since then, so have their necessities. The yesterdays have gone, let them go; let us use them only the more effectually to draw out the present; let us do them homage only as far as they speak truth to the soul. Wisdom did not die with the ancients. God speaks to us as fatherly, *more* motherly, and as frequently as to the ancient prophets, and it is through the influences of present revelations that we look to see torpor and darkness, the sting of death and the victory of the grave destroyed. When we all shall ask for spirit aid as a necessity—as "give us our daily bread," then will it be forthcoming in abundance, as the sweet bread of heaven, and as fountains of living waters, ever refreshing, ever vitalizing. The natural manna answered its purpose very well, but give us the life-giving substance of the spirit to-day. The baptisms of John were positive essentials to his Judean followers; but give us a refreshing shower, as a baptism of the holy spirit, and we care not if all the fonts and ducking holes are as distant as the Red Sea.

"The morning dawns," teaching us to say our prayers and to do them—to ask for the kingdom of heaven on earth, and to deny ourselves of every unheavenly practice. To profess less, and possess more of the divine spirit of true religion, which will make of us "new creatures" of light, and work out in our lives the purity of the angels. Said Wesley: "I am sick of opinions; let us have good works, and the faith of practical benevolence." Was not Wesley a better Spiritualist than his pretended followers? When we yield ourselves to the inspirations of the angel-life, we see how dark are the century-mossed systems of the past. By this life, we learn that if we would be more spiritual, we must be less sensual. It teaches the truth of our father and mother—God. It shows the uselessness of war on the plane of spirituality, where the causes of war—the lusts of the flesh—are being daily crucified. It makes us dissatisfied with theologies that would teach us to be content with

mortal pleasures and carnal indulgences; and opens our eyes to the Christ plunisphere where the resurrection of life is established, and where an exceeding self-denial is the powerful lever for its accomplishment.

And the watchman answered, "The morning dawns!" We see it dawning by the progress of spiritual truth in the churches, and particularly out of them. We see it in the call of the spirit to the millions of Spiritualists to "come up to a higher life!" We see its light in this tottering power of Rome, in the foolish dogmas of "Immaculate Conception" and "Papal Infallibility;" in its excommunication of thousands of its former subjects, who are almost ready for Spiritualism. We see it in the downfall of empires, and the purification of republics; in the eternal separation of church and state; in the exclusion of "God" and "Christ," "Virgin Mary," "Ann Lee" and the "Methodist Church" from the constitution of the United States. We see the dawning of the better day in the excitement over woman's wrongs and woman's rights—her wrongs of oppression, and her rights to do as she pleases, when she pleases to do rightly.

In the trial of Theodore Cuyler we see light, and in the apologetical manner of rendering the verdict against a woman's opening her mouth where Theodore Cuyler does his, shows the day is not distant when the question of woman's having a soul will be settled in the affirmative. We believe these very same sticklers for church government, who have been so fearful lest woman in the pulpit should create a breach of Divine injunctions, would be among the first to violate her rights as a physical being; and while abusing her privilege of being true to her womanly instincts, they would exclude her soul from heaven, were it possible to get a man to go to heaven and stay there without her! Having given woman a representative in the Godhead, we look to see her rights effected entire; and then, if she aspires to fill the White House in Washington, or the White Throne in heaven, the same will be her right, as really as her rights now are supposed only to extend, to the filling and rocking of the cradle.

In the face of the light of present revelation, we protest against the prostitution of the so-called heathens, by the promulgation of the most erroneous doctrines the world ever knew. While these heathens, so-called, are living better lives than the majority of missionaries sent among them, we call up Bergh, or some more active humane power, to arrest the infliction of these theological barbarities. Rather than a God should send men and women to teach of the atoning blood of Jesus; of a triune monstrosity; of a physical resurrection of the body, and hundreds other non-essentials to a pure life; as men and women, we had better hang up that god and let the heathen go; or rather, call upon the heathen to convert these barbarian missionaries!

"The morning dawns." The Spiritualists have accompanied the Shakers in many degrees of spirituality; they have untrammelled their souls from many burdensome obstacles; and yet the call is for progress. We present for

their kindly consideration the following radical propositions, from the Shaker standpoint:

1. That marriage is an honorable institution; but that it is an earthly, not a spiritual relation. Angels do not marry.

2. That the flesh is opposed to the spirit; the engagement in fleshly lusts is unbecoming the progressive Spiritualist.

3. That private property, war, riches, poverty, pride and worldly ambition originate with unspiritual lusts, and will be discontinued when these lusts are done away.

4. That the life of the angels constitutes Heaven; and that same life will introduce the millennium on earth.

5. That salvation from sin, and the enjoyment of eternal life are realities that can be enjoyed here on earth, as in the spiritual world. That salvation from sin means the cessation of sinful practices, and not an evasion of merited punishment; and that eternal life is an unchangeable condition—having had all elementary conditions removed from it.

Standing on these bases, and the cry comes, "Watchman, what of the night?" We will answer: "*There is no night: all is concert, all is Summer—we have reached eternal day!*"

ADDRESS BY ELDER EVANS.

THIS AND THAT.

The revelation of to-day is the key to revelation in the past. Upon this rock the church of Christ must be built as its foundation to rest upon—not upon the record of a former revelation. How absurd for one generation to ignore revelation and spirit communion; holding them impossible for their attainment; while implicitly believing that some previous generation was open to them in the fullest degree! Spiritualism comes to remove this absurdity; and to explain the mysteries of the Spiritualistic history of Jesus and the Apostles.

All the miracles—so termed—become miraculous, as the growing of the grass, and the falling of a stone, or the continued suspension of the earth in space, are miraculous. And the conclusion is reached, that either these things were not performed by reason of the divinity of Jesus, or that his Apostles and such as shall do "greater works than these," are also divine beings—Gods.

Possession of spiritual gifts and powers proves that persons may be Christians, not that they are so—wanting these gifts cuts off the claim altogether—but not at all does Christianity prove infallibility. Like Adam, or John the Baptist, Jesus was born a natural man—a generative man. Not until born again of the Christ-spirit could he say in truth, "I am the way, the truth, the life"—"I am the resurrection."

The popular error is, to make Jesus all that he was, or all that they claim him to be, by means of his superior generation—a fatal error—that deprives Jesus of his chief crowning glory. Abstinence, self-abnegation, self-denial, persevering adherence to principle, by means of which he formed his own character (just as all men can do or have done) up to his Christ Baptism: and then the same regeneration—travail—that awaits all who shall

"follow him" into the holy of holies, the inner heavens; as it also deprives humanity of the great comfort, encouragement and hope implied in the exhortation: "Be of good cheer, for I have overcome the world." If he was born a Christian—an utter impossibility—he is our inferior; we, who have "fought the good fight, kept the faith," and overcome by means of "Christ within" us, have done what he never did. He may have possessed the innocence of childhood, of an unbodied Angel, but not that sturdy, manly innocence which has been attained under the hammer of temptation, and in the fiery furnace of affliction.

Being the first—"treading the wine-press alone"—may somewhat balance the ante-natal superior advantages of his class. He was subject to his own parents, who did not comprehend the spiritual impressions impelling him, and foreshadowing the future work, on a higher plane than the natural, which they occupied.

As a natural man, Jesus had to learn Judaism—a natural law applicable to the material world. 1. The law of physiology—no sickness. 2. The law of property—no monopoly or usury. 3. The law of reproduction—use, not indulgence. 4. The law of war—force—right against wrong.

When Moses killed the Egyptian, that was war on the lowest plane—physical force.

Mediumship War.—When Jonathan with his armor-bearer defeated a whole host, saying, "There is no restraint to the Lord to save by many or by few."—1 Samuel, 14, 6. When Gideon discharged twenty-two thousand men from his army, leaving ten thousand, the Jewish God still said, "The people are yet too many." "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man into his place."—Judges 7. And with the three hundred men, with trumpets, lamps and pitchers, Gideon created a Bull Run panic in Midian, and a hundred and twenty thousand men fell, mostly by their own swords.

Sampson, with the jaw-bone of an ass, slew a thousand men; and then a spring opened in the jaw-bone, and he drank of it. That was *medium war*.

Jesus also was thus inspired in cleansing the temples.—Matthew 21, 12. Jesus went into the temple and cast out all them that bought and sold therein, "and overthrew the tables of the money-changers, and the seats of them that sold doves." This, too, was *Jewish medium war*.

The entry of Jesus into Jerusalem was in the faith that the kingdom of God was to be set up *outwardly* and by *outward* means; for as yet I do not think Jesus himself was converted to know that his "kingdom was not of this world;" and he still believed in Jewish Mediumistic war, as did also his disciples even until after his death. The highest form of Jewish war was where the medium of the spirits did nothing, any more than the medium of table-tipping or other manifestations is expected to do—sit still.

Even to the last, it is not clear to me that

Jesus was yet a consistent non-resistant. Luke 22: "He that bath no sword, let him sell his garment and buy one," was the advice of a war man; and, like the advice of Paul to a young woman to marry, was not proper advice to give to full Jewish Christians. And when he refused to do—then he was as "Prince of Peace" under the Christ influence. In short, it was a matter of travail towards Christianity with Jesus, as with his apostles and all who follow him. He took the sword and perished with it—*crucifixion*. "Jesus was not yet perfected," even after he was out of the body—in Christian principles—is the record. There was a travail, and there were sufferings left behind for others to fulfill and endure, before the body and the head could all be compacted together.

Does the presence of Jesus at a wedding prove that at his "beginning of miracles" he was already converted to celibacy, as a Christian virtue?

The fact that it takes ages upon ages for the rays of the natural sun to become converted into a diamond, and that many superior stones are formed before the diamond of the first water is produced, may be a fit simile of the effect upon humanity of the shining of the Christ spirit for the seventeen hundred years, during which period there has been one continued succession of efforts to produce the true pentecostal church—the kingdom of heaven—a *spiritual* diamond of the first water.

ERRORS OF SWEDENBORG AND THE APOSTLES.

Swedenborg, as an embodiment of the Angel of Spiritualism (see Rev. xviii), in assuming to set up a "New Church," committed the same error the Spiritualists of to-day fall into when they set up Spiritualism as a Religion. The chemists, or the agriculturists, or the professors of any one of the sciences, might, with equal consistency, resolve themselves into a religious sect.

Swedenborg was never resurrected (either in this world nor the other) out of the Natural Order—having *generation* for its central power. Hence, "*conjugal love*" was the primary law of his Church—"New Church"—and of the heavens to which he had access in the spirit world. Consequently, the theology of Babylon, in its fundamentals, was not subverted by the doctrines of the "New Church." The Scriptures, as the "Word of God," were never so glorified on earth before by mortal man.

The *Trinity*—"the Divinity of our Lord"—he was wholly absorbed in. With him, Jesus was born the Christ. "The Lord had a Divine essence from conception itself. His soul was Jehovah, and Jehovah was God. Thus the inmost of the Lord was essential Divinity; and that clothing of matter was from the Mother—the humanity. The humanity of the Lord was not as other men, being conceived from the Divine Being Himself. Jesus

was the Son of God from eternity." This is orthodox, and is one with the general creed of Christendom.

Even the Apostles were not infallible. They "knew in part, prophesied in part, and saw as through a glass darkly." They confounded the ideas of a physical resurrection with those of the true resurrection. Acts ii, 32: "This Jesus hath God raised up, whereof we are all witnesses. David spake of the resurrection of Christ (meaning *Jesus*, for they confounded Jesus and Christ, as they did the physical and spiritual resurrection), that his soul was not left in hell, neither did his flesh see corruption."

His physical body, with the wounds in the hands and side, was not left in the grave (hell), and his fleshly body did not putrefy, as the body of Lazarus had begun to do when it was brought to life. Yet, what became of the body of Lazarus after it was raised? Did it not die again? And why should not the body of Jesus do the same, provided it ever was quickened like that of Lazarus? are proper questions. The same also of the "dead bodies of the saints, which came up out of their graves, and were seen of many."

Scriptures could be cited to show that Jesus, the Apostles, and the angels *first* believed in the reanimation of the body of Jesus (and of other men to follow in due season), also to show that they thought a certain transmutation would occur, by means of which the physical body would be spiritualized; in fact, become a spiritual body that could go to heaven. "This same *Jesus* whom ye have seen go up to heaven, shall so come in like manner as ye have seen him go," etc.

Phil. iii, 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body." "This corruption must put on incorruption, and this mortal, immortality." "For if the dead rise not, then is Christ (*Jesus*) not risen. Now if Christ be preached that he rose from the dead, how say some of you that there is no (physical) resurrection? then would your faith be vain," etc. In short, it is no clearer that the Apostles looked for the setting up of a temporal kingdom, that would be sustained by the sword, than it is that they believed and preached a physical resurrection.

Election.—It is also in evidence that the Apostles believed in the doctrine of Election. Rom. ix: "Jacob have I loved; Esau have I hated, before they had done either good or evil; that the purpose of God might stand, not of works, but according to election." Chap. viii, 9: "For whom he did foreknow, he also did predestinate," etc.

The Apostles were also in confusion in their understanding respecting Melchizedek, his character and office; and of the character and office of his successors, the Prophets, down to John the Baptist. According to orthodoxy, Jesus going to John to be baptized with water (a rite administered by John only to the people of Jerusalem and Judea, when and after they had come to him "confessing their sins"—their Jewish sins—physical sins against their own bodies) was confusion, as "the less is of the better blessed."

And, after the water baptism, his baptism by the holy Christ Spirit, through John as the medium, is as Greek to Catholic and Protestant divines, as is the fact that Jesus is established as the Head of a new priesthood, "after the order of Melchizedek," a heathen—and that is nearly all we know of him, except that he "was a priest of the Most High God, a king of Peace and of Righteousness, like unto the Son of God," etc.; and that he blessed Abraham, the ancestor of Jesus, who bowed to him, as did Jesus to John the Baptist; all of which is sufficiently confusing, not to say confounding, to poor orthodoxy, which is in a bad way at this time, having Spiritualism incessantly at work undermining the old orthodox heavens of Christendom, and *Shakerism* substituting entire new heavens in place of them. Rev. xxi, 1: "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away; and there was no more sea"—no more world. "For there was sorrow on the sea, and it cannot rest and be quiet."

There was a civil governmental organization which should know no war, poverty or prostitution; nor the want of any rational supply for the body. "He that sat upon the throne said, 'Behold, I make all things new.' God shall wipe away all tears from all eyes; and there shall be no more death"—the result of sin—"neither sorrow, nor crying; neither any more pain; for the former things have passed away. The tabernacle of God is with men." The kingdom of heaven has come upon earth, securing human beings their inalienable rights to all of the elements of existence—religious communism. The valleys are filled by the leveled mountains: there is neither rich nor poor, for all things are common; neither bond nor free, for all labor and share alike; neither Jew nor Greek, for the Gospel is for all people. "There is neither male nor female;" for both of the sexes have risen, in the resurrection, to a life of divine Christian celibacy, finding an Angelic sexual union "in the Lord."

The prophecies are realized, and the vision of John is fulfilled, to the honor of God, by its good to humanity.

Gods.

BY F. W. EVANS.

The Jews worshiped the God of battles—the Lord of hosts of fighting angels—a great warrior. The Heathen, when converted to Heathen Christianity, made a God of Jesus—declared him to be Jehovah—the God of the Jews—and as such, he could not object to Marriage, Private property, nor War, all of which, as Jehovah, he had blessed, in his chosen people—the Jews. Therefore the Heathen Christian nations practice all of these things unto this day—for all people will be like the God they worship.

If Jesus was a celibate, it was because he was God, not man. If he owned no property, it was because he did not need it; and if he did not marry, it was because he could make children out of stones. And the reason he did not fight was, that he himself had created the weapon and him who used it.

THE HOUR OF WORSHIP.

Ad libitum.

Arranged for THE SHAKER by the Society at Canterbury, N. H.

1 Once more the sacred hour has come, When saints to-gether meet, To bow be-fore Je-hovah's throne, And wor-ship at His feet.

O holy spir-its, do in-spire Our hearts to sing His praise, And touch our lips with heavenly fire, Our minds from earth to raise.

2 We would forget its scenes and cares,
With angels to commune;
And offer up our fervent prayers—
Thy will, O God, be done.
This brings the promised blessing down,
And knits our souls in love;
While heart with heart in spirit joined,
Still heavenward we move.

3 How strong our bond of union is!
'Tis heaven thus to share;
Nothing of earth affords such bliss,
Nor can with it compare.
May love divine unceasing flow
From Christ, the living Head;
Through His Anointed here below,
To make His people glad.

The Song of our Little Sisters.

BY E. T. LEGGETT.

Dear brethren and sisters, though simple our song,
At least, like the singers, 'tis not very long.
'Tis one, you'll discover, but only too soon,
We sing most delightfully—all but the tune.
We will convince you, before we are through,
We're not *Katy Dids*, but are *Katy's* that do.
We sweep with such skill—though we don't like to
boast—
That dirt's nearly frightened away from our coast.

We knit and we sew—even milk with good grace,
And smile, though 'tis sometimes *the wrong side the face*.
And if, like the clock, we are often too slow,
Please think of the time *that it takes us to grow*.
We've oft been so sadly done over with play,
That even our shadows near fainted away.
Oh, pity us! pity us! lend us a tear,
To drown ourselves in—when our trials appear.

We'd scorn to live merely to eat and to drink;
Though merry, we often stop laughing to think.
To think, though the heart be all throbbing with pain,
'Twill cease, by and by—and we're smiling again.
When the winter winds howl 'round our beautiful
home,
We think of the spring-time and summer to come,
When baby birds waiting, like us, to be strong,
Will join us in singing our holiday song.

We list when you tell of that Beautiful Way,
Where children learn something more pleasant than
play.
We want to walk in it, that we, too, may share
The Heaven that comes to the pure-hearted there.
Then, though the salt tear may still come to the eye,
We'll smile when we think of the Good By and By.
Then though, like the winds, we are often too wild,
We know you'll remember you once were a child.

The dear little stars peeping down through the sky,
Are they little angels whose home is on high?
They waft us their love for the love they receive,
And smile, in return, for each smile that we give.
Oh! oft, in our slumbers, like music, they come,
To sing us the songs of their beautiful home;
Pointing still, as they leave, to the sunny land shore,
Inviting us there, when our journey is o'er.

How pleasant it is, that above or below,
We've friends to smile on us wherever we go.
We know we've a Mother 'way up in the sky,
Who loves little children, and hears when they cry.
We feel, in our hearts, that she ever is near,
To bless us and shield us when dangers appear;
And should we, oh, sometimes be careless or vain,
She knows we're but children, and loves us again.

As mists of the morn disappear in the day,
Thus, too, may our faults with our youth pass away.
Our hearts, now so little, with love may expand,
'Till blooming with fruits of the Heavenly land.
Oh, bless us, and love us, that we may be strong,
In singing not only, but *living* our song.
Now thanks for your kindness, thanks for your care,
And love for remembering how *little* we are.

Life in God.

BY WM. N. REDMON.

"Cease to do evil; learn to do well." This sentence comprehends the whole moral duty of man, and is worth a wagon-load of theological metaphysics.

All the so-called "divine mysteries" are a thousand times worse than nothing, as they have led myriads of innocent minds into error, thereby causing great distress of soul and fearful forebodings as to the future, tintured and imbued with sulphuric hell-fire!

The delusion and utter worthlessness of these theological speculations, bring forcibly to our mind Dr. Johnson's Egyptian Philosopher, whose fame spread over the land, and to whom was committed the equal distribution of rain; and whose unfaltering integrity had stood good, in the face of many bribes from millers and other interested parties. Among the throng attracted by the renown of the philosopher, were the Prince and Princess of Abyssinia, sojourners in Egypt; the Prince, who having heard of the fame of the celebrated

wise man, sought his presence, that he might be instructed in the wisdom of the age. The interview continuing for days, his sister became solicitous to know with whom he was spending his time, as he must be engaged in matters of importance which could cause him to stay so long from home.

The Prince, in order to increase her anxiety and raise her anticipations to the highest pitch, told her of the marvelous wonders revealed by this extraordinary personage. The Princess becoming charmed with the excellence of the philosopher, insisted on paying him a visit, with her brother, that she might see, hear and know for herself—as all her sex are determined to do. The Prince being no longer able to restrain or conceal his mirth, said: "Dear sister, I must tell you the facts; our teacher is one of those philosophers of whom it may be said, '*the more he says, the less you know.*' The visit could add nothing to your store of knowledge worthy of your acceptance, or that could raise in your estimation the excellence of the masculine gender."

This illustration may not exactly coincide with the views and feelings of those who have spent the best part of their lives in a theological education and the study of Oriental divinity, but it is the best we can do for them at present.

The life and simple teachings of the Lord Jesus, are worth more to the unsophisticated minds of the children of earth, by way of instructing and leading them into the Divine Life, than all that has been written or printed since by the outside world. Commentaries on the New Testament have been multiplied, according to the views and conditions of the writers; speculations, without the spirit and power of the Gospel unto salvation.

But the writers of polemical divinity have

not been confined to the use of the pen or the tongue; in their heated controversies, the worst passions of the human mind have boiled over; men and nations have come to blows, to arms; and individuals to the stake and torch! Heresy, in every age of the world has been called to an account, and made to pay the forfeiture of life for its inability to see and believe the "divine mysteries," as held by the standard bearers of mythology.

The gods have multiplied in numbers, and increased in severity, ever since "the falling away" of the Apostolic Church. And now, when the Martyr fires have gone out and men have ceased to settle their polemical discrepancies on the field of battle, wisdom would suggest, that the materials of discord should never again be collected; but be permitted to remain, with the history of the past, as a memento of the consummate folly and ignorance of the nations and the age; and with all effete matter be cast off, and in deep humiliation and mortification be left behind. In preceding time, to be the greatest human butcher, has been the most consummate glory of brutal men; gloating on the wide-spread field of mortal carnage, as the tiger over his bleeding victim!

To quarrel and fight is not the vocation of philosophers; and Christianity teaches men to govern their passions, and bring them into subjection to the law of Love!

To irrational animals let us leave the field of blood and carnage; as, after nations have exhausted themselves on the fields of wholesale murder, from inability to continue the bloody strife, they cease, then diplomacy has to resume her work, and settle the dispute.

But men and nations can never make reparation in time, for the ungodly deeds committed on the fields of blood! One wrong can never right another; Justice, in the even-handed balance, alone can weigh out the dues of individuals and nations. Right must ultimately prevail; and Might be instructed, that "he that takes the sword, must perish with the sword!"

Let us suppose, that men in all ages had preferred one another; and in all the departments and vocations of life, given precedence to each other; that all the lives and treasures lavished in wars and destruction had been devoted to the good and upbuilding of nations, peoples and families; can any one imagine or describe the blessedness of the condition of earth!

Fair and honest dealings between nations and individuals will yet obtain; and the children of earth, of whatever nation or people, will learn to love and respect each other; consequently envyings, jealousies and strifes will cease on our globe, "and nations will learn war no more!"

They will be consummated the advent of the Lord of Glory, and the kingdom resigned to the Father, according to intent; because the evils of earth have been overcome by kindness and Love, which have drawn the children of time to the Father, and they become one with him, according to their measure, in His sublime perfections.

O, Speak the Loving Word.

BY MARIA WHEELER, UNION VILLAGE, OHIO.

"Love, and love alone is the loan for love!"

O, speak the kind and loving word,
To every heart, or friend, or foe,
Or stranger lone.
For human hearts by words are stirred,
And leap with joy, or weep with woe,
So oft unknown.

Yea, speak the kind and loving word,
E'en tho' their hearts are happy now,
And no dull woe
Sits guest-like at their hearth; unheard
May come some grief with clouded brow,
A nameless foe.

O! let thy words of love be strong,
Thy sister needs them, tho' she frowns,
Her heart is sore.
She may have wrestled with the wrong,
Grown hopeless of the victor's crown,
And strives no more.

Or if from virtue's path she's strayed,
And pleasure won her heart's embrace,
O, love her yet.
Perchance for kindly words she's prayed,
And smiles, instead of frowning face,
And love for hate.

O, speak in love, and live its praise:
The truth may shine with lustre bright
Around our way;
And yet a film may cloud our eyes,
And shroud us from its glorious light,
Obscure its ray.

Hearts oft grow cold, and proud and stern,
For love to melt their ice away;
So firmly set;
O! never teach a heart to spurn,
As meaningless, kind words, for aye,
So rarely met.

Unto the happy, light and gay,
Give kindly words, for sorrow needs
No herald here;
Unto the child in guileless play,
To Age, whose step and dim eye pleads
Our gentlest care.

How sweet the music kind words bring,
Into the heart and household dear—
No chimes so sweet.
No warbler can so softly sing,
The choirs of heaven pause to hear
The strain complete.

Nay, never will the kind word die,
Or ever cease a throb of pain,
But live away.
Will glow like planets in our sky,
Will plant sweet flowers for our gain,
O'er life's rough way.

"Generation of Vipers."

TO THE EDITOR OF "THE SHAKER."—I observe in the March issue of "THE SHAKER" an adinadversion upon the use of the above words in the article in the same number upon "Eternal Damnation," in which article Jesus is represented to make use of the unchristian expression in question. As the argument of that article greatly depends upon the fact that Jesus sometimes spoke under the influence of a spirit inferior to that which is now looked upon as so peculiarly his own, even after he had received the first ministration of the Christ Spirit, that article would be grossly presumptuous unless Jesus did use those words. It is not, however, a personal question, but one of historic truth in which are involved

some of the gravest spiritual issues. I therefore, in all meekness, beg to place before you the fact that the expression, as used by Jesus, will be found in Matthew xii, 34, in accordance with the reference in the early part of the article. Again, in Matthew xxiii, 33, Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

THOMAS I. STROUD.

WE offer an apology for the space used by "Shaker Sermons;" but failing to get our supply of *The Times*, this was our only alternative to meet the demand for them. *THE SHAKER*, abjuring creeds, relies upon "the Spirit" to finally lead it into all truth; therefore, each contributor is measurably responsible for his or her utterances—*opinions* only, being growing truths—knowledge in the process of formation.

"FIFTEEN years a Shakeress"—a series in the *Galaxy*, we pronounce *some truth founded on fiction*.

The American Spiritualist, commenting on the Troy Conference of Spiritualists and Shakers, thus speaks of Elder JOHN B. VANCE: "We regret being unable to give more of his able address. There was no more smooth and eloquent speaker present than Elder Vance." Beautifully true.

ON Thursday, April 4, at Watervliet, N. Y., deceased: David Hawkins, aged 84. One of the most able, amiable and good men that ever blest the earth. His character was apparently faultless.

"ADDRESS of Antoinette Doolittle" at Troy Conference is crowded into June number. It is interesting.

SUBSCRIPTIONS to *THE SHAKER* are credentials that pass as *Season Tickets* to all Shaker meetings this season. Fifty cents per annum. Secure your tickets.

F. W. EVANS and company have been again invited to Troy, N. Y. We hear he has also accepted an invitation to extend his lecture to Utica. Utica is 96 miles from Troy!

THE article on *Shaker Communism* is a Review by James Burns—a self-sacrificing Spiritualist of London—of a valuable treatise on Shaker Spiritualism. His assistance is gratefully acknowledged by the author in a thorough revision of the work. Copies supplied from this office. Price 50c. Postage 6c.

PERSONS desirous of circulating sample copies of *THE SHAKER* can obtain all they need for such purposes on application to this office.

WE feel compelled to warn our readers that we have such a pressure of matter as to necessitate an enlargement of *THE SHAKER*, or the issuing of the same as a semi-monthly, should all be printed. How will this please?

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., JUNE, 1872.

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Shaker Societies.

THEIR PURPOSE AND MAINTENANCE.

We would, in present article, deal with this subject as connected with the consecrated services of those individuals which the Good Spirit seals as acceptable members of said Societies. The very common idea prevails that the Shakers are rich. Viewed from whatever point any may take, the very reverse of this is true! We have large possessions, but we have large numbers as occupants and possessors; and there are thousands of farmers within a few miles of Shaker homesteads, who possess more earthly wealth than the Shakers would, were they divided into families as small as theirs. In the "Constitution" of the United Societies we find that the sole aim, purpose and intent for the accumulation of any and all possessions in the power of the Societies honorably to secure, to be for "charitable and religious purposes" only. None, not even the Bishops of the Societies, have any right to disburse the funds derived from the consecrated services or donations of individuals, for any other purposes whatever. It will clearly appear to any reasonable individual, that a Society whose financial basis is like ours, must be the very reverse of a money-making institution. This being so, many will ask, how are the Societies maintained and improved? It is a fact, well known, that the Shakers rely upon the adhesion of individuals outside of their order, to increase or sustain their numerical forces—no children being born in the Societies. Many of Society's pillars entered it when very young, others in riper years. Some became acceptable members after reaching the meridian of life, able to sustain themselves and a little more; while many others are unable to do even this. Many, advanced in years, seek admission to Society under the well-founded assertion that they are "able to pay their way" at the time; and it will appear cogent to all, that if Society is sustained, some must considerably exceed an ability to sustain themselves, and willingly consecrate that ability to the cause, or it must fail. Here, then, we have the key to Society's improvement—the consecrated offer-

ings of those able to bear to Society more than they cost it. Many children have been adopted, in the hope that their riper years will not only compensate Society for its fostering care of their youth, but add largely to its facilities, whereby their spiritual fathers and mothers, less able brethren and sisters, other adopted children, and themselves may be assured a happy maintenance for all time to come; making Society a permanent institution for the sin-sick Zion-traveler who earnestly pleads for a privilege to devote his or her life to a cause so holy and just. We enter into a "Covenant" at maturity of years, that our whole being, without reserve, shall willingly be devoted to the upholding and upbuilding of Society; and sacredly attaching our names to this instrument, forbids our demand, if not our acceptance, of a single dime for services so consecrated. "Can a man rob God?" Nor does Society invite this consecration without giving us a solemn assurance that it takes us "for better or for worse, in sickness and in health," in old age, and through unforeseen accidents and difficulties, so long as we fulfill our part of the "compact" to which we, at mature age, have understandingly and voluntarily attached our signatures. This "Covenant" has passed the ordeal of the best legal acumen and criticism in our country, and pronounced a safe document for the preservation of Society for the purposes it sets forth, and an impassable and imperishable barrier to the cunning design of malignant apostates, than whom Society has no more ignoble, unworthy foe. Bearing in mind many, who, in parting with Society as their *Alma Mater*, have ever respected and honored her; yet some of those departing have, with unexampled ferocity, demanded large sums—a division of Society's substance, little of which was gathered by their efforts in her behalf, but rather by the life-services of the saints departed, and the living faithful. Such would bring Society to an end of practically fulfilling its sacred obligations to faithful adherents, and obliterate the very purposes for which Society was established. And why? Because *they* have chosen to depart Society! Dark times were those, when Society suffered the unjust allegations of

living in secret impurity—hypocritically professing, but failing to demonstrate a pure life! Those times are past, and now the very reverse is believed; and we mean to take advantage of the change, and ask, how do we do it? For the purpose of keeping our sacred obligations intact, we have rules which act as safeguards, securing to us spiritual protection, while making us better able to enjoy and enhance the physical blessings of Society. By the carnally-minded, these regulations are pronounced silly, unnecessary, tyrannical. But those who admit the feasibility of living a SHAKER life, find in these apparently insignificant regulations the secret of our success, while we challenge any to live as purely as we do together, without them. United as we are to Society, we become its humble servants, and so far part with our identity, that *even our correspondence* with relatives or others becomes a part of Society, and our every breath is drawn for Society's good; and thus, in the language of one of Kentucky's wise statesmen, "we challenge the world to furnish a truer, purer example of consecration to God than a faithful Shaker!"

We, who represent Society to-day, have been put in trust with its substance, and we mean to transmit the same, unviolated, to our successors. We enjoy the benefits of Society as far as we are faithful representatives. We have no individual possessions, and only as we enjoy the benefits of Society in common with our God-serving brethren and sisters, they are not ours. These blessings, deriving their origin and continuance from and by the consecrated services of the self-denying, we are *unable* by the "Covenant," as well as unwilling, to share this goodly substance with the self-gratifying crowd of ungodly doers. Being thus bound by the most solemn act of our lives—signing the "Covenant"—we fulfill our obligations to our predecessors, ourselves, and to our God, by devoting our temporal gains to the purposes as aforesaid only. We wish it distinctly understood that we never have admitted any as members, with promise or intimation of reward, excepting a share of Society's benefits, while in it; and we never will. We positively assert that we are not using conse-

erated funds for the aggrandizement of the few, to the exclusion of the general body; and despising the reereant policy of renegades, we declare Society to be carrying out its original plan—first, for the care of the bodies and souls of its members, and the residue, if any, is being applied to “charitable and religious purposes” only.

Believing our Society to be founded upon principles that are eternal and just, that God is the Architect and Builder, we mean to do our duty fearlessly; and we warn the foolishness of man from any further attempts at defrauding God-loving souls of their God-given rights. If our institutions are founded upon the selfishness of man, we know they will soon pass away, and the sooner the better; but if they are of God, they will endure forever—the whole world to the contrary notwithstanding,—and this we believe. *

Address of Antoinette Doolittle.

TROY, MARCH 24, 1872.

A renowned preacher came to the conclusion, many years ago, that “there was nothing new under the sun; nothing but what had previously been.”

We recognize the law of cycles, but are disposed to believe that some new things occur in each successive cycle. It is rather a new thing for Spiritualists and Shakers to meet in convention; but we hope this meeting will not be in vain. We do not see any reason why a season like the present may not be one of interest and profit, if *Love* is our guide, Truth our aim; and we “abide in Faith, Hope and Charity, that beautiful trinity of graces which, when woven together, form a strong cord that cannot be easily broken.” There is great power in Love, and strength in Truth. Error is weak, fragile, and must eventually be shaken by Truth, and be broken in pieces. We cannot do anything effectually against the truth; but when we work with it, then are we strong.

It has been said, and well said, that “theology is not religion.” When any human soul pours forth its best treasures, gives its best and truest feelings in devotional exercise, in prayer, in song, in speaking of the things which pertain to the kingdom of God, or in the joyful and sacred dance, whether they be Roman, Greek or Jew, such offerings ascend as sweet incense unto spheres celestial, and are treasured as memorials there.

Theology points in different directions, is diversified; like a “trumpet giving many and uncertain sounds.” Religion is the language of the soul, it is one with goodness and truth. Religious aspirations go forth seeking the fount where sin-dyed garments may be washed from every stain, and be made white and clean; for the divine elements which give life to the soul, will bring it into harmony with Angels of purity and love.

Religion is the product of a spiritual baptism, which, as at the Pentecostal feast, fills the soul with the fire of truth, resulting in

practical works of righteousness, producing unselfish love, and teaches that the best and strongest proof that can be given of love to God is, loving and serving our brother and our sister who are with us in the daily walks of life.

Is there anything more needed at the present time than an increase of the Holy Spirit baptism? And is not the present a good time to seek, that we may find it? Let us resolve to walk hand in hand with “the spirit that is able to lead into all truth.” Then, if our pathway, at times, lies through the thorny maze, or we pass through the furnace or the flood, “as our day, so will our strength be.” Many pilgrims have journeyed on before us, who are now marching the streets of the Heavenly Jerusalem, in the spirit land, with palms of victory in their hands, and crowns of glory on their heads.

Spiritual philosophy alone cannot satisfy the soul’s needs; we want, we must have the very *life* and *spirit* of it, that will make new creatures of us; will mould and fashion us into the image and likeness of those beautiful spirits which we so much love and admire. We need not wait until we put off the mortal coil before we bask in the sunshine of God’s redeeming love, and enter into rest. We may, through faith, prayer and self-sacrifice, bring the summer-land to us.

We are complex beings—have two natures. The love of goodness and truth belongs to the higher—the Angel nature. The love of pleasure, derived from the sensuous and animal, without regard to principle, and the law of use, belongs to the lower, the inferior part of our being—whichever we serve, that becomes our master. When under the influence of gross passions, the senses—hearing, seeing, smelling, tasting, feeling—all become perverted. But when we turn from low and selfish loves, to the divine of our being, then the senses become refined, and we begin to understand that beautiful saying, “Blessed are the pure in heart, for they shall see God.” And we enter into communion with the spirits of the higher spheres. We hear angel voices—they gently lay their hands upon us, and pronounce benedictions over us. They feed us with the bread of heaven, and give us to drink of living waters. Pure breezes come to us, laden with the fragrance of flowers which bloom in celestial gardens. The music of the heavenly spheres breaks over our spirits, as the waters of the deep cover the bodies of those who plunge beneath the swelling tide.

When we are fully baptized with the Christ spirit from the resurrection Heavens, we hunger no more for those things which the natural unregenerate man and woman feed upon, content for and glory in. Our desires and appetites are changed. By the light of divine revelation we perceive new truths—feel new life and power. We put off the old corrupt deeds committed in darkness and ignorance, by confession and repentance; and give new pledges, that henceforth our deeds shall be wrought in the light—in God. This is the Shakers’ method of getting a new heart—of being born again—changing the life and character. This is not the work of a day—but a

progressive work from faith to faith, accompanied with good practical works.

And there is nothing more needed to-day than living faith, *actualized*. There are many beautiful ideas and theories in our time; but many have been so fearful, that they should depend on their own good deeds instead of *imputed* righteousness—that the golden rule of doing unto others, as we would that they should do unto us, is a thing of the past, gone out of date—and become obsolete, except with a few old-fashioned people. But nothing can be truer than the saying of the Apostle James, that “Faith, if it hath not works, is dead, being alone.” Whatever is honest, true and just, pure and of good report (in angelic circles), should have a place in our thoughts, and take form and shape in practical works.

But we are now living in a time that is fraught with great events; every day and hour has its history. Scientists, Rationalists and Spiritualists are all at work. A new cycle is opening upon us. Present revelation is solving mysteries of the past, unlocking the doors of the spiritual temple in the inner spheres, where all the prophecies of the ages past, given by Angels, through saints and seers, pointing to the present and future work of God upon earth, are treasured without human alloy.

The prophets of to-day are penetrating those spheres and searching the records there. Time-honored theories, ecclesiastical dogmas and priestly rule cannot stand before the advancing light of the present time. The old theological heavens are passing away with a great noise, caused by the conflict between the old and new; but the fan is in motion that will blow away the chaff.

The ancient Prophets and Apostles, who did their work in their time and have gone to their reward, but whose doings and sayings were recorded for the benefit of their pilgrim brethren who should follow them on life’s journey, cheerfully lend their aid to the toilers in the field to-day. Their sympathies are with us, and their eyes are upon us.

Every cycle has its prophets—as guiding stars; and they are the burning candles of the Lord to light the spiritual temple on earth, for the time being. When they have done their work, they will pass away; but the candlesticks will remain, and other lights will be placed in them.

Are there no new cycles in the spirit spheres? If we could look into the interior spiritual heavens at the present time, we should see mighty forces at work there. The male and female are conjointly working in unison with the dual Godhead for the redemption of souls who are out of the body. The heavenly harpers are attuning their harps anew: singing a new song: for the marriage of the Lamb is come, and the hosts of heaven rejoice. The celestial fires are rekindled, and scintillations have found their way from heaven to earth, and are kindling a fire here that will not be easily quenched.

The good old prophet Jeremiah, who stands in the first rank among the ancient prophets, looked through his spiritual telescope down through the ages to our own time and saw,

with a prophet's eye, that there would be "a new thing in the earth. A woman should compass a man." The spiritual is *not* first, but is preceded by the natural. And already on the natural plane, "a sound of going in the tops of the mulberry trees" has been heard; and woman has caught the sound, and is gathering her forces for battle. She feels that the time is fully come for her to work; to battle against error, and to aid in pulling down the false and building up the true.

Many fears are entertained for the safety of woman who engages in this work! It is said, "she claims rights and privileges that would be imprudent for her to possess; that already she is growing bold and venturesome."

But it must be remembered that man has the start in the race some thousands of years, and it will require some energy and will-force to overtake him.

Now, Jeremiah was either a true or a false prophet. If true, his prediction must be fulfilled some time. The question is, when, and in what way? Perhaps when that prediction is fulfilled, we shall be better prepared to understand the "great wonder that appeared in heaven," seen by John, of the Isle of Patmos, clothed with the sun, and the moon under her feet." Think of it. "A new thing in the earth," and "a great wonder in heaven," which must have been a new revelation there, or it would not have been a wonder.

The admirers and worshipers of Paul do not like the idea that woman must help roll forward the car of progress; they would much prefer that she should continue to "learn in silence of her husband at home, with *due subjection*." We will say, "Peace to the ashes of the dead." We will not contend with Bro. Paul for aught that he said or did, in his time, but will venture to say, that his day is over, as far as the woman question is concerned. His counsel in that respect does not meet the needs nor demands of the nineteenth century.

Man has worked unaided by woman's influence in many departments of life, through a long period. We will not say that he has not made progress. But now, a new era has dawned, and woman is called into the field to act her part; and as well might we undertake to bring back the years before the flood, the antediluvian period, as to change the course of events, or bind the spirit that is moving in this respect!

There are times and seasons in God's providence, just as much in the spiritual as in the natural; and we must work according to *his* designs and *his* time. We do not go forth and scatter our seed over the land with the expectation that it will germinate, and grow and produce a harvest, when the cold breath of winter is upon us, and the snow-capped hills and ice-bound streams tell us it is neither seed-time nor harvest. Then how important is it that we watch and strive to understand times and seasons, spiritually. Not merely "watch lest we enter into temptation," which is very essential, but watch the seasons as they roll around.

Are there wise men and women, prophets and prophetesses in the ranks of the spiritual Israel of to-day, who discern times and sea-

sons, so that they understand what Israel ought to do? Is the present a seed-time? If so, let us work! "sow the seeds of truth in the morning, and withhold not in the evening. Let us sow by all waters." While some plant, others may water; but God will give the increase in his own time.

The duality of Deity is, to me, a beautiful idea! To feel that we have a loving mother in Deity, who watches over, loves and cares for her children, and feeds them from the great spiritual store-house in the heavens, touches a chord in my heart, and causes a thrill of joy that nothing else could do. As long as we have all male Gods in the heavens we shall have all male rulers on the earth. But when the Heavenly Mother is revealed, and is sought unto as freely and confidently as the Heavenly Father, then will woman find her proper sphere of action, and be able to fill that sphere. Under the guidance and direction of Wisdom and Love, she will work effectively against social, moral and political evils on the natural plane of life, and help to elevate the race. Then, when the Spirit calls them to leave the generative plane, and rise into the resurrection Order, to commence a new and purely spiritual life, on the Pentecostal Church plan, it will be easy for them to become brethren and sisters in one heavenly communion, breaking their bread together, spiritually and temporally. And, having their hearts and affections purified, they will begin the song which will never end, and join in the dances of them that make merry—being filled with holy rejoicing, that they are able to conquer the world in themselves.

The Shakers.

BY SAMUEL HOOSER.

I often heard of Shakers, while in my native land,
That they were a deluded, a blind bewitching band;
Such awful news was spreading, too horrid to relate,
How wicked they were acting, in the Ohio State.

At length I went among them, to see how they went
on,
I quickly was convinced that these reports were
wrong;

I found them such a people as I had never seen,
So bright, so pure, so holy, and much opposed to sin.

I often heard of Zion, but now I've found the place,
The city that's adorned with truth, and love, and
grace;

My heart was struck with wonder, to find such glory
there,

Where all was peace and union, without a single jar.

I found I'd got to Zion, where saints and angels dwelt,
Such piercing streams of glory my soul had never felt;
This is no place of darkness, but one eternal day!
Here doubts and fears are banished, and Satan cannot
stay.

I cried adieu to pleasures of every other kind,
I'll give up all my idols, and leave the world behind;
I've found the blessed people, with whom I'll bear the
cross,
And count all earthly glory but vanity and dross.

Here is the holy fire that burns all sin and shame!
The guilty sons of Babel cannot endure the flame.
I'll shout eternal praises to Zion's King and Queen,
That I have found a gospel that saves the soul from
sin.

O why was I so stupid, to stay away so long!
And labor in confusion, with Babel's mixed throng;
But since I've found the city where Christ in glory
reigns,
I'll bid adieu to Sodom, and all its dismal plains.

Salvation here is flowing, from sin and dross refined
I'm willing here to tarry, and leave my lusts behind,
I feel my soul united to this despised flock;
Let earth and hell oppose us, we're safe upon the
rock.

Though persecution rages, we'll boldly shout and
sing,

We shall be safely guarded by Salem's conquering
King;

Amidst all tribulations, we feel our love increase,
Altho' the world may hate us, in Zion we have peace.

Sweet union here is rolling, all through this happy
place;

Here flows the crystal fountain, and God unveils his
face;

Fair lilies here are growing, that never fade nor die;
No other ground produces such fruits of peace and
joy.

How blessed are the people who are admitted in,
And dwell secure in Zion, delivered from all sin!

Their joys are still increasing, their songs are ever
new,

They love their great Creator, and all their brethren
too.

The Cross.

BY DANIEL ORCUTT.

What is the cross? or what is there in the cross which is objectionable? Let us see. Of all who present themselves as candidates for heaven, it is required that they become penitent for sin, poor in spirit, humble as a little child; that they deny self, crucify the flesh, set the affections on things above, hunger and thirst after righteousness, forgive enemies, and submit to persecution for Christ's sake. Yea, the whole man is to be brought under new influences, to be governed by new principles, and to live for new ends. Self-denial, self-discipline, and self-conquest are made indispensable prerequisites for the kingdom of heaven. This is the cross. It stands in the path of life. Christ is the way; there is no other way; there can be no other. To proceed in that way, we must embrace the cross. The cross is irksome and disagreeable only to the carnal mind; it is its nature to be so. By bearing it, a man shall see and know what he is. To neglect the cross is to neglect all; it is like going to the feast without the wedding garment, or like going forth to meet the bridegroom without light, and without oil in our vessels. We may try to substitute something else for the cross, but it will be all in vain. As long as we continue unwashed and impure, we are unsafe. Thus reads the proclamation: "Except a man deny himself, and take up his cross, he cannot be my disciple." The Saviour has conquered and reigns. We must conquer and reign also. No one can enter the kingdom of heaven, unless he be a disciple of Christ. But no one is a disciple who bringeth not forth good fruit. Observe, it is not the person who hears or believes the word, but the *DOER*, that is, the prudent and wise man. It is folly to try to carry the world and bear the cross together. The elements of the world cannot be united with the cross. Such a union is declared impossible by the gospel, of which the influence, doctrines, tendencies, and final issues are contrary to the maxims, practices, and interests of the world. The Christ has pronounced the decision, "No man can serve two masters."

Reason.

BY ABRAHAM PERKINS.

Faith is the effect of evidence, the assent of the mind, proceeding from light, and standing in close connection with the attributes of God, perfectly uncontrollable by any human power. Proportionate with knowledge of scientific truth, faith is made perfect. Therefore, when founded on just and eternal principles, principles nourished and lived, man is made better; while on the other hand, faith based on that which is perishable and false, he is relatively made worse, however sincere he may be, or however true to its support.

Hence the importance of a knowledge of genuine godliness; and hence the necessity of an education that develops the understanding, enlarges the mind, and capacitates it for the reception of the seed of divine truth, in which is embraced a power to unfold the principles of *all* science, revealing a law in every creation and handiwork of God. We are therefore compelled to understand that all we see, hear and feel is the effect of cause; and however mysterious and incomprehensible to man, yet it is the result and operation of law, understood by a higher intelligence.

God is a rational Being, and as order is His first law, His works must necessarily be in conformity to order and law. As a consequence, with God there is no miracle. Man being finite, is incapable of comprehending the infinite beyond that which is necessary for the profitableness and happiness of himself, and the acknowledgment of miracles would be the admission of other means of creation than by divine law, an incongruity in universal law, and a detraction of wisdom from the character of the Almighty, which is heretical to true faith, an offense against Christianity, and a doctrine untenable.

Success to the Shaker.

AN ACROSTIC.—BY SARAH A. NEAL.

Sad though thy march, lovely pilgrim, toil on!
Unaided by many, rejected by some; yet
Continue thy course, fair SHAKER sublime,
Cease not to sow good, for now is seed time.
Each virtue engraven upon thy fair face,
Shall yet merit love from the whole human race.
Speed on, then, forever, thou herald of truth,
To the far distant nations of earth go ye forth.
O! halt not at trifles; climb the rough, rugged road
To perfection's fair height, in the kingdom of God.
Heaven opens in splendor, the day now doth dawn,
Earth's joys are dispersing as dews of the morn.
Soar aloft, then, O, Shaker! and quicken thy speed,
Henceforth be thy motto, to sow the good seed.
Angel bands will attend thee, and give thee success;
Kind friends read thy columns with great earnestness.
Eternal the truths, on thy banner arrayed,
Rigour shall yet rule the day, and cast *wrong* in the shade.

"Reform."—The Motion Seconded.

BY SHUBAEL PRENTISS, SHAKERS, N. Y.

On reading O. C. Hampton's article on *Reform*, my mind was very agreeably impressed, and I wish to express to him my approval of it. I would say to Bro. Oliver and others, go ahead. It is time that all loathsome habits, such as smoking, chewing and snuffing tobacco, and all excesses of eating and drinking

should find no place among us as *believers* in all true reforms. There is also a fashionable custom of using alcoholic drinks as medicine, in cordials, bitters, etc. Whether the drug steeped in the alcohol is most desired, or the same swallowed as a cover for the alcohol without it, I leave each to determine. I hold an opinion. I have seen bad habits formed from this fashionable practice. Medicine can be prepared without alcohol, but would it then be as desirable? How much would then be used? Very little, I think. Doctors would starve for want of business; and they ought to starve if they could not find better employ. I long for the day when humanity will be represented by "sound minds in healthy bodies,"—bodies equally sound "as the beasts that perish." Would not it be as profitable business for the generative world to take as much pains in the production of humanity as is now exercised for quadrupeds? I second the motion for "reform" on humanity's account, and in contemplation of Zion's needs.

Correspondence.

TO THE DEAR SHAKERS OF ENFIELD, N. H.: My visit with you, my dear friends, has been pleasant, and I trust, very profitable to me spiritually. When I reflect upon the general appearance of your Society, and recall the candid expressions of happiness and content together with the inspired instructions given me, bearing upon the eternal principles of life, I think no real seeker after truth can fail to recognize the high-toned intelligence, the urbanity and purity of character exemplified among you, without having a desire to advance in the scale of being to a purer and holier life; aspiring to combine all the best attributes of humanity in a true life. I feel to tender my heartfelt gratitude for the kind attentions received among you, and I would that all who come into your circle might receive from you the baptism which I received.

Although I am in the world, surrounded by all classes of minds and diversities of character, perhaps I can do some good in proclaiming the good tidings of saving power, vouchsafed to your people. Though not in form like your order, I have long been familiar with the exercise of dancing in spirit, or, as it has been denominated, "dancing before the Lord," and holding sweet communion with departed saints. The field is broad in which many are rejoicing in the reappearance of God, as manifested through Jesus. And generations yet unborn shall rise up to be glorified in the true worship, as manifested through the Shakers—a life worship. I am often *shaken*, to prove that God is spirit, and must be worshipped in spirit and in truth. After leaving your place, we spent several weeks with our friends in Boston, Fall River, and in the Connecticut valley, and in each place all were interested with the account of our visit to the Shakers. Some of my Spiritualist friends expressed a fear that they should lose me out of their ranks; but so far as principles are concerned, I believe true Spiritualists and Shakers to be nearly synonymous. Your books will have a faithful perusal, and "THE SHAKER" shall

have a free circulation. May the white-winged angel ever wave peace and prosperity over your beloved community. Your friend,

ELIZA BLOSSOM,
Middle Granville, N. Y.

MY KIND FRIEND ELIZA: I received your very kind letter, and though I have so long deferred answering it, I would say, we hope and trust with you that your visit with us will be productive of good. We are also pleased to know that you appreciate the life and spirit which we are striving to maintain, and that you realized, in some degree, a baptism of the spirit from the resurrection heavens, while with us. We believe that any one who receives the degree of light and truth which is so manifestly evident you have received, though dwelling outside of the relations of our Church, if true to the convictions of right in their own souls, cannot fail to realize, when coming among us, something of the purity of life which we maintain, and the true love that draws us together, and proclaims us the true, unselfish Christian Church. But no one can know much of our real inward lives, unless they enter into the work unreservedly, and do as we have done—honestly confessing every known sin before the witnesses of God; striving to forsake them; making restitution for every wrong done to others, as lies within our power. Those who have done this work, can testify that it yields them justification, is as a consuming fire to the corrupt and sinful passions of their depraved natures, and gives them power to rise, step by step, into the high and holy element of spiritual life. It expands our love for our fellow beings, creates new fathers and mothers, new brothers and sisters, making the household of Christ our nearest and dearest relations, who are free and welcome to enjoy every blessing that we possess, both spiritual and temporal, in sickness and health. Hence, the temptations so prevalent outside of our order, to sacrifice principle and chastity to obtain the means to pander to fashion, and procure the necessities of life, are not felt in our communities. Oh, Eliza! when I go abroad among the rich and poor, and see the contrast in their earthly comforts—some toiling to gain an honest livelihood by the sweat of the brow, not able to obtain enough to clothe them decently, or supply the demands of hunger, while another class revel in luxury, my spirit melts into sympathy, and I lift a prayer that the heavy chains of slavery, which still rest upon the human family, may be broken. I bless the spirit so earnestly at work, to set poor, down-trodden woman free from the bondage in which she is held (and I fear, by her own free will, too,) a servant to passion, to the spoliation of her own health and happiness. What a contrast from my sweet Shaker home, where not only the outside of the cup and platter are clean, but the inside also! Where love, uncontaminated with worldly, fleshly lusts, bears sway, and keeps the whole household in order. Oh, may our Eternal Father and Mother hasten the day when light shall be shed upon the souls of men, that they may behold the beauties of this glorious Millennial, which has dawned upon

us, and realize, by experience, the true happiness which the life of purity and entire consecration affords. Though you have passed through many trying scenes of suffering and persecution, to attain to so great a degree of the knowledge of God, you receive, if your experience is similar to ours, untold blessings for every sacrifice, yea, a treasure, far surpassing all worldly riches, honor or fame. You say that some of your Spiritualist friends were afraid they should lose you from their ranks. We think, when they see us as we are, they will not fear the loss of you or any other good member, but will strive to bring themselves up to our standard, and rejoice to see any one forsaking the perishing joys and pleasures that are now urging millions into the common vortex of human depravity. You say, "The field is broad in which many are rejoicing in the reappearance of God, as manifested through Jesus;" also, "Generations yet unborn shall rise up to be glorified in the true worship, as given through the Shakers." Here, I see, is a prophecy. Our kindest love to yourself and daughter, we remain your true friends,

THE SHAKERS.

BY CAROLINE.

Enfield, N. H.

The Future Work of Spiritualism.

As Spiritualists, our work measures and overarches all the reforms of the age. To continue it successfully requires brave, enthusiastic and self-sacrificing men and women; Media passive, pure and holy in every aspiration; speakers with tongues of fire, hearts pulsing with prayer, intellects rich in genius and culture, and souls touched with the baptism of the living Christ. We are in the Second Coming. The angels are already in the clouds of heaven.

There is about to be a religious revival such as the world has not seen for eighteen centuries. Christians will be converted; outsiders will inquire the way to Zion; Christ spirits will lead them; the white faces of martyrs will illumine their pathway. After the cross, the crown.

The very foundations of the old social, political and theological religions are being shaken. "I will shake earth and the heavens also," said God by the prophet. The world is becoming literally a *world* of Shakers. The most stupendous drama in history is now unfolding. The sixth trumpet has sounded. The books are open. The world is the stage; nations the actors. The fig tree has put forth. The angels of the spiritual dispensation are calling us to judgment. My soul pleads for you "yet a little longer," and the "spirit and the bride say come." Are your lamps trimmed and burning? Answer as in the presence of God's angels.

Let us, Oh Spiritualists, be true to our convictions; true to our moral and religious natures; true to the principles of purity and right; then should our mortal barks speedily strand, or go down even, they will only sink to rise into those calmer seas that make divinely beautiful the love-lands of the angels.

J. M. PEEBLES.

My Shaker Faith.

BY ANDREW BARRETT.

What thanks and praise to God belong,
Who gave to me this precious faith;
It is an anchor, firm and strong,
The best estate a Shaker hath.
Thanks be to God for holy faith,
That bears me through all trials sore,
And like a light in shades of night,
A stay when angry billows roar.
When trials weigh my spirit down,
And troubles like the tempests beat,
Faith is my guide, and points the way—
Directing sure my erring feet.
It leads my bark through calms and storms,
And like a skillful pilot, too,
It proves to me of greatest worth—
Faith is the guide I will pursue.

Faith is my armour and my shield—
A heavenly weapon, bright and sure;
It makes my greatest foes to yield,
And gives me courage to endure.
Faith is the holy gospel ground,
Where heavenly beauties ever show;
Where plants of purity abound,
And innocence will thrive and grow.
Lord, may this living faith increase—
Grow daily stronger in my soul;
It is the guide that leads me o'er
All dangerous rocks, each tempting shoal.
It is the compass that directs
The soul to heaven's port above;
To dwell with those who live in truth,
And bonds of everlasting love.

Mother.

BY WM. H. RUSSELL.

By the same process by which we trace out the existence of the Supreme Being, and the various attributes which are generally ascribed to him, we arrive at the conclusion that there are in the Divine nature both masculine and feminine principles. The universal Father and Mother are necessary complements of each other. Both combine the formation of worlds, on which their image is indelibly impressed. So plainly is this inscribed there, that one needs only to open his eyes to be able to read the inscription wherever he turns his gaze. It requires no metaphysical acumen, no laborious investigation, to reach this result, but merely the simple process by which we attain to ordinary truth, so that one who has admitted this truth into his mind, wonders that a thing so plain should have escaped the observation of reflecting minds in Christendom for so many ages. Yet we may account for this from the fact that, instead of looking into the great volume of nature, spread open before them, they have drawn their ideas from the Scriptures, where masculinity alone is generally ascribed to Deity. Other nations, whom we, Christians, in our self-conceit, have been accustomed to style ignorant, God-forsaken heathen, have had clearer perceptions of this truth. Gods and goddesses both have formed the groundwork of their theology, however absurd many of its details may appear to us.

There are reasons for believing that Jesus acknowledged the fact that Mother as well as Father subsist in Deity, though our canonical gospels represent him as using exclusively the term Father when addressing or speaking of God. In the Gospel, according to the Hebrews, translated into the Greek and Latin languages by Jerome, one of the early Christian fathers, was a passage quoted by Origen, another early Christian father, which represents Jesus as saying, "My Mother, the Holy Spirit, took me and brought me to the great mountain Tabor." The book from which this was quoted, was not ranked as canonical by those who made the selection from among all the Christian books anciently written, yet is as likely to have been genuine as those thus classed. Eusebius, the early ecclesiastical historian, says, "The Ebionides use only the Gospel according to the Hebrews." These were a body of Christians living mostly near Jerusalem in the earliest times.

Regarding the Holy Spirit, then, as Mother, we see the propriety of the words of Jesus

addressed to Nicodemus,—"Except one be born of the spirit, he cannot enter into the kingdom of God." This is not a mere figure of speech, but alludes to the real and substantial work of regeneration wrought in the believer, so that in life and spirit he becomes a new creature, being completely transformed from the earthly to the heavenly life. The Divine Father and Mother, through the ministrations of angels, both male and female, devoted Jesus himself to the life of unchanging love. "Ye shall see heaven open, and the angels of God descending to and ascending from the Son of Man," were words addressed by him to the guileless Nathanael, which assured him and other disciples of their prospective induction into the profoundest truths of the heavenly life.

Various figures were used in the ancient prophecies, expressive of the female principle in Deity. In the 115th Psalm she is represented by the Queen sitting at the right hand of the King, whose "throne God is for the age of ages." Her name is "to be remembered in every generation, and the people shall acknowledge her from age to age." (See Septuagint version.) The pre-eminent influence in the Church of Christ, which is to govern that and ultimately the whole world, emanates from Deity as Father and Mother, in the psalm represented by the King and Queen, to whom all inferior authorities must finally submit. In the book of Zechariah, their representatives are described as "the two Anointed Ones—two Christs—who stand by the Lord of the whole earth." In rebuilding the temple spoken of by the same prophet, the hands of Zerubbabel—strange to confusion—laid the foundation, and his hands were to finish it; yet, "This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The mountain difficulties in the way of its erection were to be removed by the Spirit as the Divine Mother, and the cap-stone was to be put on "with shouting, Grace, grace to it." There is an allusion here to the practice of giving some expressive name to a building, when its frame has been raised, or the finishing stone laid on, by those engaged in erecting it. The practice is still kept up in some places even in this country. From the top of the edifice one calls out to another, asking what name shall be given to it, and the other replies by giving the name selected, which is confirmed by the unanimous shout of all present. The name to be given to the temple, when the finishing stone should be put on, was to be Grace, or Beauty, one very expressive of the finishing work of the Mother of salvation. Grace, representing not only the Divine favor, but the refinement, beauty and perfection of spirit in all those who are the subjects of it. The Hebrew word, rendered Grace, is the one from which we have derived our proper name Ann, and those translated "to it" read *Lee*, as any one may see, who is familiar with the Hebrew. When the mountain of a carnal nature, which hides from the soul the Sun of Righteousness, was leveled to a plain in Mother Ann, by her unceasing efforts, aided by the Holy Mother Spirit, then Grace and

Beauty shone forth in her character in a remarkable degree; then was she constituted MOTHER IN CHRIST, able, by Divine assistance, to help others to effect the same work in themselves, and thus to become the sons and daughters of God in the very highest sense of the terms,—the legitimate offspring not only of the ETERNAL FATHER, but also of the CO-ETERNAL MOTHER.

"What Induced you to Join the Shakers?"

BY ELIZABETH H. WEBSTER.

'T was not that I might win a name
Among the gay and fair;
For earthly flatteries are but tame,
They'll vanish into air.
Nor to enjoy the transient bliss
The child of pleasure knows;
'T was not a selfish cause as this,
That so much good bestows.

'T was not for ease or wealth I pined—
Enough of all I had;
I heard that constant toil I'd find,
In "Shaker land so sad."
I thirsted for the "living spring"
Whence true enjoyment flows;
Its little streams did comfort bring—
I'd seek it where it rose.

I longed to gain the heavenly grace,
That dwelt in Christ, our head;
That strengthened him to "grow apace,"
And raised him from the dead.
I saw him suffering, meek and mild,
Yet bold and firm for right;
In agony, whilst others smiled,
And watchings all the night.

I saw him cast earth's honors by,
Reject the offered crown;
And with his Father's will comply,
Nor pomp, nor splendor own.
"My kingdom 's not of earth," he said,
And proved it by his life,
As on the altar *all* he laid,
Nor murmured at the strife.

I heard him when his mother came,
Her much loved son to see,
Amidst the gathering crowds exclaim—
"My mother—who is she?"
'T is such as do my Father's will,
My friends and brethren are;
These are the ones my joy doth fill,
To me they're dearer far.

I heard him called a friend of wrong,
For teachings such as these;
I saw him lashed with cruel thongs,
Nor would their wrath appease.
I saw him his disciples meet,
Ere yet his hour had come,
And thus with tones of love entreat—
"Be followers of the Lamb."

I've looked around with anxious eye,
Far o'er this wondrous earth,
To find those who themselves deny,
And follow him in truth.
One seeks for gold, the miser's trust,
With eager, panting heart;
Another worships mortal dust,
Nor gives to Christ a part.

Another, though of Christian name,
Still follows his own lusts;
And while he worships still the same,
His good my soul distrusts.
Bright beings I could round me see,
Of gentleness and love;
By nature clad their souls must be,
Not "wisdom from above."

But where are those who battle long,
With anger, pride and sin;
And fight with courage bold and strong,
Their foes that lurk within?
I heard of spirits who had fled
From thoughtless scenes of earth,
And in the life which Jesus led
Praised him with joy and mirth.

I found this holy love embraced
"The Brotherhood in one;"
They "dwell in love," as Christ has said,
And "by these fruits are known."
Their faith and works together blend,
To make the whole complete,
Nor idly dream that faith will lend,
A robe for glory meet.

In Christ-like purity they dwell,
And keep a conscience clean;
Their blessed Lord they love full well,
And honor Zion's Queen.
The virgins in the dance rejoice,
Old men and blooming youth,
And daily praise, with solemn voice,
The God of love and truth.

These are the ones, exclaimed my soul,
Who walk with Christ in white;
Whom purity and love control,
And they are God's delight.
But when I saw how high they stood,
And still how very low,
How great a price they pay for good,
How few the straight way go,—

I shuddering, asked myself, can I
So great an offering make,
And be content to daily die,
My Saviour's yoke to take?
"A fire I kindle," Jesus said,
"Which will the house divide,"
What though the dross be there consumed,
The gold is purified.

But who can paint how great my grief,
When those I loved, reviled;
And sent me forth, a bruised leaf,
My fondest prayers denied!
My babes in mercy to me spare,
The ones for whom I live;
And let them have the tender care
My fond heart loves to give!

Who will their little griefs assuage,
And comfort in distress,
And teach them in their infant age,
How to forgive and bless?
Alas! a mother pleads in vain,
The vow to love 's forgot;
But strength from the angelic train
Comes whispering, "fear ye not."

But can I bear reproach and scorn,
From those who once have loved?
Can I be thrown, a worm forlorn,
Upon the Best Beloved?
O, can I share the humble lot,
Of those so poor and low,
And like my Master, have no spot
Of rest while here below?

Can I endure from all to part,
My loved and valued friends;
And drink, though with a bleeding heart,
Of every cup he sends?
The same good spirit that shed light,
Now spake within my breast;
And gave me strength to choose the right,
Where I find peace and rest.

The conflict 's now with inward foes—
I'll kiss the chastening rod;
My part I'll bear of Jesus' woes,
My *all* I give to God.
Though sorrows rise, I'll never fear;
The "GOODLY PEARL" I've found;
'T was *this*, my friend, that brought me here,
ON CONSECRATED GROUND.

ANN LEE'S TESTIMONY OF JESUS.—Job Bishop testifies hearing Mother Ann say: "Jesus had to overcome the nature and spirit of the world, the same as we have; and you must all do the same, or you can never go to God."

BACK numbers of present volume are in all cases supplied to subscribers; and we shall continue thus to do until July, when it will be optional with subscribers.

Parable No. 3.

BY H. W. PELHAM.

VICARIOUS ATONEMENT.—JESUS A SURETY.

There is another phase of vicarious atonement, presenting man as a *debtor*, instead of setting him forth as a *criminal*, guilty of capital offense. Paul speaks of Jesus being made "the *surety* of a better covenant." We will here give the comment of the famous commentator, Dr. Gill, who thus explains: "Christ is the surety of the better testament or covenant. Heb. 7, 22. The word signifies one that draws nigh. Christ drew nigh to his Father in the counsel of peace, and undertook to be the saviour and redeemer of his people. [The Dr. seems to have been present at that counsel!] He substituted himself in their room and stead; he interposed between the *creditor* and the *debtor*, and became *surety* for the payment of the debts of the latter, and so stood engaged for them and in their room. Christ is not the surety for the Father to his people, but for them to the Father, as to satisfy for their sins, to work out a righteousness for them, and make them happy [in their sins], which is an instance of matchless love." To illustrate this view of the vicarious atonement, we set forth the following *parable*:

M. is indebted to G., and becomes hopelessly insolvent, and prays G. to forgive him the debt, as he is rich and able to lose. Nay, says G., the debt is just, and unless you pay up, or give security, I will forthwith have you arrested and cast into prison, and you shall not come out thence till you pay the uttermost farthing. In M.'s extremity, the benevolent J. comes along, and offers himself to G. as M.'s "*surety*," and is accepted. G. then addressing himself to M., said, "Remember, justice cannot be set aside. I have a thousand other debtors, or may have, and if I were to give way in this instance, they would all be on hand, wanting forgiveness. I will have my own, and I will either take it out of you or your surety; when the debt is paid, you and I will be on good terms again." But M. still pleading, says, notwithstanding J. is becoming my surety, I am informed that he has failed, and is as poor as I am, and he proves the truth of this statement by the infallible word—the Bible—which declares that, "tho' J. was rich, he became poor" (2 Cor. 8, 9), and J. says, "of himself he can do nothing." This being the case, you will have to forgive him, for when the principal and surety both fail, the debt must be canceled. I beseech you, therefore, to forgive me at once, and not trouble him, as he is innocent, and in reality does not owe this debt. Nay, nay, says G., eternal justice shall never be cheated so. I will let all intelligences in all worlds know that they may never hope to escape my justice! Finally J. was arrested, and though he declared he had not one cent more than to meet his own wants, and not even that without help, yet G. pushed the prosecution, till, in some mysterious way, J. was furnished with means, and discharged the debt. It is said that this mystery was revealed to a certain hierarchal order, self-styled orthodox, who professed great intimacy with G., who

had entrusted them with a knowledge of his secret decrees. They stated that G., J., and one H. were joint partners in trade, the title of the firm being "*Father, Son, and Holy Ghost*," and J. was furnished with the means of paying the debt out of their joint funds, which, however, all belonged to G. Thus G., the great stickler for justice, secretly paid the debt himself in this underhanded way, in order to keep up a show of his inflexible character for justice. Many sensible people thought that the ends of justice would have been quite as well answered, and the ends of love and benevolence much better, to have forgiven the debt at once.

But we have not got to the end of this matter. This G., who had hitherto been thought somewhat of a benevolent sort of person, being rather overstrained about his eternal justice, so as almost to exclude mercy, now began to develop a most malignant character. With all his bluster about justice, he himself violated her nature in the most shocking manner. After M., through his "*surety*," had paid the debt, and been discharged, G. had him arrested for capital offense, and without any formal trial, sentenced him to eternal torments. J. again plead M.'s cause, and again offered himself for surety. G. is inexorable; says no surety is allowed in cases of capital offense. M. shall meet his sentence, or you, J., shall suffer the full extent of his punishment as his substitute. Justice must and shall be satisfied. Poor, merciful, sympathetic J. agrees to become a substitute of the whole race of M., and the inexorable, unforgiving G. accepted the offer, and as it reads, Acts 2, 23, J. was delivered up by the determinate counsel and foreknowledge of G., and suffered a most painful immolation. His offer to do this was on the condition that the whole race should be saved. "He tasted death for every man." Yet G., after agreeing to this, only extended the benefit of J.'s substitution and suffering to a few select sinners, called the *elect*, but rowed eternal vengeance on nine-tenths of mankind. Thus G. displayed his "glorious justice," by defrauding J. out of far the greater portion of those whom he had suffered and died to redeem. Such is the character which orthodox Calvinism gives to the infinitely good and wise Creator of heaven and earth—the God and Father of our Lord Jesus Christ.

Our Happiness.

BY DANIEL ORCUTT.

The happiness derived from the performance of good deeds is of the highest, of the purest kind; it is, indeed, the only lasting enjoyment. The vilest sinner on the earth, if he has done one good action, has a perception of this truth. Then how strange that millions should risk their health, their life, and their eternal happiness upon the pursuit of those pleasures which end in pain, and should entirely neglect this source of enjoyment, which is accessible to all, and which not only brightens life, but removes the sting of death.

Since this life is a preparatory state, to be succeeded by one in which every spiritual power will be greatly expanded, and every capacity for happiness or misery will be greatly enlarged; and since the state of our future being will be determined by the manner in which this brief opening of our existence is spent, is it not surprising that any intelligent being should over-estimate and depend upon the fleeting things of Time? Should not the thought, "*I must live forever*," shut every eye, and turn every heart from these trifles, and arouse every power of the soul to the work of preparation for ETERNITY.

Shaker Cemeteries.

BY OTIS SAWYER.

"Why do Shakers appear to have so little respect for their deceased members? Why do they neglect to furnish them monuments, and bedeck their graves with flowers, shrubbery? etc." I answer:

First, living objects of charity—those who cannot wait for remembrance—are all around us; those in the grave do not suffer. Secondly, we abominate idolatry; and such "cities of the dead" as Mt. Auburn and Greenwood are the fashionable institutions of idol worshippers.

Money is lavishly, wickedly spent thus, while the living poor have not where to lay their heads, or wherewith to appease their hunger.

We do not believe in a physical resurrection, nor that our dear departed lie in the ground; neither will they ever have need to use the decaying mortality again—this having subserved its purpose, as an old, worn-out garment, it is laid aside forever.

We look to those mansions, "eternal in the heavens," for those we loved on earth; for "in my Father's house there are many," agreeable to the condition each has attained unto in the great work of salvation. When assembled at our funerals, the souls of our departed loved ones often make their presence known, and their voices chime with ours as we sing:

"And when I am called to leave earth, so fair,
O chant not a mournful refrain;
Let angelic music float free on the air,
Count all earthly losses my gain!"

We are sorry to part with loved gospel companions, but we do not foolishly express our sorrow by mournful habiliments and badges. We mourn only for the "dead in trespasses and sin"—for those who, having tasted of "the powers of the world to come," turn back to the "beggarly elements of the world"—for these we sincerely mourn.

We never shock our own nor other souls by singing, "Hark! from the tombs," etc., for we seek in no such place of "rottenness and dead bones" our needed inspirations. We need erect no monuments to bear witness what we wish to remember of them; their virtues are engraven on our hearts as perpetual reminders of good examples.

Our graveyards are simple, yet unostentatious. They please our spirit friends, who visit us, more than would an intemperate display of marble.

Virtues are more enduring than granite, and in these our faithful friends have laid up treasures that are safe from moth and rust. We believe in decently interring the mortality of those who are happily released from the troubles of earth. A plain slab, with name and age, marks the spot. Mother Ann Lee's grave differs not at all from those of her surrounding children. We advise that the various appropriations now uselessly expended on cemeteries, should be used for the elevation of the downcast, homes for the destitute, and for charitable and religious purposes generally. Then would humanity be honored with lasting remembrances, and angels delight in the resurrection of the people from *dead works* to living shrines,—from the honoring of the dead to the association of the living. We die as did Jesus—unto sin; like him we are daily crucified—unto the world; we realize a present reward with an increasing happiness. With him we are enjoying life eternal; and if, like his, our earthly grave should be unknown, no harm will accrue to any, nor should we care.

Short Sermons.

BY D. A. BUCKINGHAM.

The doctrine of James Whittaker (one of the founders of our Institution), was, "Be what you seem to be, and seem what you really are, and not carry two faces." Disimulation of character is too prevalent in the world; particularly is it out of place among Christians, or those who profess to be such. What fraud, what downright knavery is practiced among mankind under the cloak of religious profession! Seeming to be what they are not—Christians. True Christians being themselves honest, are apt to place confidence in those who profess to be so, but often, when perhaps too late, find that many sail under false colors.

"Repentance," said he, "will yet be the most joyful sound ever heard by mortals. True repentance is forsaking sin. Where Christ is, there is power to put away sin from the soul; and where there is no power to put away sin, there is no Christ"—no real Christianity. Repentance is preceded by *confession*. "He that covereth his sins, shall not prosper, but whose confesseth and forsaketh them, shall find mercy."

Mother Ann Lee, when instructing her disciples or immediate followers, said to them, "*Own God where you find Him*, whether in *man, woman or child*." There is some good, some degree of virtue in all men; even a child may possess the germs of Christianity, which, if properly cultivated, will grow and flourish in life. Parents and guardians of the young should seek to plant the seeds of truth and honesty in them, while their spirits are yielding and susceptible. "Train up a child in the way he should go," is a maxim of long standing. Virtuous principles should be early inculcated, that in after life they may bring forth fruit—thirty, sixty, or a hundred fold. Christians should so live daily as to be walking with Christ in the present tense, and enjoying a foretaste of the bliss of immortal

and angelic life. Sin is the grent obstacle, hiding from mortals the bentitude of the heavenly spheres. It veils from us the glorious *future*, as well as depriving us of *present* happiness.

"Be ye perfect, even as your Father in heaven is perfect." Not so much what we now are, as what we may, can, or must be—the ultimate of good works. Now, to arrive at perfection of any kind requires time and growth,—not an immediate effect, but a gradual change, step by step, or from one degree to another. A true Christian character is attainable only in regeneration—being born anew, born of God, in which state or condition a soul "*cannot sin*, because they are born of God. We progress by and through faith. "Faith," we read, "is a gift of God"—seed planted in the soul, where it must germinate, mature, and perfect. Man lives by faith until he can obtain something better to subsist upon. Experience or knowledge is more reliable and substantial than faith. The latter is only "the substance of things *hoped for*, and an evidence of things *not seen*." Hope leaves a convert in expectation, not really in present enjoyment. For, according to the Apostle, "we hope not for that which we see and enjoy."

Have good regard for the consciences of men, wherever they are, and respect the sincere, devotional worship of all persuasions, whether Mohammedan or Christian. Sincerity will commend the soul to God. It is the *heart* God looks at. "He is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him."

"Pray without ceasing," saith the Apostle. How can a man's thoughts be constantly in prayer? By being constant in Christian duty. Acts of kindness, deeds of charity, hands to work, and soul to God—these form the most effective prayer, as well as the loudest preaching. Prayer, to be effectual, must be fervent—nothing doubting. "The effectual, fervent prayer of the righteous availeth much."

Self-Examination.

BY ANNE ERVIN.

It is remarkable that in the New Testament there is no elaboration by the Apostles of this subject, which must present itself to the thoughtful Christian as one of the very first importance. A few, though very valuable thoughts are to be found scattered through St. Paul's writings, such as "circumcision of the heart;" to the Corinthians, "Examine yourselves whether ye be in the faith; prove your own selves;" before any one came to the Lord's Supper, he urges that "a man examine himself." Neither James, Peter, Jude, nor John contains a word directly inculcating the necessity of heart-search. Yet all their teachings incidentally require more or less to give them practical effect. Nothing in the writer's opinion could better illustrate the essential distinction between our forerunners, the primitive Christians, and ourselves, than the fact that the former advanced doctrines which in themselves require a certain amount of self-examination, but failed to see that a deep,

vital, an intense and ever-increasing heart-search is one of the essentials of spiritual life. But we, who are called to partake with our Lord of a continual feast, not of an external commemoration of his death, but to partake forever of the same death, suffering, and joy; we who are called in very truth to be a royal priesthood, whose sovereignty is over death; whose only acceptable offerings are those of a meek and pure spirit; whose treasures consist in the sweet graces of Christ; whose conquests are only of our own evil natures,—it behooves us surely with every energy we possess to search and diligently try our hearts, that we may progress in our high calling. For it is quite certain that never shall we rise in the resurrection, until we have thoroughly seen ourselves. Oh, what depths of depravity has every honest mind discovered within itself! What a distance between itself and the divine intelligence! What depths of humiliation has every sincere struggler experienced from deep self-sight! But in the discovery of this depravity, in this sense of loss and of humiliation, there is promise of ultimate safety. It is certain that no one has found salvation without experiencing these sufferings.

Now, to enter upon serious self-examination, we have need to bring an intelligent understanding of the purpose of our work. We are called to travel out of death into life. Death is every moral evil which diseased humanity inherits; life is purity, love, unselfishness in heart and mind. What a world of work is here involved for every soul! A lifetime, in which every thought and effort has been directed to this great work, is not sufficient to subdue every evil propensity of the heart. And unless we enter into the work with a single and simple determination to conquer, we shall not be likely to meet with much success. Surely then it is needful to strain every nerve to see our failings, because, until we do see them, we are unable to eradicate them. When we have seen that we possess certain failings, we must be ready to admit to ourselves that we do possess them. If we do not, we shall not grapple with them. When we have seen and admitted to ourselves our failings, we must devote our attention with all diligence and patience to eradicate those evil propensities. The single-hearted should not be impatient with themselves, nor should they be surprised if, with the honestest effort, they sometimes fail to come quite up to the standard they have set for themselves. Soil which has for a length of time been injured by bad tillage, needs care, skill, patience, to bring it to a crop-bearing state.

There are some who bring to the gospel work, much of honest intention in many respects, but who, to excessive love of approbation, join painful incapacity for internal search. Now these persons cannot fail to be aware of this, and they should beware of themselves. Herein is their great cross. Let them thankfully labor day and night until they do really gain an insight of themselves. Let them keep before themselves the greatness of the work they are called unto. To these may appropriately be applied the saying of St. James respecting those who hear the gospel, yet do not its requirements, that they are like "unto a man beholding his natural face

in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Those who are endowed with a capacity to see and remember their own failings, are indeed greatly blessed. Let them be careful to improve to the uttermost this faculty.

But ye, who are critical of the faults of others, I say unto you, awake! This is not the work you are called to. Remember that "the righteous scarcely be saved." Those who are, with single purpose of heart, laboring to subdue themselves, looking neither to the right hand nor to the left, who "shut their eyes from seeing evil" in others, but are constantly alive to their own evil natures; these, by constant internal search, toil and suffering, scarcely be saved. Where then shall ye appear, who are occupied in observing how little others are carrying out the principles of meekness and godly fear that ye are neglecting? Remember that the angel Michael, that bright and perfect being who is striving to perform his work upon you, dared not to bring a railing accusation against Satan, when he contended with him. Oh! remember that true self-examination will produce that fervent charity which will close your lips from speaking aught against another, and will save those who love you the painful sight of beholding you very bitter against others for the failings which you possess in even a greater degree. Remember, if you possess the Spirit of Truth, he will search out for you the thoughts and intents of your own heart; that he will pierce you even to the dividing asunder of your soul and spirit. But alas! how many gain a glimpse of surface light; how few penetrate the interior!

The following obituaries have been lately reported: Joseph Goodnough, Watervliet, N. Y., March 17, aged 83.

Thos. W. Hoyt, Canterbury, N. H., April 6, aged 71. Clarissa Foster, Canterbury, N. H., April 2, aged 73. Jesse Myrick, Harvard, April 10, aged 92. Hannah Quance, Enfield, Conn., April 4, aged 45. Eldress Clarissa Pease, Enfield, Conn., April 15, aged 59.

Henry Annis, Enfield, N. H., May 2, aged 68.

The American Spiritualist is worthy the support of all progressive minds. Its Spiritualism is in the right direction—teaching to "walk in the Spirit"—and thus we claim that it precedes *THE SHAKER* as a John Baptist. A. A. Wheelock, 29 Beckman St., New York. \$2.50 per year.

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" J. S. Prescott, Cleveland, Ohio, Shakers.

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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G. A. LOMAS, EDITOR.

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"What is Truth?"

"When Pilate had said this, he said to the Jews, I find in him *no fault*." The multitudes of theories seeking to answer this question, find expositions, such as they are, in the various theologies of the day. These theologies form the most monstrous Babylon ever existing. The majority are professedly Christian; but instead of converging toward each other into the Christ life, which is "the way and the truth," "no fault," a diverging from the principles of truth are continually consummating. We propose the burning of all the so-called Christian theologies, and substituting the simple, faultless life of Christ as a guide—this is all the theology needed; relieving us from the necessity of clerical legerdemain, pulpit wrangling, and the vast expense of that branch of colleges and academies used for theological purposes.

The popular, pettifogging education of the priest never yet made truth more apparent. The agility acquired to twist the scriptures in this or that direction, never yet had a savory influence. It has been used, rather, to interpret to the masses what the original does not mean; to quiet the conscience of the people, thus preventing a revolt against sectarian errors. Truth has a living expression. Christ is that expression. Whoso lives as Christ Jesus did, will be a living representation of truth. Is there any doubt how Jesus lived? None. But no sooner did or does the cross appear, than its unpleasant application is excused by the introduction of a theology that teaches an evasion of the truth; and the exemption of every carnal taste from the cross, rather than its application, is popular Christianity to-day. Every step made in this direction will be repented. What did Jesus answer to Pilate, that so suddenly convinced him of Christ's life being the embodiment of truth, and caused him to exclaim, "I find in him no fault?" We believe Jesus implied in his answer to the question: "What is truth?" that it is "the eternal relinquishment of error." Are we seekers of truth? We learn it in Christ's life—"seek" it there, "and you shall find it."

Had we no theologies, excepting the life of Christ, represented through the

medium Jesus, where would this affect us first? "If any man would be a disciple of truth, let him do as I have done—follow me." To the rich man he said: "If thou wouldst be perfect—truth, without fault—make others to share in all that you possess." How this truth would cross the multitudes! But they have theologies that excuse them. What next? "Be virgins!" "I am the Resurrection; my children do not marry! the children of this world do marry, but as I am not of the world, so as my followers you must not be of the world." (John xvii. 16.) "The angels do not marry, neither will those who live like the angels." (Luke xx. 35, 36).

How simple the testimony, yet how unpalatable the cross! Back fly the apologists, to a command given to the first man Adam and his followers; and refusing to see the two orders—the flesh, generative, and the Spirit, resurrection above the flesh—fears for the extinction of the world's inhabitants, conjoined to an ardent desire to prevent such catastrophe, soon form a theological excuse from becoming angels just yet, and again, the senses preponderate truth, the life of Christ; and the more effectually to blind the eyes of the truth-seeking, the once Church of Christ, which began its career by making brothers and sisters of husbands and wives, is prostituted to the reversal of this rule, and glories in making "children of this world" of those who should be the "Children of the Resurrection"—Christ—Truth.

We believe Christ actuated Jesus to an entire relinquishment of unchaste, lustful manipulations, either individually or sexually. Some ignore the marriage bond, who do not truth in their lascivious practices. Just so, some, in their illuminations of truth, discard the "private property" error, while they indulge every other. Some see truth in freedom from war—peace—yet enter a disclaimer if asked to put away the lusts that are the cause of war! Do such seek truth? The desires for fleshly lusts, for private property, for martial glory, banish truth, and when these are banished, then will truth appear. Were Jesus, under the influence of Christ, to enter the various places of worship,

witness the fashions, the rich and poor; the libertine, the military heroes; husbands and wives, representatives of millions of private property, together with a theology concocted for the purpose of their continuance, we believe he would feel a holy indignation, that, though it might not call for a scourge of small cords, yet would he rouse the congregations to the truth, that sooner or later they *must* face the testimony: "Whoso would be my disciple, let him follow me; I am the way, *the truth* and the life."

Constitution and Bible.

DOCTRINAL FINALITY.

BY F. W. EVANS.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

There is also in man a desire for doctrinal finality—a completed and perfected system; like the village that was finished fifty years ago. In esse, this is right, as indicative of a time when there shall be "no darkness at all" in the human soul, even as there is none in Deity. Perverted, it is forever concluded that the end of the journey, in pursuit of truth, is already reached.

A man or woman who resists the tendency to a fixity which organization engenders, moving as the Spirit moves, increasing with the increase of God, creating the letter of the future, rather than being bound by the letter of the past, produces trouble to themselves and their organization. War—controversy, hatred, and persecution—follows in due course of time.

Authority requires an inquisition to keep its subjects on the basis of creed and dogma, lest they substitute therefor the rock of Revelation.

"Woe unto those who are at ease in Zion," who seek to escape the disquiet of continual investigations, occasioned by the influx of new truths.

The Constitution! the Constitution! was the war-cry of the South. To it, the Spirit of Truth on the political plane daringly responded, "What is the Constitution? Who made the Constitution? and the answer came back from the

"sovereign people:" We uttered the declaration of principles, and of independence of all Constitutional Governments then in existence; when the Conservatives replied, we will have and wage endless war, unless you let us have a Constitution that shall be a compromise—a covenant—between your Radicalism and our Conservatism, in which our "Peculiar Institution," and a few other peculiar things, shall be incorporated and protected; which covenant shall not be revoked, nor the Constitution amended, except by mutual consent; and that consent we will never give. Thus your declaration of rights and abstract principles shall never be practically attained, except by and through another bloody Revolution. That bloody Revolution came in due time, and the "Peculiar Institution" found no place in the now amended Constitution. Will the other peculiar things ever be removed without another, and another, bloody Revolution? Or, will the Civil Government become, to the Church, as the moon to the sun? and will the Church become as the sun, shining on and on forever?

The Bible! the Bible! is the cry raised against Progress in the Church. But its living members undauntingly ask, What is the Bible? Who made the Bible? How many Bibles are there? Did not God and Christ, and "all truth," exist before the Bible? Again: Who translated these Bibles after they were made?

And history answers: As was the Constitution to the Declaration of first principles by the nation's fathers and founders, so is the Bible—so are all Bibles—to the sermon on the mount, and to the Pentecostal fathers of Christianity—to the simple declarations and statements of first principles by Jesus and his immediate followers, who finally gathered together in the Christ Spirit, and upon the foundation of those abstract, simple principles, in a Pentecostal Church, practicing celibacy, and holding in common all temporal property.

It is well known that the Catholic Bible was formed by the Council of Nice 300 years after the events it purports to record had transpired. While the Protestant Bible, by king James, was a thousand years later coming into existence.

The men who translated these Bibles (for no women have yet translated any Bible) were, as compared with men of our own time, ignorant of science. They believed in the Trinity, the Atonement, the vicarious sacrifice of Jesus for our race, provided they became orthodox; the resurrection of the body, and that the earth was only 6,000 years from its creation out of nothing, and *that* by the mere

fiat of will of a Being. To them God and the devil existed somewhere in the natural universe. One had a city made of all precious things that were grand and good; the other was in a pit, with no bottom to it, filled with brimstone in a state of ignition, like the crater of Vesuvius that never goes out.

Would, or could, these translators fail to find, or to put into their Bibles, the irrational and absurd theological ideas of which they were possessed? That they did this, each affirms and demonstrates of the other. Jerusalem did ever stone her Prophets; and the Zion of the day was ever indignant whenever a new Zion was born. The struggle between organization and revelation is continuous unto the "end of the world;" until all worldly elements are worked out of the organization, and God rules supreme therein. As Gideon said to the people, "I will not rule over you; neither shall my son rule over you. God shall rule over you."

As the Christ Spirit passed from Elijah to Elias, so did the Christ Spirit pass from John the Baptist to Jesus. As a Jewish reformer and master, John had baptized Jesus with water, after his confession. But he had previously been inspired to know that, amongst those who came to him to be baptized, the Messiah would be made known to him by a certain sign; and, when he saw the Spirit of Christ as a dove, resting upon and abiding with him, he knew that the Christ had passed from himself to Jesus, and that he was to become the Messiah, i. e., to incarnate the Christ in his character; and then, as he was decreasing and Jesus increasing, he said to him, Comest thou to me to be baptized? thou didst well; and I did well in baptizing thee. But now I have still more need to come to thee, and be baptized "with fire and the Holy Ghost," than you had to come to me confessing your Jewish sins, and being baptized with water, for I must confess all that the Christ Spirit has come to burn up.

As the natural creation was progressive, so was the spiritual. The moral, spiritual, and religious nature of man was of gradual development in Noah, Abraham, Moses, and in Jesus. Their histories evidence that they learned as long as they lived. The Spirit in Noah created Bible, or record, for Abraham; perhaps only in the form of tradition. The Spirit in Abraham did the same for Moses; and Moses made Bible for the Prophets, down to Jesus; and Jesus made Bible for Ann Lee—"the Scriptures of truth." Ann could read; but she could not read the Catholic or the Protestant Bibles, nor any outward record. What a blessing! seeing that it made her

the more dependent upon the Spirit—upon Revelation. And thus may each true Christian throw himself upon the rock of Revelation, and have all traditions, records, and Bibles broken to pieces.

Because the first class of reformers do so much, shall the next class do nothing but ape and worship them?

The Christ Spirit in Jesus, declared that his successors should not only do the same works that he himself had done; but that they should exceed him in that respect. "All truth" must exist, before any could progress into it.

In Noah's time, the millions of earth were sensualists; while he was perfect in his generations for 600 years. Abram came into spiritual truth beyond all Mesopotamia; being the father of a new people, who practiced self-restraint in generation, as Noah had done before him. Moses stood opposed to and by all Egypt in relation to the substance of the whole of the Mosaic laws and institutes.

Jesus "trode the winepress alone;" and Ann Lee was one of a company of eight only, to found the Gospel in America.

Let us Seek Health!

BY G. B. AMERY.

In this day of light and knowledge, any attempt made to attribute bodily ailments, such as headaches, disorders of the stomach, and nervous debility, to some unknown cause, is justly regarded as unfair; and if, as some claim, that in their special case it is not to be avoided, do they not judge that the Lord is dealing very partially with them? Has the Lord intended that we should be sick? Has he, by a fixed and unalterable decree, determined that we shall have the headache, be sick unto death with dyspepsia, or has he decreed that, in obedience to his laws, we shall enjoy health? Let us not evade the issue. Our profession is to do God's will. If it is not his will that we should be sick, let us either ascertain for ourselves or from others what law we are transgressing, and sin no more. Has any one ever traveled out of the lusts of the flesh without experiencing at the commencement of their travel an awakening of the low and sensual desires of that "serpentine nature?" We think not. Those who desired deliverance from it, being tormented with it, readily embraced the testimony against it, and accepted the means placed at their disposal to overcome it. Count it not strange that they who are not convicted should be indifferent, but the *testimony* against the lusts of the flesh convicted many of its sinfulness and impurity, who at first were thoughtless. "The whole need not a physician," said Jesus. Those who through improper eating or drinking were made sick, and who earnestly desired health at *any sacrifice*, would eagerly accept any course of diet which would give it; and such, upon their restoration to health, would, of course, have an experience and testimony

to give to others, and doing as "they would others should do to them," whenever they meet one afflicted as they had been, would naturally proffer their advice, whether it was accepted or not. If one who has been dyspeptic sees a brother or sister eating or drinking that which caused nauseating sensations in their experience, is it wrong for them to state to the sufferer that abstinence from that article of diet removed the feeling? Having been a confirmed dyspeptic, miserably sick day and night, and through abstinence from certain articles of diet, and fasting at times, measurably diminished the inordinate desire for food, and rid myself of the sickness—enjoying reasonable health as I do, is it strange that I should firmly believe that others afflicted in the same manner that I was, may be cured by the adoption of the same means? Many, when approached upon the subject, say they don't *believe* they could do without this or that article. *Believing* where we can *know*, is weakness. And feeling that we cannot do without, what science and the experience of others prove to be hurtful to our health, is only an evidence of our abject servitude to a depraved and unnatural taste. To put the matter plainly, it is letting our appetites (lusts) tell our minds what they intend to do, instead of our rational faculties deciding what is lawful and for the best. No one will get out of the flesh without suffering, nor need they expect to get out of any evil without tribulation. Any one so bound to any article of diet, as to be unwilling to sacrifice it, if economy and health demand it, is certainly (according to the degree of their opposition) a slave to appetite. Christ's gift of healing was thought to be a great one; but as the ability to live without sin is superior to all the "carnal washings," so is the gift to *keep well* superior and more to be desired than any gift of healing, which, if sickness be a "transgression of law," could only be temporary in its effect. As lovers of truth, and desirous of progression, let us have a keen testimony against lusts of every kind, being assured that "truth alone prevails."

Whitewater, O.

Self-Government.

BY D. A. BUCKINGHAM.

To wisely speak and rightly act,
In no case deviating,
Require deep thought, much caution, care,
Perhaps some hesitating.
For he who ventures out to Sea,
Tho' in a course well beaten,
Need oft observe the Polar Star,
The point of compass taken.

It is a work of nicest skill
To rule one's self completely,
Day after day, year after year—
In all, perform discreetly.
He who his tongue would govern well,
Must first control his passions;
For most assured, the latter are
The "stepstone" to expressions.

Talk not too much—speak not in vain—
Beware of little errors;
Like Jesus, overcome the world,
Yea, face the "King of Terrors!"
What tho' our natures plead for ease,
And for indulgence prattle,
The Cross of Christ will limit these,
And hold us to the battle.

Jesus, our guide and pattern too,
Sought not his own will merely;
He lived for higher purposes,
And wrought redemption dearly.
He gave his life of carnal birth
For life that is eternal,
Inviting all to follow him,
And with him reign supernal.

'Tis not the noisy winds nor waves,
Tornadoes, avalanches—
That make our hearts harmonious bleed,
With inward, heavenly dances.
The stately oak may stubborn stand
And face the storm and thunder;
But the willow bows most gracefully,
And lets the winds pass over.

Soft words do more to quell the foe
Than volleys of vexation;
Speak kindly then, and thereby show
We abound in good sensations.
For, from the heart the mouth doth speak,
The tongue doth utter phrases,
Some little spark of strife, when lit—
Oh! what a flame it raises!

The still small voice—the voice of love—
Kind looks, and speeches pleasant,
Will heal the wounds misfortune gives,
And happily the present.
'Twill rend from social life distrust,
Discord, and cold embraces,
Make desolation teem with life,
With joy and smiling faces.

Then Heaven will not yonder be,
Above the clouds, and hidden,
But here on Earth, the Kingdom's come,
In which all souls are bidden;
The lame and blind, the deaf and dumb,
No sex nor color slighted,
A glorious Jubilee to all—
And Heaven and Earth united.

Continence and Community.

BY R. W. PELHAM.

There are moral and spiritual truths, either discovered or revealed, which are as fixed and eternal as mathematical ones, and equally demonstrable.

"Ye cannot serve God and Mammon." This aphorism, first uttered by Jesus over 1800 years ago, did not then begin to be a truth; it is a fixed and eternal verity. Beings in the condition of the human race cannot serve God with all their mind and might, as He requires, and at the same time give up their hearts and lives to the acquisition of riches. This is a truth that exists eternally and unchangeably in all worlds. This same truth has been again uttered in other words near the beginning of the 19th century by a modern poet:

"Within the human breast
Two master passions cannot co-exist."

Mammon means riches, wealth; sometimes personified as the God or Demon of riches. The two conditions of mind, devotion to God and devotion to Mammon can no more co-exist in the human breast, than two parallel lines can cross each other. This repugnance of these two conditions, this impossibility with regard to man in his intellectual constitution and present moral condition, and the requirements of Christ's gospel, or the Christian institution upon him, is as certain, unchangeable, eternal and ubiquitous as any mathematical truth. Therefore, in order to be a Christian, a man must divest himself of personal wealth.

The brotherly love and perfect equality which eternal truth enjoins on *Christians*,

forever debar them from personal wealth, and require them to support a joint interest, and to have their goods in common.

The possession of personal wealth and equality of enjoyment are conditions forever repugnant to one another and to eternal truth. Therefore Jesus required the young man to sell *all* his personal possessions in order to gain an inheritance and treasure in the heavenly kingdom which he was about to set up. He required *all others* who would be his disciples. "*Whosoever* he be of you that forsake not *all that he hath*, can not be my disciple."

The rule of Jesus in regard to property is, *individual poverty* and social abundance.

The marriage relation is forever repugnant to equality of possession; and this repugnance is founded in the eternal nature of things. If the young man had obeyed Jesus and made himself a pauper, he would have been utterly unqualified for entering the generative order and raising a family. And it was impossible for him to obey that other command of Jesus, "*Come follow me*," and at the same time perform the work of procreation. Jesus cannot be followed where Jesus did not go.

The generative order necessarily requires separate interests, and the possession of personal property; and this, too, has its foundation in the very nature of things. Consequently, the generative is forever repugnant to the Christ order, which requires the relinquishment of all personal property.

"The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary the one to the other." The truth of this irrepressible conflict of flesh and spirit did not then begin to be, when it was first announced by Paul, but is eternal and unchangeable, and exists everywhere in God's universe when they come in contact.

The order of the flesh existed from Adam to Moses, and from Moses to Jesus: Unceasing diligence was exerted to bring it into order and subject it to law. "Divers washings and carnal ordinances," with many other restraints, were imposed by divine sanction, but all without success, as testified by the martyr Stephen: "*Ye do always resist the Holy Spirit*, as your father did so do ye." Thus, an experiment extended through 4000 years develops an unbroken testimony to the existence of an eternal truth—a fixed law—that *the flesh always resists the spirit*—that "the carnal mind is not subject to the law of God, neither indeed can be."

A fixed and immutable law of the generative order is to *multiply and divide*. Thus a series of successive divisions and separations of interest is continued. The fixed and immutable law of the regenerative order is *aggregation*—gathering together uniting in one till it reaches the whole brotherhood of man.

The fleshly dispensation or procreative order, is that in which a man and wife become "*one flesh*" for the purpose of procreating a *fleshly offspring*. "That which is born of the flesh is flesh."

The spiritual dispensation inaugurated by Jesus, is that in which a man "forsakes the

wife," and all fleshly relations, to become one with Christ in being *spiritual offspring*. "He that is joined to the Lord is one in spirit with him," and "that which is born of the spirit is spirit." "To be carnally minded is death, to be spiritually minded is life." In this aphorism of Paul, he again sets forth the eternal antagonism of the flesh and spirit. It is but the utterance, of a fixed, immutable and eternal truth—a truth which every one who has been made alive in the spirit, knows just as well as Paul. The antagonism between the flesh and spirit does not take place in the air, but in the human breast, and every spiritually minded man knows that this conflict is irreconcilable—knows that his carnal, lustful, generative nature is not subject to the law of God in the Christ order, neither indeed can he—knows that he must keep up an unceasing warfare against it, at the peril of his spiritual life, until it is subdued.

"If ye be risen with Christ, seek those things that are *above*," where Christ dwells. Those counted worthy of this resurrection—those who have risen with Christ and live in his *sphere "above"* the flesh, neither marry nor are given in marriage. "They are children of the resurrection order, who follow Jesus in the regeneration, and are exalted with him above the generative work."

"A Temple which Hath Foundations."

BY E. H. WEBSTER.

Matt. vii. 24, and Haggai ii. 6, 7, 8.

Tempered with sadness is our joy,
And prayers our thoughts employ,
For avarice which walked on high,
Whose temples almost touched the sky,
Knows not, alas! its doom is nigh,
But vainly strives to build anew
The temples of the past,
And makes of earthly clay and dew
A temple that will last.

The glory of the latter day,
Whose strength shall bear truth's keenest ray,
Must be with broad foundations laid,
With justice and with virtue stayed,
And righteousness so long delayed;
All else will surely sweep away,
All refuges of lies,
All shaken in that burning day,
When grim oppression dies.

O, Tempora, O, Mores!

We are in receipt of very many letters that bewail the conditions of the sectarian world—of its high professions, yet poor practices; of its advanced call to higher life, and from unchristian loves and lusts, with so small reply.

The following, from a Rev. Dr., near Springfield, Mass., puts the case, not just as we should; but, we believe, fully as strong as his congregations will bear with him; and we have no doubt, if he continues thus to preach, he will have to flee to the rocks and caves of Shaker homes for protection. His name is free to those interested.

"WHO ARE THE INFIDELS?"

*** "The essential features of the testimony of Jesus are: That his followers must be of 'one soul and mind, and have all things in common;' and, 'that it is good for a man not to touch a woman.'"

"The *first* will prevent temptations to stealing, cheating, prostitution, etc., lessen labor, do away with armies, castles, war, police; so that there can be better education, better living, and more comfort for all.

"In the *second*, we find a prohibition to marriage, free love, fornication, and lust generally, as now found inside and outside of the marriage order; all must live as sisters and brothers. He that is already married, must "lead about his wife as a sister."

"The original says, not that marriage is honorable; but *let marriage be (made) honorable*; that is, abstain from carnal intercourse even in marriage. The Catholics say: "That the irrational, insane stupidity of carnal intercourse cannot be pointed out too clearly, nor condemned too severely." Those who preach much of an all-good, all-wise Creator, must know he cannot love to see such miserable children as they produce; that they interfere with his right to produce the best.

"Even though I say it, so-called Christians who fail to live up to these two foundational doctrines, are infidels to Christianity; hypocrites to the cause; liars in profession; sailing under false colors, and unworthy the confidence of the true believers in Christ.

"There are very many Revs., who believe these assertions as truly as I do; yet none of us dare preach but a part of the truth for most obvious reasons. *The Shaker* is doing a silent, but terrible work to old theologies; and is the only medium I know of, that dares make known the whole truth, without the loss of its bread and butter, together with inquisitorial persecution." D. J. M.

Act from Principle.

How few persons there are whose lives are governed entirely by principle, rather than inclination. Even those of us who may be endeavoring to live for high purposes, come far short of our aspirations; alas, how very far short! How often we find ourselves debating with our convictions of right and duty, questioning if it might not be as well for us to yield to inclination just for this time, promising our disturbed consciences that we will make up for the present indulgence by more rigorous self-denial, and strict attention to duty.—Vain, fallacious reasoning of a weak nature! We can never make up for a neglected opportunity, one misspent hour, one wrong, selfish act. Once past, the opportunity unimproved, the hour wasted, the act committed, and it is beyond our reach—beyond recall, except in thoughts of regret. We may atone for it, but we can never change the past. Alas! how painfully are we aware of this fact.

Then should we all endeavor the more earnestly to make our lives ornaments of principle; for we all know that after all, the path of duty, though sometimes rugged, is not without sweet pleasures; and let us never follow our inclinations, if they would lead us away from the right. Then shall we be permitted at the last to look back upon our lives with satisfaction, feeling that we have "done what we could," and that our Father regardeth us with smiles of approbation.—*Zell's Casket*.

Answers to Correspondents.

"Is marriage, as generally practiced, wrong in all cases?"

We answer in the negative. Where there is no law manifested to the individual higher than marriage, let him practice it. Jesus answered this question very properly, see Matt. 19, 11. Some want and will have no higher law, until they are forced to do so; others, like the Shakers, seek to know God's will, and to do it.

"How does marriage affect the spirit?"

By bringing it under bondage to the generative order—the dominion of the first man—earthly; and by preventing its entrance into the Christian ranks, its whole being is consecrated, not in the service of the God of the Christians, but of the Jews, where marriage, war, private property and their consequences were and are popular. If you are a professor of Christianity, and adore marriage, compare your profession with 1 Cor., 7 chap. 32, 33, 34, and either repent, or join the Jews, and strictly keep the marriage laws.

"Is it wrong to work for an independence in riches?"

No man has any right to be rich. The gospel teaches Christians to share alike. Whoever is rich, should know, one or many are consequently correspondingly poor. The gospel says to the mountainous rich, come down, and to those in the valley of poverty, rise up. The rich are still comfortable, while the poor are made equally so. Now take conscience and an eternity of reflection into the council, and our word for it, present and future heaven would demand a liberal division.

"Do you require individuals to give up their money or other property upon joining?"

We do not, never have. Your information is incorrect. Individuals are welcome to retain property in their own right; but Society does claim, that while said individuals are enjoying its benefits, that the use or interest of their property shall be for the upbuilding of the Cause. No individual would desire to remain long in a society who had so little consecration that he meant to get what he could and keep it. This is world-like, not Christian. Send for a copy of our "Brief Exposition"—Six cents.

"Why is it, that those who leave your Society are seldom or never successful after they leave it?"

Shakerism spoils individuals for worldly enjoyment, worldly ambition, etc. The fact is a notably true one, and admits of a larger illustration than we can now give. He who would be a Shaker should seriously count its cost. There is nothing terrible nor compulsory in the system. To its subjects it is all lovely. But he is a fool who, having been on the firm basis of truthful life, could expect to succeed with God's blessing, after forsaking the counsel of God. We know of no more pitiable case than a seceding Shaker—and they share our pity.

SUBSCRIPTIONS for THE SHAKER may begin with July Number, or with the beginning of the Volume, at the option of the subscriber.

Christian Home Missions.

BY RUTH WEBSTER.

While reading in the *Golden Age* of March 23, the account given by Marie Ladreyt, of the child labor in England, I had no doubt of the correctness of her statements.

Every feeling heart must be grieved at the bare recital of such deep degradation and misery on the one side, and the utter depravity and brutality on the other. We have just rid ourselves of chattel slavery—that incubus which was fast sinking the nation into ruin, and which was enough to make every true American blush for the honor of his country. But American slavery is civilization and refinement compared with the condition of many thousands of children in the factory districts of England. But we need not go to England to find sufferings and objects of charity; to find work for philanthropists and reformers; for though we have done much there is still much that remains to be done. There yet are untold sufferings in this country. Who, that having lived in our cities, but has been pained to see the extravagance and luxury of the rich, and the abject poverty and degraded condition of the poor? It is true that many philanthropic individuals have done nobly; having given largely of their abundance for bettering the condition of the needy. But does this reach the root of the matter? Is it not like lopping off a branch here and there, while the tree still grows and bears its bitter fruit? Our friend Marie, after having faithfully delineated the vast amount of misery it costs to earn wealth and procure luxuries for a small minority, more than hints at the remedy.

She asks, "Is it strange that Communism finds so many advocates, and that it gains ground so rapidly in all countries?" I suppose, of course, she means the rapid spread of the doctrine—the idea; for it is no where practically carried into effect except in the United States. In the regular progress of mind, we must first have *ideas* and then *practice*; and it is an encouraging fact that the idea of Communism is so extensively being embraced.

But can Europe, and England in particular, do nothing in the mean time to ameliorate the condition of her poor outraged and suffering children? England! who sends missions to christianize China, Hindostan, the Isles of the Ocean, and to the ends of the earth, while there are millions in her own domains, more degraded and worse abused, than in any heathen nation on the globe. Yet she claims to stand at the head of the civilized nations—boasts that she is the bulwark of the *Protestant* religion! It is well to call it *protestant*, for certainly it is a protest to Christianity. Out upon such Christianity—such Christians! "Why call ye me Lord, Lord?" Shall we advise her to send missionaries to humanize her suffering children? Of what use to preach, or try to instruct them in their present condition? If they had a passport to the Kingdom, they would barter it for a loaf of bread, or a bottle of whiskey. But are these really the heathen? Are not

those who oppress the poor; who rob the hireling of his wages to fill their own coffers, that they may live in splendor and revel in luxury—are not these the heathen? And I had almost said paupers too; for they are a non-producing class, living on the earnings of others without a just remuneration. But what use of knowing these things—of having our sympathies awakened, unless we can do something for their relief—unless we can apply a remedy? If every thing has failed heretofore to reach the case, suppose we try something new? At least new on the other side of the water. It has already been tried on this side to a limited extent, and, as far as it has been practiced, it has proved effectual.

There can be nothing valuable gained without *self-denial* and the *cross*, and these are what mankind do not naturally love.

The times call for self-sacrificing souls, that are willing to suffer and bear and *do* for the advancement of the race.

The remedy for this vast and growing evil cannot be reached in any other way. Are not the devout every where praying: "Thy kingdom come, thy will be done on earth as it is done in heaven?"

Is there heaven on earth? Is not hell there too? As one advances, the other must give way. We need a pentecostal baptism to relax our grasp on our earthly possessions! There is land enough, and wealth enough, were it equalized, for every individual to have a competence, and every child properly educated. Shaker Communism, we believe is a sure remedy. No member of the Community ever suffers for food, clothing or shelter; but mankind seem unprepared for so much self-denial. Let those over the waters, or on this side, who embrace the *theory* of Communism, organize and enter into the practical life which their theory calls for. If they cannot yet bear a full cross or deny themselves as far, or as much as Shakerism calls for, let them come as near as they can, and thus test the truth of their theory, and the Shakers will bid them God-speed.

Let every one who has a heart to feel for down-trodden humanity, consider the subject and act upon it.

Union Village, Ohio.

The two articles following are from some of our Shaker correspondents. We feel ashamed to say they were sent anonymously. As they have kept so long and so well in the "pigeon hole," we have concluded to depart our usual rule, and print them, as valuable additions to our literature and testimony, whose authors we wish to know, and to chastise. *

Woman's Rights.

"WOULDEST THOU RULE? RULE THYSELF."

GENESIS, III, 16.

Evidently in this text is the voice of nature; even those must admit who deny its being the voice of nature's God; and fearfully has the prediction been fulfilled, as physiological researches abundantly prove.

"And thy *desire* shall be to thy husband, and he shall rule over thee." This sentence shows, that "in the beginning" man did not rule, at least, in whatever it is herein declared he shall; and further, that the transfer of rule was the consequence of woman's desire.

Fortunately for the skeptical, experience as well as science comes to the aid of revelation in proof of this. The maiden still rules; the wife must serve. The transfer of rule continues with the continuance of the curse. Now, since the necessity for man's reproducing his kind upon the earth, could alone necessitate the difference in sex, and that difference alone, makes it necessary or even possible for either to rule in any general sense, it follows, that the rule spoken of in the text must have reference to the procreative function.

And since the duties of maternity must necessarily restrict the action of the female; and those of paternity as necessarily leave the male unrestricted; it follows, that whatever should subject the female, in any department of the animal kingdom, to male rule, must be productive of disorder. And if, with the logically admitted power in the ruler to govern the ruled, we admit a desire in the ruled to be governed, we shall begin to comprehend the force of the text. Shall we admit this, and thus easily account for the disorders of society; thus easily solve the "mystery of iniquity"—"take away the veil from the face of all nations?" Shall we accept the scriptural account, in so far, at least, as to admit that depraved denizens of the spirit world found means to poison the mind of our first mother with the virus of illicit desire, thus corrupting the streams of human life at their fountainhead, and greatly multiplying the sorrows of earth as a natural consequence? We of the Shaker order do admit this; do believe it to be the only logical clue to the unraveling of the "mystery of godliness." We believe that the human race, in common with the animal, were induced in their creation with instincts, laws, powers, adequate to their preservation in health and happiness; that the fact that mankind have not been so preserved while the animal has is incontestable proof that these instincts have been followed—these laws obeyed—these powers employed by the latter, according to the design of the Creator, while by the other, they have not; and that to the difference in their habits alone, is to be ascribed the difference in their conditions. And since the principal difference in their habits relates to the procreative right, we can but conclude, that herein is seen the principal cause of the physical degeneracy and moral depravity of the human race to-day. That herein is seen "the root of the trees which the Father hath not planted;" and what woman complains of, low wages; monopoly of business pursuits; injustice of the laws; being deprived of the franchise, etc., are but legitimate branches; and only by applying the axe at the root of the evil trees, can she reasonably expect the branches to wither. And thus believing, we easily see the necessity for the second appearance of Christ, or rather, the manifestation of the Second Christ, "the Comfortor," in her own order, to restore to woman, not only her long lost rule (of herself), but a power in addition, enabling her to preserve and employ her charms in a far more noble cause than that of generation (noble as that is when conducted in an orderly manner), to wit, in that

of regeneration. And here she has no cause to complain of the usurpation of her rights by the man; for the life of purity which, following Christ in the regeneration necessitates, places them precisely in the relation of brother and sister, where they are alike mutually dependent and mutually independent. Doing away with the "trouble in the flesh," and bringing, oh, how abundantly, the blessings of the Spirit!

And all who will, may come and partake of the waters (blessings of this kind) of life freely. But, plead not for your rights, O woman! so long as you voluntarily surrender them. Dream not of liberty, so long as you desire to be a slave. "Wouldst rule? Rule thyself."

North Union, O.

"Exhort one another to good Works."

Many, styling themselves, no doubt, Christian youths, are spending much valuable time in devouring the poisonous literature which is floating unrestrainedly through the land.

Beware! their word will eat as doth a canker, as many, made weak by it, can testify; 'their word,' whose highest aim is wealth; which aim they pursue regardless of the evil influence they exert, in obtaining their hold upon the innocent mind. Who was it that said not long since to a bright youth absorbed in reading a corrupting novel, "I hate, abhor, those sickly, sentimental stories?" It was, I think, Pure Mind! She also exhorted youth to more faithfulness in cultivating the better part of their nature, by reading such books as contain instruction for mental and physical improvement; she told them to study, and to meditate upon the thoughts and actions of the good and great, and to strive to emulate their example; and that in so doing they would increase their internal beauty.

Reflection and experience prove that more, of real value, is learned outside of books than inside of them. The bulk of mankind have to procure a physical and spiritual livelihood; and it is obvious that those things are of the most value which tend to increase facilities to this end. Books are of value for two purposes: to train the mind of youth, so that they may be prepared to receive, with ease, ideas when presented to them; and that their minds may, by exercise, be rendered flexible, and capable of pursuing sustained trains of thought, and to increase in their powers of observation both of external and of spiritual things; secondly, to enable the mind as it comes to maturity, to receive with advantage the thoughts of others; that is, as an assistance to thought, not to give them a mastery over the mind. It should, however, be constantly borne in mind that reading should never be made the chief aim of life. It is necessary for the enlightenment of the understanding; but the progress of individuals is the chief aim of life, or rather the only design of our existence. It being true, then, of those books, the matter of which is, in itself, good, that they should be used as a means and not as an end, it is clearly of the greatest impor-

taunce for youth—a time of life when things which affect the imagination are generally deeply impressed on the mind—to carefully avoid everything which does not conduce to solid improvement. The mind is like the stomach: those who live sparingly on plain nourishing food, and take plenty of exercise, are invariably healthy; while those who diet is luxuriously, stimulating and excessive, suffer from diseases of all kinds. Thus it is with the mind: reading that trains the mind, or brings to our aid the thoughts of others, as above stated, and thus nourishes thought in ourselves, is good; but that reading which merely excites the feeling, and increases or generates morbid fancies, a light and unsettled state of the mind, is bad to the last degree. Those minds which progress are always more occupied in thinking than in reading; and the healthier the tone of thought the more rapid the progress. Use books to nourish a progressive state of the mind, not to clog the brain with mental rubbish. Again: Reading of particular kinds, though proper for some persons, is not proper for others. Thus, those who have found out that their spiritual welfare is of more importance to them than their temporal, inasmuch as the former is for Eternity, the latter for time, will find that reading sufficient which assists the spirit to free itself from temporal influences, and to discover spiritual truths; but those who have not been fortunate enough to strike on this path, are occupied mainly with their own temporal welfare, or in the discovery of physical and intellectual truth. But those, whose time and talents are occupied in the discovery of means to rouse and stimulate unhealthy cravings for excitement of feeling in the young, are most viciously employed; and the mind that admits their influence will certainly be injured.

My youthful friends, there are abundant means within our reach for cultivating our being's highest good. Let us thus exercise the spirit of watchfulness over our minds, and let us remember that the reading of exciting, vicious stories forms no part of the vocation of a Christian.

Trust in God.

BY E. T. LEGGETT.

When clouds obscure the land,
Should we in darkness roam;
Oh! Lord extend thy hand,
And kindly lead us home.
We give our hearts to thee;
We would be wholly thine,
Thy grace will make us free,
Thy love will make divine.

Whate'er is needful here,
We know that thou wilt give;
And be thou ever near,
For only then we live.
The only wealth we have,
Is treasured up above;
The only wealth we crave,
Is thy approving love.

Earth has on us no claim;
We've severed every tie;
Home, fortune, friends and fame,
We've bid them all good-bye.
Thou art, Oh God, our all;
We ask for nothing more,
Let good or ill befall,
Thy name we'll still adore.

Be thou our Father, Friend,
As we thy children are;
When weak, thy blessing send;
When wrong, in mercy spare.
Though ill thou oft betide,
And friendship still betray,
We'll in thy faith abide,
And keep thy living way.

Correspondence.

MIDDLE GRANVILLE, Nov. 15th, 1871.

TO THE DEAR BRETHREN AND SISTERS:
Yours of the 29th ult. is duly received. I freely acknowledge my thankfulness for the good expressions therein contained; I am fully convinced that the standard of Right, Truth, and Divine Light among your people, is towering far above all emblems of Light, given under the seal of Church Policy, ignorantly sustained, through faith in sacrificial offerings of materialism and the shed blood of one body, with other machinations of Priestcraft, all under the sanction of a fighting Church. How aptly are they styled "blind leaders of the blind!" how low, at the very base, of all knowledge of a God of Love and Truth; and how ignorant of the true resurrection of Christ, in the soul! His divine attributes are love, not hate, truth without error, light which expels all darkness, and charity without selfishness. I truly did enjoy that spirit of love and harmony which I realized among your people; it is a baptism I crave, for every moment of my life, but my surroundings are not always favorable for such enjoyment.

While on my visit to the dear Shakers, in Enfield Conn., one year ago, I felt the spirit and power of God around and in me, realizing the glory revealed through the baptism of Love. Recently, I was influenced to visit your Society, where I enjoyed, mingling in spirit with you, in the harmony and peace of your beloved circle, receiving new impulses to be good and true, to learn more perfectly the laws of my being; and "the way" which is Christ, which leads me up the highways of progression, through green pastures and by still waters; unfolding to my spiritual vision new truths, and new beauties in the philosophy of life. I believe, however, that your position has not been comprehended generally, by the world. But in this dispensation, a new light has dawned upon the earth, that is revealing your true faith and practice. Its soundness is being tested by others, their eyes being opened to behold the light as revealed through the Spirit. I have not only a knowledge of it as given through signs, but, in a visit to you, where blending our spirits, the light is still more appreciated. I must confess I think the Shakers a little ahead of this dispensation, which has shone out upon us all, for profit. The marriage question and human rights in general, are having a fair and thorough appeal to common sense. God speed the time, when all the inconsistencies of dark Theology shall have a renovation of character. Then we, Shakers and Spiritualists, with the Angels of God, can cry as of old, Away with such abominations; and let the earth rejoice that a better covenant is observed; and humanity are being resurrected from darkness to light, through the second coming of Christ.

His footsteps are traceable back to the opening up of the dispensation, when the Shakers took a bold stand against all iniquity; and now through the different phases of spiritual development among Spiritualists, the car is still moving on in which all, in time, are to be brought to a knowledge of the Truth, and its resurrecting power. I find the operations of the Spirit with me, are nearly allied to the exercises of the Shakers; not that I am free from sin and ignorance, but am striving for the higher life; and believe that unborn generations will grow more perfectly into this "way," and Shakers will be multiplied without number. I speak boldly and honestly my ideas; and I declare, I am not ashamed of the gospel of Christ; it is the power of God unto salvation. Sincere love to all,

ELIZA BLOSSOM.

"Have the Shakers made a Mistake?"

The *Phrenological Journal* for June, contained an article entitled "Have the Shakers made a mistake?" and followed this question by an argument seeking to prove that Ann Lee never taught celibacy, but merely chastity in marriage; and the following remark is what led to our answer, appended hereto: "We have not found, we cannot find, *anything* in history to warrant the inference that Ann Lee taught or practiced celibacy!"

MY DEAR WELLS: We have been so familiar in the past, who shall say our spirits may not consult matters of history, to-day? You are in possession of the archives of mental and psychic forces. I may be supposed to know more of Ann Lee's history—and this renews the query, "Have the Shakers made a mistake?" I will not perpetrate a wearisome rejoinder; but let me ask if it is common for a class of individuals to become more radical than the founder of that class, particularly upon a point so adverse to natural inclination, yet so conjoined to angel nature as an entire abnegation of sexual coition? Ann Lee was the leader of Shaker Societies in her day, but is not now. Yet, having improved upon some of the themes and practices of her day, we are only as strong on *this*, as she was. You give her large credit as a sensible woman; too much so, you think, to inaugurate a system so unnatural as existing Shakerism. Ann Lee never condemned marriage, but considered it the most honorable relation *outside of Christianity!* Her testimony was not only against coition, but her followers, upon uniting, enjoyed separate beds for the sexes. The Shakers admit the large good in marriage, when properly conducted—but claim that there is no "kingdom of heaven" on earth, in marriage. When the married die, they expect to enter into the ranks of angels, who are living just as the Shakers do here, being Shakers. We believe, they then will wish that they had learned angelic practices while here. Now, as to matters of history and fact, let us quote Ann Lee's own words.

Daniel Wood and others testify hearing her say:

"Sometime after I had set out to live up to the light of God, manifested through James and Jane Wardly, I fell under heavy trials and tribulations on account of lodging with my husband; and as I looked to them for counsel, I opened my mind to Jane. She said: James and I lodge together, but we do not touch each other any more than two babes; you may go and do likewise.

"In obedience, I did so; but could not sleep, seemingly, any more than if I had been on a bed of embers. I quitted the bed in tribulation, and continued crying to God in deep labors of soul, for the space of twelve days and nights, to know his will, and how the restoration of the fall should take place. While in this labor, I saw Jesus, in vision. He revealed to me the depth of man's loss, how it was accomplished, and how to regain lost virtue. Then it was I was made able to bear an open testimony *against coition*, from which the root of evil springs. Then I felt the power of God flow into my soul like a fountain of living waters. From that day to the present, *I have taken up a full cross, not only against coition, but all the doleful works of the flesh!*"

We live as Brethren and Sisters together, without any physical contact of the sexes, and keep a flaming testimony against individual lusts, and thus shun "the very appearance of evil." Present to us an individual, who, being married, and living under the most favorable circumstances of the reproductive sphere, who is happier or more heavenly than a thorough-going, full cross-bearing Shaker, and I will reconsider the assertions, that *Shakerism is the rudiments of the Kingdom of heaven on Earth*; and that *Marriage never was, and never can be a Christian institution!* Yours,

G. A. LOMAS, Shakers, N.Y.

"This is for your Health."

The most popular and consistent Health journals of to-day are those which teach prevention of disease; and where this has been contracted, direct applications of water or magnetic baptisms. Of this class of journalism, we cannot speak too highly. It begins a *reformation* of the physical race in the most proper direction—*diet*. And until this is accomplished, we shall, from the unnatural concomitants of blood, continue to bewail the multiplication of so-called human beings, of whom God cannot make Shakers. We have need of more good material for Christ baptisms; and we hail every effort made on the earthly plane, to regulate the diet of the race, through this its reproductions, and through both of these, teach man of the two orders of existence, first the *earthly*, then the *heavenly*; and that properly directed, expedites *this*. We call attention to

The *Herald of Health*: is a good and reliable journal of its class. It has, in some late articles, dealt out to its readers some very unpalatable truths; but whoever has swallowed them, have been convinced of their efficacy. Price, \$1.25 per year, Wood & Holbrook, New York.

Home and Health, is also deserving of much success. \$1.50 a year. De Puy, Holmes & Co., New York.

The *Laws of Life*, Danville, N. Y., comes from "Our home on the hillside"; and no journal tells more truth about dress for females, and diet for dyspeptics. Austin, Jackson & Co., Publishers. Send for sample copy.

The *Science of Health* threatens to surpass all else in counsels to the well and in its truth-telling to the sick. Whoever subscribes for this, may "throw all medicine to the dogs"—who heretofore have been too sensible for the doctors. Its appearance is strikingly beautiful. Price, \$2.00 a year. S. R. Wells, New York.

True Shaker Discipline.

BY HARRIET BULLARD.

To be without fault should be the object of every professedly Christian soul. This is attained only by severe discipline. To be a full Christian requires a complete subjection of self unto the law of Christ. In the absence of Jesus, the apostles, ancient, holy men and women, we must covenant to accept as our leaders and directors those of our own day who are striving to faithfully represent Christ principles. Having so covenanted, willful disobedience on our part is as really rebellion against Christ as though we had said "I will" or "I won't" to the person of Jesus. It costs much self-denial always to yield self and selfishness to known and accepted authority, but a cheerful and continued submission there will prove a safeguard from other evils; while to rebel against this is worse than the practice of gross evils, and will even sooner prove the downfall of any unwilling mind. Let those who think they stand uprightly in all else but obedience to their present lead, take heed, or soon they

"Fall like stars to rise no more!"

WANTED:—A few hundred thousands or millions to investigate and "expose" Shakerism. We have been so interested in those attempted, *pro* and *con*, that we hail with delight these various attempts to illustrate and ventilate what we so love. If, in these varied illuminations, any fraud, deceit or unrighteousness should appear, none will be happier to learn it than ourselves, or more ready to condemn and eradicate it. Wanted: More "Expositions."

DECEASED: J. Rufus Bryant, Pleasant Hill, Ky., went to rest on May 6th. He was a bright light in Zion's upbuilding. As a Trustee, he had few equals in all that pertains to consecrated temporal aid and endeavor. We give Elder Harvey Eades' announcement: "J. R. Bryant went to Heaven on the 6th."

Also, Betsy Hastings, aged 67, May 25, at Alfred, Me. In Shirley, Mass., 7th inst., Caroline Baxter, 30 yrs. Also, several deaths at South Union, Ky., no names given.

AMONG many suggestions, in answer to our question in March, Elder J. S. Prescott urges an assemblage of delegates at Watervliet or Mt. Lebanon, on Aug. 6, 1874, from every Society of Believers; and to invite the most advanced Spiritualists to attend the same.

FAITH'S VISION.

Affettuoso.

NORTH, MT. L.

1 To the spirit land we're hastening, Golden moments flit be - fore, While each sunset brings us nearer To its seeming, distant shore.
 2 Oft its pearly gates are opened, Floods of glory thro' them come; And we catch a glimpse of beauty, Just a foresight of our home.
 3 Yet we ask their mis - tration While we tarry here be - low, And that ever round our pathway Light in - creasing still may glow.

Yet up - - on her snowy pinions, Faith will lift our hearts to see, In the life that is be - fore us, Blessed immortal - i - ty.
 O it is by ho - ly living That we gain an entrance there; For com - munion with the Angels, Spotless robes we must pre - pare.
 If our lives are fraught with goodness, And the seeds of love we sow, We shall reap a - bun - dant blessing, And the joy of An - gels know.

Items of Interest.

WE are in receipt of glowing accounts of Shaker meetings, held at Portland, Me., Farmington, O., and Albany, N. Y., with the Spiritualists and others. While we are thus giving the multitudes thousands of invitations to investigate our principles and examine our lives, such vituperative articles as are occasionally seen, entitled "Shakerism Exposed," must fail of deceiving many, and do us much more good than harm. Nothing could please us better than to have thousands inquiring, "Are these things so?" and then come among us, sift us to the foundation, and realize as we do how truly God does cause "the wrath of man to praise him!" *

FROM our "Outlook"—whence we seek to read "the signs of the times"—we behold true spiritualists in a very advanced condition of theology, which demands of them an advance in purity of life that appears very much like Shakerism! Whether this is an optical illusion or not, remains to be seen. We anticipate on the part of these a congregation in cities and villages, where they can yield each other consolations under the cross. We are aware of some who testify to us their entire abstinence from fleshly lusts; and soon these are destined to "flow together," *inform each other*, and experience, measurably, the eternal, celibate, angel life, which will fit them *here* for the companionship of angels *there*. If we are mistaken, then we are prepared to witness the phenomenon of very bright "stars falling from heaven" into the corroding practices of earth—spiritualists (?) fulfilling fleshly inclinations, and failing to walk according to the call of the Spirit. *

ELDER F. W. EVANS and a noted lecturer and reformer have been writing each other let-

ters upon some living issues of the day. We have put these in tract form, and are ready to send them, post paid, per doz. 25 cents.

THE worldly principle of *mateship* finds no sympathy in Shaker testimony; we believing that brethren and sisters in Christ are without distinction or preference in each other's estimation. A circular, lately issued from this Office, has the names of the leading officers, male and female, of the Novitiate Orders at Watervliet, N. Y., and Mt. Lebanon. "To the pure all things are pure;" but in our absence of knowing who alone are pure, we acknowledge an over-sight on our part in departing the counsel of "shunning the very appearance of evil," thus giving the impure a desired opportunity of expressing themselves, whose pardon we now beg; for we should have been in better business. *

EXCERPTS FROM LETTERS.—"Please change my P. O. address from — to —; my husband don't like THE SHAKER, while I do, and will have it."

S. B.

"My son is greatly interested in the Shakers. As I cannot let him go to them, it will be a pacification for him to have THE SHAKER." ** DOBBS' FERRY.

"The greatest thing the Shakers have ever done for the world is the publication of THE SHAKER."

J. M. P.

"Not peace on the earthly plane, but a sword, is the effect of THE SHAKER in my family!" R.

Elder H. L. E. writes: I sought to have a neighbor subscribe. He replied: "Do you think I am fool enough to create a disturbance in my family by subscribing for THE SHAKER?"

"I have read THE SHAKER attentively and noticed it in *The Era*, and I must say if there were not so much cross and self-denial in its instructions I should be almost persuaded to become a Shaker!"

COL. J. T—N.

"I had thought that when I departed this life I should part with the *world*; but THE SHAKER has convinced me that unless I get rid of the *world* before I die I shall be burdened with more of it *there* than I have *here*. What is the world? Let us reflect."

S. R. W.

"Let THE SHAKER unfold its whole self. Either you must come *down* to us, or we must come *up* to you. Amen."

B. S.

Troy, N. Y.

PUBLICATIONS.

Christ's First and Second Appearing	\$1 25
Dunlavy's Manifesto	1 25
Millennial Church	1 00
Compendium of Shakerism	0 50
Three Discourses on United Interests	0 50
Tests of Divine Inspiration—Evans	0 50
Tracts free, where postage is paid.	

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., AUGUST, 1872.

NO. 8.
FIFTY CENTS PER ANNUM.

Daniel and John.

BY F. W. EVANS.

"The superior will govern," were words spoken by Ann Lee. He whose right it is to reign, will reign in the end. God is above all. The spiritual is "superior" to the natural, even as cause exists before effects. And, as a "little leaven leaveneth the whole lump," in process of time, so will the Christ Spirit, ultimately, leaven the whole mass of humanity. It goeth forth conquering, and to conquer. The highest class of spiritual religious people, in any day in the past, were as Moses expressed it to his Israel: "The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people."

As a priesthood to mankind, and as a prophetic order, how could it otherwise be? The Jews were a royal priesthood, commissioned to teach the nations of earth important radical principles. In Israel, as in every other nation, an order of Prophets and Prophetesses existed, as ministers of the Christ heavens, few in number, and a far more numerous order of Prophets and Prophetesses were inspired by the gods of their people, tutelary divinities.

As a priesthood, Israel performed the office of instructor of babes to the Gentiles in the most efficient manner. When its national organization was entirely broken up, its national priesthood disrupted, their religious ministrations abolished, the daily sacrifice taken away, the feasts and solemn assemblies suspended, the temple destroyed, and the people themselves transported into foreign lands, their missionary work to mankind was only the more decidedly successful, and powerfully triumphant. But the glory thereof redounded almost exclusively to the honor and glory of the Hebrew God. Moses, the greatest of the early Hebrew prophets, accomplished the national organization of his people; created the Levitical priesthood, and established it upon the foundation of the national existence. Consequently, it stood in its original integrity; it became corrupted, it

rose or fell, was pure or impure, as the body, of which it was the head, was holy or unholy: it was always "like priest, like people." The Prophet was the fountain, the priesthood the cup, from whence the people drank; and sometimes the people filled that cup from their own fountains. Thus, when Moses, the Prophet, was up in the mount, communing with the God of Israel, receiving from the highest spiritual source to which they had access, the ten commandments, written by spirits on tables of stone, as the basis of all succeeding laws and statutes to Israel, and having left the whole nation in charge of the Levitical priesthood, and under their legitimate ministration; "when the people saw that the Prophet delayed to come down from the mount, to inspire and guide the priesthood, the people gathered themselves together unto Aaron, their priest, and said unto him, "Up, make us gods which shall go before us; for as for this Moses, the man, or Prophet, which brought us up out of the land of Egypt, we know not what has become of him." "Now Aaron had made a molten calf of the offerings of the people, and said, These be thy gods, O Israel; and they sat down to eat and drink, after the manner of the people of the land, and, like them, when the feast was over, they rose up to commit fornication."

Moses knew nothing of the defection of his people; but "God said to him: Up, get thee down; for the people which thou broughtest up out of Egypt have corrupted themselves. Let me alone, that my wrath may wax hot against them, that I may consume them as in a moment; and I will make of thee a great nation." When acting as a Christ Prophet, and under its inspiration, Moses was not only above the Jewish king and priesthood; but was superior in governmental dignity and official supremacy to the God of Israel, who was himself but a subordinate or tutelary divinity. Yet was Moses, at that time, the meekest man that there was upon earth; and therefore did he not only resist this appeal to his ambition, but became a minister of the Christ Spirit to the Hebrew divinity, by which he pacified his anger, and allayed in him the spirit of revenge.

Thus it is recorded: "Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the land of Egypt with great spiritual power and mighty physical manifestations? Wherefore should the Egyptians speak and say, For mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and repent of this evil which thou hast devised against thy people;" for they are still better mediums than any other nation to work through—better material to build with. Should you take my posterity, they also would come to the same state, and develop similar conditions. For the attainment of your object, the final redemption of the race of man, you can do no better than keep hold of this people. "And the Lord repented of the evil which he had thought to do unto his people."

And when Moses went down from the mount, "he saw the calf and the dancing; and Moses' own anger waxed hot; for he was only a medium of the Christ Spirit, which was not incarnated in him, nor incorporated in his own personal character. Moses had not thus attained; he partook of the spirit of his God; and in his wrath—the wrath of man—he threw down the precious tablets "written with the finger of God, and break them beneath the mount." Then he took the calf which they had made, and burnt it in the fire and ground it to powder, strewed it upon the water, and made the children of Israel drink up their own God. And the Levites went in and out from gate to gate throughout the camp, slaying every man his neighbor, and every man his brother and companion, until three thousand men were slain. The remainder were plagued all their days because of the calf which they had made; for the Lord had said, Whosoever hath sinned against me, him will I blot out of my book. And all the people saw a cloudy pillar stand at the tabernacle door when Moses entered in, and God talked with him face to face as a man talketh with his friend. This caused Moses' face so to shine, that he put a veil over his face when he appeared before the

people. And the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeyings. The practical result of all this was, that Israel took possession, by means of a spiritualistic warfare, of all the land of Canaan. And it was only when the nation sinned after the manner of the people of the land, that the heathen were able to carry them away into captivity. And even then, under the law that the superior will govern, they became a power in the midst of their enemies.

As Joseph was raised up in Egypt to be its chief ruler, under Pharaoh, so in Babylon we find the captive Daniel, by the same agency, raised to power in the civil government. His spiritual gifts were superior to any which the magi, soothsayers, astrologers, or wise, scientific men of the nation, who held him in bondage, were equal unto. Thus Daniel and his fellows attained to almost supreme authority in Babylonia, the most mighty nation then upon the face of the earth. Being chosen to stand before the king, he and his companions carefully observed the Mosaic law of diet, subsisting on pulse, with water for their only drink. With this fare, the Jewish captives proved to be "in matters of wisdom and understanding, ten times better than all the magicians and astrologers that were in all the realm of Babylon; and Daniel continued unto the first year of Cyrus, king of Persia, who conquered the kingdom of Babylon."

The means by which this influence was attained and maintained for so long a period is worthy of critical examination. Principles are eternal. And the Millennium, of which Daniel so plainly prophesied, is a possibility of the race illustrated in his own history, to be ultimately effected by the same spiritual agencies that were employed by David to secure his ascendancy over all the opposing influences in Babylon. His foundational principle was vegetable diet—conscientious religious observance of the laws of physiology. He was also strictly obedient to his spiritual guide—the Christ Spirit. He feared and obeyed God rather than man, as a Prophet, and assumed the consequences.

It was the rulers of a great national organization, with its legal enactments and penal laws, *versus* the enslaved Prophet. The king dreamed, and required the magi to interpret the dream. "Tell thy servants the dream, and we will show the interpretation," they said. But the king replied: "The thing is gone from me; and if he will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be

made a dunghill. Tell me the dream, and I shall know that ye can interpret it aright." Pleading for life, they declared, "There is not a man upon earth that can show the king's matter. And no king, lord, or ruler, asketh such things at any magician, or astrologer, or Chaldean. None other can show it, except the gods whose dwelling is not with flesh." This only made the king angry and very furious; and he commanded to destroy all the wise men of Babylon," the captives of Judah included. But, when Daniel and his fellows prayed, the secret was revealed unto them by their ministering Christ Spirit. Then Arioch took Daniel into the king in haste, saying, I have found a man of the captives of Judah who will interpret thy dream and vision, and show what shall be in the latter days. Daniel saw the march of empires succeeding each other, and their varying characteristics, under the figure of a great image, made of gold, silver, brass, iron, and clay. The last of these, the toes of the feet, representing many kingdoms and republics, instead of one mighty empire like Babylon the Great. And Daniel prophesied, that, in the days of these numerous kings and many republics, shall the God of heaven set up a kingdom which shall never be destroyed, but shall stand for ever, having broken to pieces and displaced all other kingdoms and governments. This power was represented by a little stone cut out of the mountain without hands, by spirit agency, like the tablets of Moses; spiritual, not natural agency. It smote the image, as David did Goliath, and destroyed it. This dream is certain, and the interpretation sure. Thus the Jewish captives became great men, and rulers over all the provinces of Babylon, by means of Spiritualism, the mother of the sciences, and Daniel was constituted "chief of the governors over the wise men of Babylon." Is not this significant of the final triumph of the Christ Order, when the "knowledge of the Lord shall cover the earth as the waters cover the sea?"

Thus ends one of the cycles, by which the great external Babylon, of which Daniel was contemporary, melted away, and was so subdued that Government issued a decree recognizing and acknowledging the Hebrew God as superior to any of the gods of the nations, being Lord of their lords, and God of their gods. The king, Darius, wrote unto all peoples, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. I make a decree, that, in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, steadfast forever: his king-

dom shall not be destroyed; his dominion shall be even unto the end; for he delivered Daniel from the power of the lions.

Of all the Christ Prophets, none had found that spiritual soul-travel, and incarnated the Christ Spirit into their individual personal character, ascended to the heaven of heavens, penetrated the Holy of holies—the Christ sphere—as John the Revelator of it. He stood in the gift and power of Divine causation. Daniel, like Moses, was on the external providential wheel. His vision related to the history of kings—a succession of empires on the outward plane, the earth—until the final consummation; when all were subjugated by the little stone; and the kingdom and the dominion, under the whole heavens, were given to the people of the saints of the Most High. Daniel begins with the external, and moves towards the spiritual. John begins with the Christ Spirit, and moves outward. He gives the history of the little stone taken from the spiritual mountain without human hands, from the time when it went forth conquering and to conquer, till the kingdoms of this world became the kingdoms of our Lord, and of his Christ.

Daniel was a Jew, holding civil office in the literal kingdom of Babylon, attaining and maintaining his position by natural-spiritual power like Moses, and applied to the outer, material elements of earth—its earth and water, its air and fire; and over the animal creation. John was first a Jew, like Daniel, then a Christian—not of this world, its kingdoms or offices. The visions of John were of the physical, moral, spiritual, and religious history of man as a whole, from the beginning to the end; as such, they included Daniel's prophecies, as the whole includes the parts. Their visions dovetail into one another like body and soul; they duplicate and sustain each other in their minutest details, and in the most wonderful manner.

The spiritual manifestations of Moses, although upon a grand scale, and affecting the destiny of thousands of people, infesting a whole nation with lice, and flies, and frogs; killing the fish, by turning the waters into blood; destroying man and beast by fire and hail; or enveloping the Egyptians in darkness that could be felt, were yet secondary to the manifestations through Noah, by which a whole world of humanity was at once destroyed.

The spiritual manifestations of the present day reach down to the material elements more as in the days of Daniel, or as in the days of Jesus, who operated so largely upon human bodies as combinations of the elements of earth.

While the spiritual manifestations which

obtain among the Shakers, are first upon the spirit, affecting the conscience, then upon the soul, removing the causes of physical diseases in the mortal body, inculcating the law of "Go, and sin no more," by correcting all bad habits, and teaching to use all the elements of this present world as not abusing them.

Baptism of Consecration.

BY O. C. HAMPTON.

Sweet inspiration's gilded wings
Are hovering near the earth,
And in her tuneful voice there rings
The song of a new birth—
A birth to higher, holier life,
The burden of her song;
A birth from rudimental strife,
And every groveling wrong.

My spirit feels her quickening power
In every quivering nerve,
Forever, from this burning hour,
Humanity to serve;
To move in God's eternal peace,
In ministries of love;
To cause the tears of grief to cease
Below me, and above;

To make the bow of hope serene;
To span the mourner's sky;
To rid earth of the monster sin,
And every tear to dry.
My inner temple first to cleanse,
And live a sinless life,
Forgiving foes as well as friends,
With patience ever rife.

Thus peals sweet inspiration's hymn
Across the slumbering years,
As on our planet's glittering run,
Her angel form appears.
She calls to you, she calls to me,
To let our light so shine,
That men shall be compelled to see,
And own a power divine.

The records of the fading years
May leave no history bright,
Of all our labors, pains and tears,
Or arduous upward flight.
What matter, so we work in love.
The work God gives us all,
We walk serenely, far above
Fame's best or basest call.

What though our pilgrimage be lone,
And little rest we find,
Still they are angels of the throne,
Who love and bless mankind.
A preacher of reform I'll be,
And practice what I preach,
And purpose of my destiny
Sin shall not overreach.

So shall I walk heaven's heights sublime,
And bless my fellow man,
While I remain in rolling time,
And in my weakness, can.
To leave for aye the fogs of sense,
The rudimental plane,
And take my final journey hence,
Far holier heights to gain.
Need we in starry realms to peer,
To find heaven's blest abode?
We walk the heights of heaven here,
If loving, pure, and good.

Ye saints above, ye saints below,
Help me my vows to keep;
Henceforward in this path to go,
Rich gems for heaven to reap—
Rich harvests of the souls of men,
Ripe for the realms above;
Rich spoils to take from earth's domain,
By works of peace and love.

What is Religion?

BY SAMANTHA HOWIE.

It is an awakening of truth in the soul; a love for God; giving a just sense of one's duty, by opening the eyes of the soul to the great end and purpose of life—redemption. It does not consist of words, thoughts nor actions; but these are governed by the living principle of religion.

How admirable is that religious belief, which, while it seems to have in view, not alone the soul's felicity in another world, but effectually secures its happiness in this life!

Religion is being good; and this is being like God. The various names given to religion are subject to much odium; but all admire the fruits of religion in a pure life. Morality is one step towards pure religion. Spirituality is in its advance. All things of real beauty and worth have their origin in pure religion; and nothing will satisfy the soul's demands but practical religion.

Under the influence of true religion the soul is mild, humane, and only spiritually inclined, working untiringly for humanity. It teaches souls to serve God through the love of a pure life, and not from the fear of his displeasure. There are many creeds, but there is one only religion, and this will make of all humanity, one relationship in spirit, by bringing all into a life that is alone found in Christ—pure, virginal, pentecostal.

Who Wonders?

The Springfield (Mass.) Republican does not wonder that some former members and the Shakers parted company; for, from the utterances of the departed, it is of the opinion that they would not grace any moral company, but be a disgrace to any respectable community. "Why go they out from among us? Because they are not of us;" they want the world, the flesh, and the excitement of perverted sense. These we deny to all, holding union with us.

No honorable Shaker has ever failed to merit and receive the respect of those who differed with him in matters of faith; while a suspicion follows and distrust rests upon those who depart their principles, and practice the world. It is no honor to any sect, to have a seceding Shaker become one of their number, for they leave us for nothing purer, better. *

The Avesta—Fire-Worship—Baptism.

BY J. M. PEEBLES.

Man, made in the Divine image, is naturally a religious being. In all ages and under all skies, have been found symbols of man's faith and worship. The soul's better aspirations, ever tend heavenward.

The most graceful and dignified people that we saw while traveling in the East were the Persians. They do not, as Christians have represented, worship fire, but consider fire a symbol of the sacred fire—the infinite light of the universe.

Some of the religious books of the Parsees

are exceedingly clear in statement, and spiritual in tendency. To thinkers, the "Avesta" especially is a most valuable work; enabling the student to compare its divine truths with those of the Vedas, the Koran, and the Jewish and Christian scriptures.

The Parsee religion is much older than Judaism, and has been considered by distinguished religionists, a purer faith. Their sacred books, aflame with inspiration, taught the immortality of the soul, the certainty of compensation, and the importance of purity of heart (rather than the sacrificing of animals for sin-offerings) centuries before these doctrines were prevalent among the Jews. At a time when the ancestors of the French and English nations were accustomed to sacrifice human victims to their sanguinary deities, the Parsees taught that heaven was attained only through repentance and purity of life. Though teaching the negative and relative eternity of evil, they also taught the final restoration of all souls, during the progressive period of the resurrection.

There have been different opinions as to the age of Zoroaster. The earliest and best authorities upon this subject are the Greek writers. It is a suggestive and remarkable circumstance that all the Greek authors who wrote upon the Magi and the Parsee religion previous to the Christian era, put Zoroaster back to a period 6,000 years B. C.

Xanthos, of Lydia, one of the first writers upon the subject, living about 450 B. C., was a younger cotemporary of Darius and Xerxes. He reckons, according to the statement of Diogenes of Laerte in the proœmium to his "Lives and Sayings of Eminent Philosophers," from Zoroaster to the time of Xerxes' expedition to Greece—about 480 B. C.—6,000 years. Therefore Zoroaster would have been living at a period about 6,500 B. C.

The philosopher Aristotle, and teacher of Alexander the Great, is very positive in his statement. He affirms, according to Pliny (Natural History, xxx, 2) that Zoroaster lived about 6,000 years before the death of Plato, 348 B. C., which would carry us to about 6,350 B. C. A similar calculation and statement was made by Eudoxus, distinguished for historic accuracy.

Hermippus, of Smyrna, one of the most ancient authorities among the Greeks upon the religion of the Magi, lived about 250 B. C., making the Zoroastrian books the study of his life. This Hermippus, according to Pliny, was informed by his teacher, Agonakes, a Magian priest, that Zoroaster lived about 5,000 years before the Trojan war—occurring 1,180 B. C. This would take Zoroaster back to 6,180 B. C.

The historian, Hermodorus, and other Grecian writers, confirm the above statements. The ancient Greeks all believed that Moses, living several thousand years later than Zoroaster, taught the Jews the magic he had learned in Egypt. It is quite evident that the Egyptians obtained their knowledge of psychology and magic from India and Persia.

That there was a Zoroaster living in the time of Hystaspes, Darius' father, is not disputed. As Jesus was a common name in

Syria, so was Zarathustra, Zoroaster, in Persian countries. There were certainly three distinguished persons called Zoroaster, the last living nearly a thousand years before the Christian era.

Before us lies a volume rich in the sayings and dogmas of Zoroaster. Listen :

"Come from far and near and hearken to what I shall proclaim. * * * The wise have discovered that this universe is a duality. The maternal cause is double, having received from the Father matter and spirit. * * * Praise the creator Ahura-Mazda, the shining the very shining!"

"I will proclaim as the greatest of all things that one should be good and pure, praising only truth. Ahura-Mazda delights to hear those who speak for and further the good."

"All that have been living, and will be living subsist upon the divine bounty. The souls of the pure attain at once to immortality; but the wicked have to undergo age-lasting discipline. Such is the rule of the wise Ahura-Mazda."

"All Hail, to the *divine Intelligence*, which holds in itself the Word of excellence. All pure beings who were, are and have been, existed through it. The world is of male and female nature. Oh, let us put down our gifts of praise in the dwelling-place of the heavenly singers."

"The heavens are a point from the pen of God's Perfection, the world is a bud from the flower of His Beauty, the sun is a spark from the light of His Wisdom, and the sky is a bubble on the sea of His Power. He made mirrors of the atoms of the world, and threw the reflection of His own face on every atom."

The *Mendai Ijahi* of Persia, were by their countrymen, called Sabians, and considered descendants of *Zabii*, a pre-historic race. It is very evident that Jews and Greeks derived the principles of their ascetic philosophy from India, through Egypt and Persia. After the Jews had mingled with the ancient Chaldeans, and the Persian "*fire-worshippers*," we find traces of the effects of it in the ceremonies of Jewish service, and also in such phrases as these: The "camp of fire" in the appearing to Abraham—the "flame of fire" in the Lord's appearance to Moses—the descent "in fire" to give the law—the devouring of the Sons of Aaron "with fire from the Lord," because they offered in their censers, *strange fire*—the "pillar of fire" that went before the Israelites through the wilderness—"the fire" that the Prophet Elijah proposed to convert the Prophets of the god Baal; and, "the sacred fire of the Lord," that was ever "burning in Zion." In the apostolic period of Christianity—"our God is a consuming fire"—was a common term, symbolizing the destruction of earthly dross and the necessity of spiritual purification.

Fire and water were used typically by all the ancient religionists of the Orient. The East was long the land of sign and symbol. No historian will deny that the old Brahmins of India, baptized at certain seasons in the Ganges for the remission of sins, supposing the waters contained a sanctifying quality. Hence, people flocked to the banks of this divine stream, even from remote Tartary, to be therein baptized.

The Egyptians practiced immersion as a religious rite; they also bathed immediately after having touched a swine, considering themselves morally defiled by the contact.

For a somewhat different purpose, they were baptized in the Nile as an act of reverence towards its sacred waters. (Herodot. in Euterpe, 47.)

The learned Spencer, in his work on the "Rites and Institutions of the Hebrews," says: "Not only was baptism practiced among the Jews, prior to the time of John," but, he assures us, "that they borrowed it as they did circumcision from Pagan nations—for he adds—'among the Egyptians, Persians, Greeks and Romans, baptism by plunging the whole body in water, was customary to purify those who were to be initiated into the mysteries of the sacred orders.'" The Christian father, Justin Martyr, not well versed in ancient history, yet seeing, or rather knowing that "baptism was prevalent among the heathens," accounted for the fact, by supposing that the "demons invented it in imitation of the Christians." This church father, and others also of that period, claimed in their ignorance, that the Hebrew was the original language of mankind. Max Muller and other noted philologists have completely exploded this idea. The Sanskrit of India, was a language much older than the Hebrew, as well as more rich and elegant in structure.

No thorough scholar will dispute that baptism by immersion, was a very ancient rite—implying in different countries physical and moral cleansing—change of religious faith and practice—"a washing away of sin"—a "putting off of the old man with his deeds," etc. But for a pure, perfect, and sinless individual to have presented himself by the banks of the Ganges, Nile, or flowing Jordan as a candidate for baptism, would have been considered a joke bordering on blasphemy. Only *filthy* bodies require outward washings—and only imperfect, sinful men need inner baptismal purifications—the descent and abiding power of the Christ Spirit. This, in the Evangelists, is called the "baptism of the Holy Ghost," or rather Holy Spirit, for *Spirit* is a much better translation of the Greek *pneuma*, than "Ghost."

The Essenes, sometimes denominated Cœnobia Ascetics, true to the principle of "all things in common," practiced the rite of baptism, clothing themselves in white robes after coming "up out of the water." This ceremony, considered by them a symbol of the washing away of a sinful nature, was preceded by a full confession of sin. This cross-bearing people, ever a center of moral force in the East, regarded purity as the only passport to Paradise. And, in harmony with the same inspiration, Jesus taught that "the pure in heart shall see God."

It was the custom for Saviours in the Orient, to submit to the ceremony of baptism. India, Egypt, Persia, Phœnicia, Greece, Judea—all ancient nations had their Paradises lost and gained—their Millenniums—their Crosses—and their Saviours too, baptized with the Christ Spirit. The prophet Obadiah, with vision unsealed and soul all aflame with inspiration, said: "Saviours shall come up on Mount Zion." God is no "spectator of persons, nationalities or periods of time." There were many Saviours in the past. The good and the pure, are Saviours

to-day. The influence of angel ministry is to elevate humanity. The tendency of the spiritually minded in all ages has been from grossness to refinement—from promiscuity to chastity—from chastity to holiness—from holiness to divinity. This is "growing in grace," traveling from Adam to Christ.

Universal Obedience.

BY R. W. PELHAM.

"He that keepeth the whole law, and yet offendeth in one point, is guilty of all." This doctrine at first view appears unjust, but close examination will show it to be strictly correct. God requires universal and perfect obedience—the whole heart. Now the intentional breach of one of his commandments, as fully proves the want of this is the neglect of all of them. God will, undoubtedly, be merciful to our frailties; but a deliberate and willful act of disobedience cannot pass for frailty; it sufficiently shows the state of the mind, and proves that the whole spirit of obedience is wanting. A servant being commanded by his master to do ten things all equally just and right, may do nine of them with great exactness; but if he obstinately refuses to do the tenth, he cannot be considered an obedient servant, but a rebel. Indeed, he is just as willful and disobedient as if he had refused to obey all the commandments of his master. His spirit is a spirit of rebellion and not of obedience. There is no good reason to believe that he has done one of the commandments of his master from a pure spirit of love, and simple desire to do his will, since such a motive, would lead him to perform the tenth requirement as faithfully as any or all the rest. Hence, we may be assured that some selfish end, and not purely the love of his master—not a true spirit of obedience—prompted him to do what he did; and that, therefore, he had no true obedience, because he was destitute of true love.

How do We do It?

The *New York Tribune* lately reported that some seceding Shaker was lecturing against the protective measures instituted among the Shakers, upon shaking hands, kissing, etc., at the same time dilating upon the beauty and necessity of celibacy.

It is refreshing to us to have *The Tribune* "give it as our opinion, that when our friends, the Shakers, yield the point of kissing, celibacy will naturally go next." When those, inimical to us, *complain* of our celibacy, we are led to remember how much we have suffered upon the charge of secret corruption, and since it is not a question, but a charge, how we live, we force the question, "How do we do it?" When any attempt Christian celibacy and succeed, without many simple abstinences and effective crosses, then we will admit being over scrupulous, and extravagant cross-bearers.

Past, Present and Future.

BY ANTOINETTE DOOLITTLE.

The longevity of some of the ancients, who attained to the great age of five, six and nine hundred years, seems a long period of time; especially, if we look upon the race of men, as more perfect then, than at the present time.

We speak of the blissful Eden state; of man's innocence when he came from the hands of the Creator. This is well, if rightly understood. The innocence of childhood is beautiful; but it cannot be trusted like the positive innocence of mature years, gained by trial, and battling against temptation in its multifarious forms.

There are persons with us to-day, who recollect distinctly when sailing vessels, or stage coaches were the swiftest modes of transit from continent to continent and over kingdoms and countries. Future generations will look upon those modes of traveling, somewhat as we look upon historic records of the long past. And since science has developed the power of steam, and the intelligence of man has systematized, tamed and made it subservient to his use, the desires of people to travel and visit foreign lands, have become so intensified, that we should need some hundreds of years to accomplish our designs if required to return to the modes of travel which our grand-sires possessed.

If we look upon the early history of our race, as in a childhood state, undeveloped, but possessing all the germs of perfect men and women, who, by progressive degrees, under proper guidance and instruction, would attain under the full stature of manhood, progressing in natural law pertaining to the rudimental sphere in which we live, and also learning more of the higher spiritual laws which relate to the soul's welfare that must guide and control it in the life beyond, then we can understand why the ancients needed so much longer time than the present generation to accumulate knowledge which, in a large degree, was bounded by their own personal experience; while we have the benefit of the accumulated experience of past ages added to our own.

The progressive degrees of development have been under the control of teachers adapted to the condition of the people, and their powers of receptivity. Hence, the word of the Lord at one time, was not the same as at another; not that God, or truth changed, but lessons were given, as the people were able to receive.

Wise parents in nature do not force a knowledge of the arts and sciences upon their children whose minds are weak and tender; but they give them such mental food as they can digest. Thus has it been with the Universal Father and Mother of all intelligences. How clearly we see this law in operation in the first epoch of bible history concerning man; whether that history be correct, or not, the rule and deductions to be drawn therefrom, are equally true.

Their first necessity was to learn to provide sustenance for the physical part; how to cultivate the soil, and gain an honest living; and

in obedience to natural law and physical truth they received great blessings. The natural precedes the spiritual—that is the law. When they were sufficiently developed, lessons were given by degrees, relating to the immortality of the soul. Their condition was not the effect of violated law, but they were immature. It would have been an impossibility for them to have received direct communication from Deity, as much so as for an infant to understand the science of astronomy. Tutelary deities were appointed to preside over them, who were not of the highest order of spirits, yet, so far progressed, that they were capable of imparting all the knowledge and truth necessary for the time being.

The Angels who first began to minister to the people, were so near to earth, that it was difficult to decide whether they were veritable *men* or disembodied spirits. But, as the people grew and waxed strong, the ministrations to them were more spiritual and interior; and occasionally a ray of light from the inner spheres, which we call the Christ-heavens, where spirits dwell who are clothed with power to baptize souls with resurrection life, shone upon them. Only Prophets of the highest order were capable of communing with spirits from the inner heavens; but they were sought unto by Kings and Princes. The King of Israel at one time, called four hundred Prophets together, that he might enquire of the Lord through them. The god of the Jews was a warring god; and he purposely put a lie in the mouths of those Prophets to deceive the blood-thirsty King; and only one was found who prophesied truly, for which he was hated and consigned to prison. The more truth the Prophets possessed, the higher their Mediumship, the more they were feared, hated and persecuted. Thus has it ever been. *Truth*, and its defenders, have had to battle against error, as the prison, rack, and flame would attest.

At length, under the law of progress, Prophets of the higher Order, were multiplied in the land. The Christ Spirit,—“the Rock,” which followed them in the wilderness, visited them and touched their hearts with the fire of inspiration and stirred the deep feelings of their souls; and in a vision they saw the beauties of a coming day, and prophesied of a coming Messiah, who would be anointed King of Saints; and his throne be established in their midst, and he would dwell and walk with them.

Thus, from age to age, the generations of men were prepared for higher degrees of spiritual truth; and in due time, Jesus the Nazarene, according to prophecy, was anointed from the Christ-heavens; and through the Medium of the Sonship, the Everlasting Father was revealed. And as Jesus became a Son of God, to as many as received him in his Father's name, he also baptized them with the same spirit and they became sons of God; all brethren of one spiritual family. He gave to his disciples divine gifts, and empowered them to transmit the same to others. To Peter, he gave the keys of the Kingdom (the gift of divine revelation); that was a new epoch in the history of our race, when the Bridegroom came forth from his secret chamber.

As it took centuries to fill the former epoch and prepare the way for the advent of the male Messiah, so also centuries passed before a way was opened for the Bride, the female Messiah to come forth from her closet where she had been concealed from mortal view.

In the first Christian era, a church was founded upon a true basis, *i. e.*, a Virgin Life, community of Goods, and Non-resistance. But there was so little love to just principles, and the love of earthly idols so strong, that the people “gave their power unto the beast,” and Anti-Christ dethroned the true Christ, and himself sat in the temple of God for ages persecuting the saints. Civil and ecclesiastic powers combined to make war with the followers of the lowly Jesus, and a bloody reign ensued.

While we bestow honor and praise upon those who embraced the Christian faith, for their firm adherence thereto, and willingness to endure torture, imprisonment and death, rather than violate their highest convictions of right, may we not give some mitigating considerations to their persecutors! They were defending the religion of their fathers, which justified war, and taught the law of retaliation, “an eye for an eye.” The traditions which had been handed down to them were as *sacred* to them as the Christian religion was to its new converts. Viewed from our standpoint, in the light of the nineteenth century, they are not only reprehensible, but nearly allied to demons, deserving the tortures of the Calvinistic hells! But there is a tribunal higher than man, where all things will be weighed and duly balanced.

Would not the same intolerant spirit, even in this age of progress, again lift its head and stretch forth its persecuting hand, if there was not a controlling and balancing power? Let the religious Pharisees—the learned Rabbins of our time, who so devoutly desire to see the name of God and Christ placed in the National Constitution, succeed in the attempt, and *they* would show us how the *Sabbath breaker* should be punished! It would require the strength of many Washingtons, Paines and Jeffersons combined, to stay the hand of persecution, and set things right. Would it not be well to have an *amendment* to that proposition, and let woman's name be inserted instead? Let her voice be heard, and her influence felt in the councils of the nation; and let God and Christ be enthroned in the human heart, quickening the conscience and guiding it in all the practical duties of life.

When woman finds her proper place, she will help to frame the laws to which she is amenable and by which she is bound, and plead the cause of the down-trodden of her own sex. She will help to inaugurate her own rulers, and cease to be the slave of man's passions. Then, may we not hope when the law of chastity is broken, guilt and shame will rest where it justly belongs? Now man assumes the right to allure woman into vicious paths, there to leave her despoiled, helpless and hopeless, while he walks defiantly away to his companions, who receive him into their fashionable circles without a rebuke! The woman is an outcast from respectable society, left to drag out a miserable existence, while he

is honored! Shall this state of things always continue? Nay! as God is *just*, an end will come. The powers of the heavens are moving, and *justice* will arise and shake terribly the earth in this respect! A light is dawning upon our earth which gives promise of a day of freedom for woman. The strong influence of the Dove Messenger sent from the bosom of the Eternal Mother in Deity, who a century ago called upon a few prepared souls to enter into the secret tabernacle of the Most High, and hide in that Pavilion which has been guarded by the Cherubims, called the most Holy Place, because it is the house of the virgin character, is felt far and near to-day. That spirit has been working like leaven to open a way for woman to escape from her physical, moral and spiritual servitude. And at the present time a voice is heard: "Woman shall be free as man is free! Let him or her who violates the law of chastity, bear their own iniquity."

Faith.

BY F. W. EVANS.

"Believe in the Lord your God individually; so shall ye be established in your organization."

Believe his Prophets, in and as an organization; so shall ye prosper and grow, "increasing with the increase of God,"—of Truth Divine,—in your collective capacity, as a living body of Christ, ministered unto by Christ Spirits, those of the Resurrection Order, who never touched the generative life in human beings in the past, except to prophesy of its future death; and who never touch it in the present, except to kill it, and to elevate the powers and faculties involved therein to higher uses, on a spiritual plane—the Resurrection Order.

After Jesus passed beyond John, who, as a Jewish priest, had been his Elder under the Jewish Law, and was baptized with the Christ elements, he "trode the wine-press alone," like Adam or Noah, or Abraham, or Moses had done in his day and Dispensation; and as all godly Reformers have ever done in the degrees of the Dispensation in which they stood and labored.

Principles are eternal, and Prophecy is of no private interpretation, but is of universal application to humanity.

Thenceforth Jesus had no Elder on the earth, unless he came short of the glory of God in any one of the planes of progress in the natural order; then he would have been amenable to the Elders of that plane or order.

As "the Resurrection," he was ministered unto by the Angels of the Order of God that is eternal in the heaven of heavens.

The Shaker in State Prisons.

Friend David Sargent has been visiting the Shirley Shakers, and writes us his impressions. He is a man of keen sensibility, deep convictions of the right, and appreciates the life-labors of the Shakers to be "the best illustration of Christianity on the face of the earth." Friend Sargent superintends Massachusetts'

State prison at Charlestown, and it must have been a genuine relief to his care-worn soul and overtaxed body, to visit a people who are not only physically and spiritually free, but are daily crucifying that which would make them otherwise.

May the SHAKERS, that monthly go to State prisons, work out a reformatory influence with their inmates; and we would not object, nor be surprised, if many of these preceded in the heavenly race the multitudes of bigoted pharisees.

The Christian's Sacrifice.

BY JOHN HODSON,—THE AQUILLA.

The gospel light began to dawn
Upon Columbia's happy land,
And many gladly hailed the morn,
While more aloof did boldly stand.
Aquila and Priscilla's cot
Stood near the ocean's surges wild;
Peace and contentment was their lot,
They had but one, one *only* child.

The gospel trumpet reached their ears,
And wakened up a sense of sin,
Producing doubts, producing fears,
They found all was not right within.
They found they were from God estranged—
That they'd been traveling into loss;
From sin's broad path they now must change,
To follow Christ, and bear his cross.

The testimony, clear and plain,
Which unto them was ushered in,
Was, Christ has now appeared again,
To save his people from all sin.
The sanctuary to make clean,
Immersed in Jordan's rolling main,
Made fit to drink salvation's streams
For sin, no more to thirst again.

Confess, repent, the dross remove,
Before the soul can entrance find
To Zion's ark of peace and love,
Or sweet contentment clothe the mind.
All sin the soul must now forsake;
All carnal ties must now break down;
This sacrifice it now must make,
Or fail to win salvation's crown.

From sin, from sorrow now released,
Walking in truth's straight narrow way,
Aquila and Priscilla's peace,
No pen nor tongue can now portray.
By love's pure river, trees of life
Stand spreading free, and fair to view;
Their leaves heal envy, hatred, strife,
Their lovely fruits the strength renew.

But, walking in this narrow way,
A goal is reached; they must be tried,
The voice of God they must obey,
And offer up their only child.
At this the mother shed a tear,
The father's heart athwart recoiled;
"Can God of love be so severe,
To part from us our only child?"

"O mother, dry those fruitless tears,
Father, stand firm," the daughter cries,
"The God of mercy 's not severe,
This only breaks the carnal ties.
The gospel day no more requires
The blood of bulls, nor goats, nor men,
But selfish *animal desires*
Upon the cross must now be slain.

"Like Jephtha's daughter, I will not
Lament for my virginity;
But be contented with my lot,
And live a life of purity.
In heavenly joys I will increase,
All vile affections prompt repel;
I'll live in love, and joy, and peace,
So parents dear, farewell, farewell."

Now when this parting scene was o'er
The parents found all worked for good;
Their sun grew brighter than before,
On higher, holier ground they stood;
No selfish passions filled their breasts,
But universal love did reign.
They felt for all who were oppressed
With sin and sorrow, grief and pain.

With faith in Christ, their lead, before,
They press along their path with joy;
They to the world look back no more,
But prayer and praise their thoughts employ.
They're verging to the heavenly land,
Ready the summons to obey;
Upon its borders joyous stand,
While angels beckon them away.

Elder F. W. Evans frequently has an attack of admiration for *The Golden Age*. In a recent letter to this office, he tried to excite our jealousy, we suppose, by enclosing the following paragraphs, but he failed:

THE GOLDEN AGE

Is pure, free from love stories, which corrupt the young. Its columns are open to all representative writers, who can condense their thoughts. It concentrates the living ideas or issues of the Age, being the organ of Progress for the day or time. Is independent, possesses strong convictions; impartial in criticism; not fearing even its best friends, but "hears before it strikes."

If all who read THE SHAKER subscribe for The Golden Age, they will, thereby, assist in actualizing it.

What Shall I do to be a Shaker?

At present, this is not a very popular question, but is nearly as much so as its synonym—"What shall I do to be saved?" In answering either, we answer both; for if we are saved from doing wrong, we are in the enjoyment of Shakerism—if we are genuine Shakers, then are we saved. Shakerism purposes an end of sinful works: nor this only, for much that is good on the earthly plane, it rejects as useless to Angelic life. Not only does it save individuals from the commission of sin, but resurrects them to an exceeding godliness, than is possible while living on the earthly animal plane. It asks none to forsake any earthly good, until it presents something better of a heavenly nature, and thus it teaches souls to rise *from* earth to heaven. We claim that it is radical Christianity. That it takes hold of our lives, moulds them anew, just as it reformed the Jewish nature of Jesus into a model for all Christians. The most radical *Shakerism* is simple, unadorned *Christianity*. The first is a monstrous system to worldly appreciation; but so is the last in its genuineness. What is popularly called Christianity does not resemble Shakerism at all; but what is called Shakerism, is a *fac simile* of thorough Christianity. Radical means root; and that which is Christian at its root, will inevitably produce Shakerism in its every branch. Let any Church remodel its creed in accordance with the Christ life—the pattern—and who will deny that its believing congregation would become a genuine Shaker Society? And wherein would this congregation materially differ from the hosts of heaven with whom it hopes soon to consolidate? Is the prayer—"Thy will be done on earth, as it is done in heaven," impossible of realization? We know it is not. Let any individual attempt to live as nearly angel-like as he conceives an Angel's life to be, would he not resemble a Shaker in his daily practice? Let him conscientiously investigate Angelhood; compare or contrast it with his desires, inclinations, passions; and what is the result? Do the Angels eat, drink and are clothed? Certainly. But they are

very unlike this animal—murdering, bibulous, and fashion-loving race. Contrast what we know of the Angel diet with the same of the gluttonous worldling, or even of the commonplace Christian! What an opportunity for improvement. Do the Angels use tobacco, imbibe the ardent, and dress *a la Eugenie*? Some may, but they are not Christians; nor will good imitations of, present such features. Let us pursue. Arriving at mature years, those “of the world” marry; and who in the world will object to this! Our question is, how will this compare with heavenly practice? How will the auditors of Ward Beecher and of most Revs. compare with the characters, as seen by the Revelator standing “with the Lamb on Mount Zion?” How would a Shaker practice compare? How will the paraphernalia and fashionable gew-gaws of Chapin’s, Cuyler’s, St. Paul’s or Trinity’s congregations compare with the uniform of “those who have come up out of great tribulation? Let us be reasonable. Some believe, and teach sin to be a necessity. Is there sin in heaven? In heaven or earth will there be any iniquity? If heaven is ever realized here, which must change, the Angel life or the worldly life? Is not their difference sin? Christianity was the introduction of “thy will be done on earth;” and Jesus, in obedience to Christ principles was the pattern of the new life. Whoso lives as he did, will bear the cross; will not sin, will not pervert, corrupt, nor be aught but heavenly. The same causes that made Jesus what he became, will regenerate us into the same results. These causes or principles will be like waves of progressive life, each advancing the individual adopting it, into an increased, heavenly altitude, or like the reappearing of the Christ Spirit in various cycles, making demands of us of further renunciation of the worldly and a deeper adoption of, and consecration to the heavenly.

Do you ask: “What you must do to be a Shaker?” In the usual, simple manner, I will answer: 1. Seek for a Christian conviction of, and sorrow for sin. Confess every wrong action, and renounce every evil consideration. Repent—solemnly promise to do so no more, and faithfully fulfill the obligation. Settle all indebtedness; if you have at any time wronged an individual, seek to repair the injury and accomplish reconciliation. 2. You are now a candidate for the acceptance of the Christ Spirit, and adoption of the Christ Life. Be as a Virgin henceforth; abstain from fleshly lusts and from lascivious thoughts. Had you a wife? Now use her as a sister. Is she unwilling? The Spirit never concedes to the flesh—stand firm. Are you persecuted? retaliate not, bear and forbear. Have you property? Use this for the care of your unbelieving family. If your family is one in faith with you, consecrate your earthly goods where you and they have consecrated your physical lives, and from which cause you are enjoying a foretaste of an eternal pentecost. Yours is now an hundred fold, and in the life that now is, you are experiencing the entrance upon a new and eternal existence. Yours is an exceeding peace. “The world” will seem and really be beneath you; your companions of yore

will not interest you, and the life of the “old creation,” you will verily hate. You are becoming a “new creature.” The life of the flesh renounced; a virgin character pronounced and adopted. All vicious habits rejected; cleanly, temperate and healthful substitutes accepted—you are a Shaker in the first degree of Angelhood—be faithful, be patient, the next cycle will open upon you. Here is where all true Shakers should aim to arrive in this life—and many do. Others arrive where, in accordance with their renunciation of the worldly, and agreeable to their consecration to the cross of the Spirit—if these are much, so is their gain; if not much, they are trifling with their gospel call, and tampering with inferior desires—and the consequences too often are, the backslider’s career! Have we advised anything that Jesus did not, or would not, were he here? Is there any unchristian performance recommended or the neglect of any Christian duty advised? Have we proposed the abandonment of any relation that can continue in the heavens, or of any practice but “perishes with the using?” For wars of nations and of households, do we not give in exchange, peace? For the generative life of the world do we not offer an Angelic resurrection? In the extinction of the sexual works of the flesh, do we not present the fraternal relations of the sexes as found in Christ? What becomes of the selfishness that was concentrated in self or found recognition under the title of *MINE*? It is diversified over a very large household and is *mine* no longer, but ours. What takes its place? An ambition to be an unreserved worker for the good of souls; for their salvation, even as we have been and are saved from the commission of sin. No more reliance upon the physical death of Jesus, but upon the beautiful practice of his life—a life to God, and a death unto the world of sin. This is Shakerism. This is Christianity. This is the *way* we become Shakers, experience salvation, and enjoy a life eternal. Thus we are seeking and learning more *truth*; and thus we measurably enjoy here, the Angel life—Christ’s life. “And let him that heareth say, Come! and partake of the bread and waters of life freely,” in our heavenly Father’s and Mother’s home. *

Truth, Faith and Reason.—No. 3.

BY R. W. PELHAM.

It is a fixed and immutable law of the generative order, to multiply and divide—to keep up a continued series of successive separations and separate interests.

The fixed and immutable law of the Christ Order, is aggregation, “gathering together, uniting in one all in heaven and earth in Christ.” (Eph. i, 10.)

“To be carnally minded is death, to be spiritually minded is life.” In this aphorism, Paul again sets forth the eternal antagonism of the flesh and spirit; it is but the utterance of a fixed, immutable and eternal truth; a truth which every one who has been made alive in Christ, knows just as well as Paul.

The antagonism between the flesh and spirit

does not take place in the air, but in the human soul, and every spiritually minded man knows that this conflict is irreconcilable—knows that his carnal, lustful, generative nature, is not subject to the laws of God in Christ, or in the regenerative order, neither, indeed, can be—knows he must keep up an unceasing warfare against it, at the peril of his spiritual life, until it is subdued.

“If ye be risen with Christ, seek those things which are above, where Christ dwells.” Those who are subjects to this resurrection—those who have risen with Christ and lived in his sphere which is “above” the flesh, “neither marry nor are given in marriage.” They are “children of the resurrection” order, exalted with Christ above the generative work.

Be cautious of forming or adopting systems.

When men become wedded to a system, either of their own or another’s, their minds are liable to be so biased, that they will desire to bend everything into conformity to it; and in their eagerness to support the system, they lose sight of truth.

Truth is a unit. No one truth can be opposed to another truth. And one truth harmonizes with every other truth, therefore, any system or part of a system opposed to one single truth, is opposed to all truth, and utterly foundationless and false.

As light is pleasant to the eye, so is truth to the understanding.

The Catholic Church requires her members to believe in Transubstantiation, contrary to the evidence of their senses, and to renounce opinions as heretical without any proof of their error; but all such requirements are as unwise as they are tyrannical and unjust, because it is impossible to comply with them.

If a man is required to sacrifice his rational faculty in order to salvation, what will he have left worth saving? He will be no better than a maniac or ourang-outang.

He that requires a man to believe mere assertion against the clear convictions of his own understanding, demands the surrender of his rationality, and would rob him of the chief attribute of man.

Nothing fears investigation but mistrustful bigotry or determined ignorance.

He who feels confident of the rectitude of his opinions and actions, fears not investigation.

The fear of investigation, or of being investigated, are certain marks of bigotry or dishonesty.

Faith founded in ignorance, is always exposed to the assaults of light and truth, and therefore constantly in danger.

The better one understands the why and the wherefore of a theory, the less liable he is to have his faith shaken.

He who through bigotry and ignorance builds on falsehood, is under continual necessity of guarding against the approaches of light and truth.

The most effectual way to shake off unbelief is to demonstrate truth to the understanding.

He who goes about to divest himself of unbelief by violently shaking his body, will be about as successful, as he who should try to satiate his hunger by running a foot race.

He can swallow incredible things whose interest prompts the resolve not to be choked by any thing.

He that is most positive in his opinions may nevertheless be positively mistaken.

I am tired of systems and system mongers; I desire to know nothing—to feel nothing but gospel simplicity—to believe nothing but pure truth.

He that loves truth for its own sake, likes it best in its pure unadorned simplicity. Great names, high sanctions, or even mighty miracles, if they do not indeed detract from its merits, can add nothing to its value.

Physical Death versus Future Life.

The World's Crisis very sharply and unchristianly criticises Otis Sawyer's "Shaker Cemeteries" in JUNE SHAKER; also Bro. Peebles' remarks in same number. It very plainly asserts that Spiritualism and Shakerism are not of God, but of him who fathers all the iniquities of the world since first he whispered in Eve's ear what she should never have known. *The Crisis* is stirred to this because we believe and know of a *future existence*—immortality. It knows only of the grave and its dead; the resurrection has not occurred to its Editor and numerous readers. But as a dead tree compares with a living and fruitful one—as a dead man and a dead God contrast with men of life and a God eternal—so do the teachings and philosophy of the physical resurrection of dead, and twice dead bodies compete with the religion of life which comforts us that our loved ones are not, and never were dead; but that "their spirits are living, in beauty they are blooming" on the eternal shore. Were there any truthful philosophy in "an irresistible force striking an immovable object," then might the "irresistibility" of *The Crisis*, affect the "immovableness" of THE SHAKER, upon the truth of *immortality*. A few days will decide this point to any who now live and have doubts. But it is a curious fact that Second Advents do die; for in all the spirit peregrinations we ever heard of, not one of them has been found in the spirit world!

We will not say *The Crisis* is of the devil; but we do infer it is blinded by the flesh, is leading souls in the dark, and needs the enlightenment and resurrection of the Spirit which we have been favored with. *

Disappointed.

Elder J. B. Vance, in an address at Troy, stated that many of the requirements of Shaker Communism appeared like the lions in the way of Bunyan's Pilgrim; and which exist more in the imagination than in anything else, being dissolved by attack, into thin air. Just so; much that we dreaded, becomes our delight to engage in.

Some fear the Confessional—yet the relief obtained therefrom compensates the soul so much, that it is never relinquished by the faithful nor its absence desired. Some dread the Dance: One individual said, "he would like to unite, but he could not agree to dance, particularly on the Sabbath."

This being his only objection, he was excused, with the proviso that we should not be compelled to keep out from the dance. He having no fears of this, "set out" to be a Shaker. But a short time elapsed, before he broke into the circle, and was the most zealous dancer in the room! It is difficult for us to get individuals to wear their own apparel; whereas ours presented an appearance too plain, before they united. Just so are individuals disappointed in their fears of what they must need do to become members of Shaker Societies. We say, if you will *live the life*, we care little what your theology is, what your fears are, desires have been, or hopes may be. The spirit of oneness will prevail, where all are united in the purpose to maintain a pure, virginal relation, as is found only in Christ. Only let an individual confess all their sins on the start in the race, and keep a conscience undefiled, and we predict all their fears will be turned into pleasurable disappointments. *

The Paradox of Jesus.

Calvin Green, of Mt. Lebanon, once said that "Jesus was the Sarcastus of his day!" Reference in this was had to "Go tell that fox, etc." But where can a greater, apparent inconsistency be found, than "He that saves his life shall lose it; but he that loses his life shall find it? The pronoun *it*, apparently refers to the same life; and only as the two lives of humanity are understood—the natural or earthly life, and the spiritual or Christ life—this paradox is not and cannot be comprehended. Would you gain the Christ life, you must lose the carnal, Adamie, generative practice that is opposed to Christ. Would you save this, then be not disappointed if you find that you have not found Christ. Though paradoxical, this is one of the most beautiful sayings of Jesus, and is worthy of a whole life's study. Probably no passage in scripture is generally less understood, and at the same time of greater value when comprehended. As in this saying so much is enclosed, so let our lives "be hid in Christ." *

THERE is a beautiful piece of music attached to "Spirit Prophecy." Believers desirous of obtaining the same, may address our young and noble Prophet Elder, THOMAS SMITH, Canaan Corners, N.Y. *

"SHAKER COMMUNISM" has not yet arrived from England. When it does we will notify. All orders for the same, may be addressed to this Office, or to Elder F. W. EVANS. See list of Publications. *

WE are in receipt of several letters from individuals who ask, among other questions, concerning our position on the wearing or non-wearing of the beard. We answer, that for uniformity, we shave smoothly twice or thrice a week. This is our present custom. We attach no religious importance to it, other than union of action. That we are physiologically wrong, many of us have no doubt; and that we shall eventually change present habit, we doubt still less; but until there can be a unanimous voice in the change, we shall abide present usage. It is a nonessential to the salvation of the soul from present sins, only as it affects the body seriously by shaving; and when individuals remove greater difficulties in their path to righteousness, the shaving or not shaving the beard will assume less proportions. Let us be alive to whatever is progress in the right direction only. *

Spirit Prophecy.

BY THOMAS SMITH.

Rivers of waters shall open in Zion;
And thousands shall seek to be cleansed therein—
"Save us, oh, save us!" I hear them crying,
"From the curses of Babylon, from darkness and sin!"
Away with your doubting, ye feeble and fainting!
Away with your fears for the Zion of God!
The Lord in his infinite wisdom is guiding
The feet of the wanderer to Zion's blest fold.

A RELIGIOUS journal tells its readers, spitefully, that it costs the heathen Chinese \$400,000,000 annually to *run* their religion, "*whatever it is*."

That, the Chinaman might reply, is the strange part of this religious interest. The Christians, before settling among themselves what Christianity is, hasten over to convert China *whatever it is*; whereas, if they knew Christianity and Bhuddism as well as the Chinese know Bhuddism, they might perhaps admire the wisdom (politically at least) which liberally spends so much money on a system of religion that can keep three or four hundred millions of people whole centuries as a unit, without rebellion or schism, giving out of itself an educational system which faithfully reaches one hundred per centum of the population, and to which, to our sorrow be it said, the best Christian school system is but a feeble and as yet rather ineffective copy. It ought to be a good religion, which is worth \$400,000,000 a year to keep up, and, no doubt, the Chinese are proud that no where but in China can a religion be found which is valued even half that high.—*American Land and Law Advisor*.

PUBLICATIONS.

Christ's First and Second Appearing	- - -	\$1 25
Dunlavy's Manifesto	- - -	1 25
Millennial Church	- - -	1 00
Compendium of Shakerism	- - -	0 50
Three Discourses on United Interests	- - -	0 50
Shaker Communism—Evans	- - -	0 50
Tracts free, where postage is paid.		

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., SEPTEMBER, 1872.

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Conservatism and Progression.

How shall they be Reconciled?

BY ELIJAH MYRICK.

The desire and effort for preserving what is established, as first principles of rudimentary truth, are not necessarily antagonistic to Progress. Radicalism is the forced, unwilling antipode of near-sighted Conservatism. Conserve and preserve are synonymous. Hence, what is good, sound, and true of the past, should conserve the present and future, interblending like the colors of the rainbow.

The conflict between finality and young germs of truth, in the individual mind, is carried into sects and communities. The former depending upon its defensibility, forces the latter into a war of triumph, as portrayed by Bunyan.

All real progress is sanctified by adhering to first principles. The prophets and philosophers of each dispensation could only give utterance to the truths of their day. "The old heavens and earth" will continue to give place to the new, in each succeeding cycle; and, when reason and wisdom shall take the supremacy of fear and superstition, the change will not necessarily be attended with "a great noise." Isaiah, 45: 22. "They shall not build, and another inhabit; they shall not plant, and another eat; for, as the days of a tree, are the days of my people; and mine elect shall long enjoy the work of their hands."

This beautiful, significant figure, symbolizes growth; and the existing harmony between conserving and expanding, rightly recognized, is mutually dependent; and an issue is detrimental to both. Should the extending bud refuse to respond to the inward pressure for a new growth of life, and say to the sun of revelation, "*Touch me not*"; this is the final growth; obedient to God's law, I shed my foliage, and his cold winter closed me up forever," the internal pressure, induced by the external warmth, would produce an argument in favor of eternal progress; a fitting rebuke to the adherents of the dead past.

All real good belongs to the present; and the present should willingly yield to

the future; not lay dormant, to be exhumed hundreds of years hence. Let each dispensation glory in, and be glorified by, the other.

Conservatives, as leaders of old organizations, block the wheels of progress, and falsify the declaration and prophecy of future increase.

Resistance to improvement contradicts the noblest instinct of the soul, and begets its opposite—fanaticism of reform—caused by the obstructions which perverted conservatism has thrown across the stream of progress; and revolution is the sudden sweeping away of barriers which should have been reasonably and seasonably removed.

On Progression's banner is inscribed, "Let there be light;" and may the time soon come, when all human governments shall form a co-partnership with the divine, in carrying this baptism and benediction into fulfillment. The beautiful fragments of the Roman aqueducts made level across vallies, and through hills, for the want of the knowledge which every intelligent child now possesses, are often cited to test the power of their builders; but, they are only so many monuments of their weakness, instead of strength. Job, 38: 35, "Canst thou send the lightnings, that they may go and say unto thee, 'Here we are?'" If that question were put to modern science, it would answer in the affirmative.

When thought cannot find vent, the mind ceases to think; it will not continue to produce its births of power and beauty, to see them fall dead-born into the world. Even the rapt spirit of Isaiah would droop its wings, but for the effulgence of the vision they project, reflecting pictured glories on the solid earth.

What deep floods of the direful miseries of superstition and barbarity have, in consequence of stifled thought, been poured upon the world! Hence, a disastrous alienation has ensued between the disciples of science and the teachers of religion. Between science and true religion there can be no conflict.

With an earth, sky, and heavens full of truths all around and before us, upon the extreme margin of which we are but just entering, how can such a world produce a

dogmatizer, or a bigot? Bigotry shuts itself up in narrow limits, and would bind the thoughts, and manacle the limbs too, had it the power. Forming a co-partnership ages ago, with its natural allies (ignorance and superstition), it strove to hinder the discovery of hitherto unknown parts of this globe, and the navigation of the same, and denied the true astronomical knowledge of the terrestrial, as it now does of the celestial heavens.

But let us think, betimes; knowledge is but an instrument, free alike to the profligate and the just; therefore *wisdom* must be commissioned its guardian. The unpardonable error of education has been, that it did not begin with simple truths and elementary ideas, and rise by gradation to combined results. It began with teaching systems, rules, schemes and complex doctrines, which years of analysis would scarcely serve to unfold; all is administered in a mass. In this way, errors and truths are passed over to our successors, done up in the same bundle, and they pass them to others, and so onward, to be perpetual sources of error, alienation and discord. A new era is opening upon the world! the history of the future is like a widening stream, and is about to pass through regions such as have never been traversed before; we must prepare ourselves to pass with safety through this new ordeal:

"Put hand to the plow of endeavor,
Place feet in the truth-furrowed track;
Set face to the future, and never
One wavering moment look back.
For none, who confidently center
All hopes on the by-gones, and ban
The present, are fitted to enter
The on-going progress of man."

Just in proportion as man becomes Christ-like, he passes out of the region of finality—system building—into the region of perpetual activities for good; his is the religion of philosophy, science, love, which expands the mind, reaches out to every capacity; says: "Suffer little children to come unto me;" and as "I am lifted up (progressed) so will I draw all men unto me." Could Jesus stand where we now stand, and view his record o'er,
Would he still cling to that star light,—and that alone restore?
And say 'tis done, 'tis final, all that man can ever be,

That through one twain the race did fall, by
one alone they're free?
He was the promised Saviour; first saved himself
from loss;
Then said, "If ye would Saviours be, come bear
your daily cross."
His life was one great prophecy, which told of
future good;
Declared, the state of Infancy betokened angel-
hood.

All truth undiscovered, or unrevealed,
partakes of the nature of the concrete; it
is like gold in quartz; a part of the mass;
and as it forever sparkles, it is viewed by
some as a mere curiosity; by others as an
object of worship, not knowing its value
and use, till some adventurous hand liber-
ates it from the crude mass. Then, despite
the bigots who claim this to be the only
known specimen, other discoveries are made,
and the supply is found to be inexhaustible.
Then every known appliance is brought
into requisition, and new ones invented to
blast and grind, wash and melt, and coin,
till the whole nation is enriched thereby.
And the poor devotee sees his past object
of adoration appropriated to the living
present. So with first principles; they
discover truth, pure truth, to be wrought
out under the hammer of reason, and smelt-
ed in the refiner's fire, till in their conscious
purity they can look smilingly in the face
of every essayer.

I freely endorse Elder Frederick's arti-
cle in the July SHAKER, on "FINALITY."
I think it meets the demands of the age.
The diversity of opinions and beliefs re-
specting a certain book has been the means
of disintegrating society, creating confu-
sion. The world would be a thousand times
better off to-day, were it to drop all the
old systems of theology, and adopt the
simple, childlike religion of the human soul.
All the blessings of the past would be com-
bined with the present, and make the religion
of to-day grander than that of any preced-
ing age.

Rejecting still the corner stone, which devotees
have worshipped 'round,
Forgetting greater works are done by those who
rear the building,
They falsify that holy truth, that *progress* means
perpetual youth;
And all the living must, forsooth, be to the fu-
ture yielding.

The too common practice of looking ex-
clusively to the past, is unworthy of this
enlightened age. A hitching post is good
when ahead; when passed, it is of no
further use. In no age of the world's his-
tory was discrimination between truth and
error so acute as now. Reason assumes
supremacy, and demands fearless investiga-
tion. Is not the subjugation of, and ruling
over woman, traceable to sacred tradition,
and legend? And is not the world depraved
by such antiquated belief?

Brigham Young is a fac-simile of the
wisest man of Bible fame; and children
are still taught to do homage to his exalted
wisdom. If either of them now lived in
Massachusetts, they would be escorted to
a temple of justice.

Physical Resurrection.

BY CECILIA DE VERE.

Is this temple—painful prison—
With its throbbing bolts and bars,
All the dwelling of the spirit,
When redeemed from earth-made scars?
Shall the body be triumphant?
Shall this accident of sin
Make or shape the life eternal,
Clog, or give us power to win?
Shall the humpback, and the cripple,
And the dwarf, diseased and lame,
Take their bodies, somewhat bettered,
But essentially the same?
Shall the soul that hid its evil
In a beauteous form of clay,
Still unchanged, and undiscovered,
Dwell in heaven's unclouded day?
Shall the face that screened, and shaded
Feelings tender, deep and true,
Mask the soul that toiled and suffered
For a life and spirit new?
All things in the Lord are perfect;
Accidents are not of Him;
They belong to earth's confusion,
To our own perceptions, dim.
If we seek the heavenly portion
Of the meek in heart, and pure,
God will mark our earnest travel,
Bless, and make our treasure sure
Then the soul shall dwell in victory,
Far above the body's fate,
And be seen undimmed, unshadowed,
In its true and perfect state.
If we feel the resurrection
Of the spirit day by day—
Feel the power of God, that bears us
From earth's elements away—
Shall our thoughts to graveyards center,
When our loved ones are set free?
Shall we give our loathsome body
All our wealth of sympathy?
We are called to know the spirit,
And let dust to dust be given;
While our hearts, with love unflinching,
Find their kindred hearts in heaven.
O how pure, and how exalted,
Is the faith by which we're taught!
Through the door of Revelation,
We can "see what God hath wrought."
From the earth he made the mortal;
But he never marked the place:
Why should we of death's dark portal
Seek or leave the slightest trace?
Lay my frame in earth's cold bosom,
When my spirit takes its flight
To that land, where fruit and blossom
Never suffer frost nor blight;
Not on stone, or sculptured marble,
Be my memory ever traced;
But from hearts that hold and love me,
May it never be erased.

Notices.

"WITCH POISON," being a severe, but merited re-
buke to a discourse by one Dr. Baldwin, of Troy.
The doctor's discourse is included; but there appears
but little of it remaining after the review and re-
view by Bro. J. M. Peebles. The pamphlet is worthy
the perusal of the thoughtful investigator. Price 25
cents. B. C. Barto, Troy, N. Y.

"THE VESTAL" is a neat little quarto of prose and
poetry by a Spiritualist—Mrs. J. M. Wilcoxson.
Much good sense and spiritual light is imprinted on
its pages. As an evidence, we copy in present num-
ber of THE SHAKER a poem, by which the two great
antipodes in humanity are fairly illustrated. Religio-
Philosophical Publishing Co., Chicago, Ill.

Second Revelation of the Gospel, vice Christ's Second Appearing.

BY R. W. PELHAM.

When the writer first visited the Shakers,
in 1817, he soon became a sincere and deeply
interested inquirer into their faith and theology;
and the most puzzling thing he met with, was
the statement that *Christ*, or Jesus Christ, had
made His second appearing in a WOMAN!
Whatever recondite sense they may have at-
tached to the word *Christ*, I understood it to
mean the *man* called Jesus, or Jesus the Christ,
who lived in Judea 1800 years ago, and of
whose history we have a fragment in the New
Testament. And, I asked myself, do they
mean to say that this man has made his second
appearing? And, still more perplexing, that
He has made His second appearing in a Wo-
man! How could He come in a Woman?
This phraseology was in full use then, and
probably had been from the beginning of the
institution, and is continued to the present
day. After becoming a member of the Society,
I set about probing the meaning of this mode
of expression, and trying to deduce the radical
idea, and to set it forth in rational and intel-
ligible language. In this search my thoughts
ran in this wise: Jesus the Messiah was the
first man in and through whom the way of
salvation from sin was revealed. This revela-
tion was called in Greek, *Euaggellion*—Good
news or Glad tidings. Jesus first promul-
gated it under that name, translated "Gospel,"
Matt. 4: 23, and elsewhere. Its true prin-
ciples were first practically carried into effect
on the day of Pentecost, when the community
of goods was fully established at Jerusalem;
though previously Jesus and his disciples had
their needs supplied from a *common purse*, and
Judas was their deacon or trustee. That true
church, through divers causes, mainly a relent-
less persecution by Jews, Romans and Cath-
olics, was ultimately "trodden under foot
of the Gentiles;" and that glorious Evangel or
REVELATION was banished from this sphere
of being and became extinct among men. As
this Gospel was not a human invention, it could
only be restored by a SECOND REVELATION.
When, therefore, the Shakers tell you that
Christ has made His second appearance in a
Woman, they mean that the Gospel which
was revealed in and by Jesus, the Christ, after
having been lost, has been revealed a second
time through a woman. Thus, we do not
pretend that Jesus Christ has made his second
appearing in a woman, or in any other way
literally, nor do we believe he ever will; but
we testify that there has been—not a second
appearing of Christ, but a SECOND REVELA-
TION of the Gospel first revealed by Jesus, the
Christ; and that revelation was made through
a woman. This is plain common sense, easily
comprehended, and without mystery; and, for
one, I should like to have our testimony pre-
sented to mankind on this subject in this way.
But if it be generally preferred to continue the
old mystical method, I am well aware that in
Paul's writings there are abundant examples
to support the practice. With his licentious
use of the term, almost anything means Christ,

and Christ means most anything you please. We shall notice some of the figurative and mysterious senses in which it is used in his Epistles. Under Paul's manipulations the term Christ becomes impersonal. The personality is lost in the principle, and the individual character diffused in the Church or community, and as a body—a unit—that community is the *Son of Man*—the Christ, the Lord's anointed, the Lord from Heaven. "For," says Paul, "we being many are *one body*. For as the body is one and hath many members, and all the members of that *one body*, though many, are *one body*; so ALSO IS CHRIST! For by *one Spirit* [God] we are all baptized into *one body*, whether we be Jew or Greek, whether bond or free, and have been all made to drink into *one Spirit*!"

Paul sends his salutation to Andronicus and Junia of Rome, "who," he says, "were *IN* Christ before me." In Christ does not mean in the bowels of *Jesus the Messiah*, but they were *members of the Church* before him. So he often uses the term Christ with scarcely an allusion to Jesus of Nazareth, or Jesus the Messiah. Again, he speaks of there being "one body *in* Christ," "helpers *in* Christ," "approved *in* Christ," etc., etc., all the time meaning *in the Church*. He also makes the term signify the *Christian religion*. "Christ," says he, "is the end of the Law." The Christian religion or institution is the end of the Mosaic law. "If Christ be in you:" If the Christian religion or Christian spirit be in you, etc. "Christ liveth in me:" The Christian religion is manifested in my life; or, he may mean that his life was a transcript or true pattern of the life of Jesus the Christ. "Christ hath redeemed us:" The power and efficacy of the Christian religion hath redeemed us, as he says in another place: "The Gospel is the power of God to salvation." After all these, and many more varied senses, in which the term Christ has been used, it remains a simple truth that the original application of it to Jesus was to designate him as the *Messiah*; translated into Greek, the *Christos*; into English, the *Anointed*—not a proper name but an *official title*. (See Jno. 1: 42-3.) "We have found the *Messiah*, which is, being interpreted, (in Greek) the *Christos*, and he brought him to JESUS." This Hebrew term *Messiah*, or Greek *Christos*, or English *Christ* or *Anointed*, then, was the functional title of Jesus, and not his proper name, nor the name of some invisible being distinct from him. We find not the least trace in either of the four Evangelists, or even in Paul's epistles, of the Gnostic doctrine that the pigeon or dove seen by John the Baptist was a high intelligence—a person—distinct from Jesus, that came from the Pleroma, and took possession of him. That dove was simply a *visionary* sign given to John to point out to him the Messiah, as he himself declares: "I saw a spirit descending from heaven like a dove. He who sent me to baptize, the same said unto me, 'Upon whom thou shalt see a spirit descending, the same is he who baptizeth into a holy spirit.'" He who sent John was God, as the Evangelist declares: "There was a man sent from God whose name was John." It was this same

God who inspired Jesus, anointed and qualified him for his mission to preach and establish the Gospel, reveal the new dispensation, as he himself testified in the Synagogue at Nazareth: "The Spirit of Jehovah is upon me, because he has *anointed* me to preach the Gospel to the poor," etc. Thus, Jesus possessing the proper endowments and qualities, was authorized, inspired and appointed of God to the Messianic office—to initiate the new dispensation; to preach the Gospel, which, as Paul says, is the power of God to salvation; that is, salvation from sin. There is not the least hint that any intermediate spirit came in between him and Jehovah. He was not the Son of a Christ, but the Son of God, by virtue of regeneration and the new birth. He himself was the Christ, and was inspired, led and directed of God the Father, as he himself declares.

As to this Jesus, or Jesus the Christ coming the second time in person, it never will be. The promise of his coming is to be understood as other similar prophetic language in Scripture. It is not necessary that the *same person* should come, but one who has the *same spirit* to minister, the same revelation to make, and possesses the same "power of the spirit," and promulgates the same Evangel. The second coming of Elijah the prophet had been promised the Jews, and they looked for the *same person*; but Jesus, pointing to John the Baptist, said: "If ye can receive it, this is Elijah that was for to come." The Evangelist Luke also speaks of John as going forth "*in the spirit and power of Elijah*." So we point to Ann, or Ann the Christess, by and through whom a SECOND REVELATION of the *same Gospel*, with an increase, is made; and testify that "this is the Jesus, or Jesus the Christ, that was for to come." And she, also, came forth in the same power of the Spirit, was inspired from the same eternal source, and qualified of God to initiate and establish the SECOND REVELATION of the Gospel, and she did it! I will only add here, that as it was the special mission of Jesus to reveal the *Fatherhood* in God, so it was the special mission of Ann to reveal the *Motherhood* in God. This Revelation is day by day revolutionizing the world.

Stability of Principles.

BY ALONZO HOLLISTER.

Mankind are continually tossing like the waters of a troubled sea, forsaking present opinions, fashions or improvements for something they fancy is better, or to return after a season to the same again, because no solid foundation of happiness is attained. Pleasure is oft the impelling motive, and this is sought in sensual indulgences, or in ease, riches, or in novelty and change, none of which afford happiness; for abiding happiness is the result of growth, and stability in the principles of virtue and goodness; and its proper nourishment can only be obtained by self-denial.

Young minds partake very largely of this changing element; and the more so as they receive their mental pabulum from the fictitious, passionate and trashy literature of the day.

If they ever become reliable and substantial members of society, it is necessary that they should grow conservative; not shut up in the unreasoning elements of passion and will, but their feelings must be weaned from those external and changing elements of superficial excitement, and become fixed to the principles of understanding and habits of thought.

The principles of eternal life revealed in Christ, are unchangeable, remaining the same to every individual that receives them, now and ages hence. For instance, the doctrines of the New Testament, which lie at the foundation of our faith, and which are just as real and important to believers, in this day, as they were to those who first taught them, more than 1800 years ago; the revelation upon which we claim to be founded being a new revelation, not of essentially different truths, but of the same truths, by the same spirit, to every soul that receives that Spirit; and a revelation of further truths in the same line, as the increase and growth of souls in these, and the general progress of the work of God demands them.

One can no more neglect any of these and be a disciple of Christ, than he can skip over the four fundamental rules of arithmetic and become a mathematician; or than he can neglect the letters of the alphabet and be a good philologist. Those whose motives and conduct are guided and governed by these principles will exhibit a uniform and stable character, in all the varied conditions and circumstance of life—a character which they have not naturally in them, though the natural disposition of some will approach nearer it than others—but a character that is formed in them by the agency of the Holy Spirit, ministered by the gospel, in obedience to its principles; a character that will overcome and eventually eradicate from the soul every disposition, opinion or principle that is contrary to the pure nature of God.

My Experience.

BY JANE MARIA BRAINARD.

The second chapter of Matthew gives a parable, clearly illustrating a Christian character. I know of no people who so readily accept a stranger, as a brother in full fellowship, if earnestly seeking the truth, as the people called Shakers. They open their hearts and homes to such, and say: "Come, partake with us, of all our good things." It apparently matters not, whether such are blest with this world's goods or not; or even if they must need be cared for in many ways. The hungry, naked and sick are attended to; the afflicted are comforted, and the seeker after righteousness is shown how to be a practical Christian. I often think how secure I am, from many evils that are in the world; how shielded I am by visible friends, and the invisible hosts of heaven, by living a Shaker life. I have a feeling for those not blest as I am, and would let them know what I have found. I am glad a way is opened, whereby streams of goodness can flow from our Zion, to my needy fellow-beings. I feel confident that the little SHAKER will be the means of

turning many from their unrighteousness, to the way of truth. We read of the necessity of improving our talents, and of the utter darkness into which one was cast for failing to improve the one talent given him. I want to throw in my mite; it may feed some hungering soul. My parents were Methodists, and very strict. They labored continually with their children to keep them from what they termed "the follies of the world;" keeping precepts and examples, and the Methodist discipline always before us.

When eleven years old, there was a revival among the youth. I was one of its subjects, and felt conviction for sin, and much release-ment; it was whispered, I had met with a change. I did have a feeling at that time, which though I could not utter it, yet was impressed that *Christians should not live like the world!* This remained on my mind as a sacred truth. Thirteen years after, I took up a book at the house of a friend, commenced reading it, when I felt as if cold water was running over me. Its title was, "Christ's Second Appearing, by the Shakers." I found on inquiry that they lived like angels; and that unuttered feeling again came upon me, and I resolved to visit them. I did so, and cast my lot with them; have never, for a moment regretted doing so; for I know I have found true Christians. Their daily life is my life; and their sacred truths are food to my soul.

I have lived a Shaker more than forty years; and have eaten the bread of life from my heavenly Parents' table, and can never be satisfied any more without it. If my mite should prove a crumb to some soul similarly hungry, I shall be thankful.

Idolatry.

BY ELIJAH MYRICK.

Would men draw down the smiles of heaven, let them convert the lavish, sinful expenditures on the dead, to the comfort and elevation of the ignorant and poor; turn all the Mt. Auburns and Greenwoods into homes of industry and comfort, or into grain fields for their support. Such institutions for the dead have wrought an unworthy reformation (?) by setting up the *image* of the beast, *caste*, in place of the beast *seet*, which made the church-yard their burying place. How aptly does the saying of Jesus apply: "Let the dead bury their dead."

Magna est Veritas.

It is beginning to be suspected now that digestion and indigestion have a good deal to do with "a Christian spirit and temper;" but investigations of this kind proceed very slowly, as it is so nice to eat and drink what we like, and so trying only to eat and drink what likes us. Rich dishes look like that fruit in Eden, "pleasant to the eyes," and we forget the shadows behind them. This morning I met our excellent and worthy church-warden, quite in low spirits about "church-rates," and other sublunary matters, and I knew well the reason of it, but it wouldn't do to tell him. *Entre nous*, there was a supper last night,

and the roast beef and strong ale have at last taken an ecclesiastical shape.—*Good Health.*

At the recent meeting in Kelloggsville, Ohio, things were spiey for a time. Bigots refused to permit our speakers entrance into one of the so-called God's houses. At last the Shakers came. They said, yea, yea, we will try and get into the church. The bigots exclaimed, Oh yes! we are willing to let the *pure* Shakers in. And so the Shakers went in. Spiritualist preachers took the same road. The bigots were dumbfounded, when the Shakers declared from the pulpit that they were out-and-out Spiritualists, and that Spiritualism led to purity of life.

Troy, N. Y.: The Shaker Elder, G. A. Lomas, of Shakers, Albany Co., speaks before the Spiritual Society the latter part of August. —*Banner of Light.*

Love and Lust—the Difference.

Love is lasting, lust is shifting,
All unrest and ever drifting;
Love adores and saves its object,
Lust would make all virtue subject.
Love subordinates low feeling,
Lust lives on by double-dealing;
Love doth bear the heaviest crosses,
Lust ne'er counts its victim's losses;
Love doth bridle speech and action,
Lust for law hath no attraction;
Love doth pity, breathes compassion,
Lust doth spurn sneh kindly fashion;
Love doth lavish all protection,
Lust doth urge to misdirection.
Love, disease and woe would banish,
Lust, would make all beauty vanish;
Love in use and joy abideth,
Lust in base indulgence hideth;
Love doth give the hearty hand-clasp,
Lust may give, but with the death-grasp;
Love builds homes and makes them brighter,
Lust its withering chain draws tighter.
Love is an angel, Lust is a devil,
Stalking where furious passions revel;
Love is the voice that cheers the dying,
Lust is the coward his victim flying;
Love is the sunlight, warm and cheering,
Lust is the dread flame we go fearing;
Love is the hope that cheers the living,
Lust is the lease that dies with the giving.
Love is saviour and redeemer,
Lust a fraud—a treacherous schemer!
Love doth selfishness despise,
Lust, never bloated self denies.
Love, spikenard pours on broken hearts,
Lust seeks fresh victims for his arts;
"Love is fulfilling of the law,"
Lust is a traitor—scorns that saw!
Love gives worth, and wealth, and labor,
Lust robs dearest friend and neighbor;
Love is the coin that always blesses,
Lust is the counterfeit that curses;
Love is of home the light and charmer,
Lust the destroyer, deadly harmer;
Love wins sweetly, all devotion,
Lust makes a hell—a wild commotion!
Love yields fruits of the richest flavor,
Lust wrecked hopes and a rotten savor;
Love is the tried and true availer,
Lust is the lawless vile assailer;
Love doth bloom in happy faces,
Lust doth lurk in low disgraces;
Love may promise, none to doubt him,
Lust may swear good faith—we scent him!
Love is the freedom time makes stronger,
Lust is the slavery time makes longer;
Love doth lead to the noblest teachers,
Lust doth abhor all faithful preachers;
Love doth brave the greatest danger,
Lust is to courage true a stranger;
Love doth unmask the frowning despot,
Lust in excuse is a senseless bigot;

Love doth exalt both man and woman,
Lust is the foe of all that is human!
—*The Vestal.*

Who are Christians?

BY G. JOSIAH BARKER.

Christ answers this question in Luke xiv, 26. If the people are judged by this standard, how large a proportion would be found to be the true followers of Christ? If they are not *followers* of Christ, can they be Christians? We assert that the majority of professing Christians have not fulfilled the text, and are not walking the self-denying path Jesus trod before, inviting all who would be Christians to follow.

Are they admirers of Jesus' life? Or, do they jeer and ridicule those who live as he lived, and is now living? Why are Christian Shakers maligned by evil reports, if it is not because they bear Christ's testimony and live the life? They believe faith without works will never make a Christian; and believe that the doctrine of the atonement is an invention, to save man's nature from the cross. If men believed they must live as Christ lived, then would there be a difference in their lives. The people have been blinded by blind teachers, who have sugar-coated vital passages of scripture, so as to mean, that the people may live in the base indulgences of their passions, while Jesus alone must bear the cross! How absurd!

If we are ever saved (and we are not Christians until we are saved), it will be by a thorough self-denial after the manner of Jesus, the Christ. Professing Doctors of Divinity say Jesus was God, and therefore could not be our exemplar—for we are not divine! It may be a pleasure for them to teach such foolishness, but it will be a bitter disappointment to them when the truth is made apparent. They do not want to live as Jesus did; it is not because they *cannot*, but because they *will not*! Hoping to go to heaven sometime; expecting to be an angel in time to come; yet while the filthiness of the flesh presents its enticing charms, they are content to be the slaves to lust, while they sing of how good a Christian Jesus was! We are willing to face the question—do you live like Christians? We take the responsibility upon ourselves of being like, or unlike Jesus. If unlike, we are not his followers, and only as we subdue our inclinations to sin, we are not the followers of him who said: "Be of good cheer, for I have overcome the world"—we are not Christians. Now, who are the followers of Christ—those who speak many good words for him, or those who live a very good life like him?

They are Christians, who are daily denying themselves of worldly pleasures and sinful lusts; who are living on earth as the angels are living in heaven; who, acknowledging Jesus as their Elder Brother, follow his example, overcoming as he overcame—not relying upon his merits, but their own. Such do not look to the future for salvation, but experience it to-day—such alone are Christians.

Individuality and Organization.

BY O. C. HAMPTON.

DEAR SHAKER:—While so many peculiar views are receiving attention through the columns of the SHAKER, I am inclined to say somewhat upon the subject of Individuality. The Spiritualists harp on this a great deal, and are very jealous of their individuality; so much so, indeed, that they systematically attack and resist every effort at organization that happens to be suggested by any of the more progressed among them, with the argument that all organizations are in danger of neutralizing and destroying their individuality by subordinating the same to the proposed organization. There seem to me to be two plain issues to this question: 1. Mankind must go on in their present isolated and completely selfish condition, and individual efforts represent all the good the world may ever hope from Spiritualism, or any other reform which may arise to bless and improve them; or, 2. Spiritualists must organize in some shape or other, even at the risk of the loss of their individuality more or less (if there be any such loss involved, of which more further on). But how is this? A Spiritualist will tell me it is his duty to develop his individuality to the highest degree; and, consequently, he must keep aloof from all organized institutions, because no organization can exist which will not more or less cramp and compromise this individuality to the behests of itself. This same Spiritualist, however, will straightway go and get married. Where now is his individuality? It is no where. He has become part of a *duality*. In process of time he has a number of children. Now he is no longer even a *duality*; he has developed himself into part of a *plurality*. His independent existence is completely gone up, and his fate is inexorably tethered to his wife and children. He is a complete slave. True, he may be so unenlightened as to hug his chains; but he is none the less a slave on that account, and leastwise his individuality no longer exists. But suppose he is pleased not to shoulder the responsibilities of a married life, but still hankers after "the fleshpots of Egypt" only enough to desire a *mate* of the opposite sex, to whom he shall be *partially* attached and devoted, to the exclusion of others equally worthy of his love, and perhaps far more so? Here, again, his judgment is a slave to his inordinate affections, and he is shut up from the Godlike exercise of that universal equal Love which Jesus enjoyed (see Matt. ch. 5, v. 44-45). How dwarfed and wretched such a love, when the conscience is all the time proclaiming in thunder tones, "The whole world is famishing for your love, and you are wickedly lavishing it upon one single individual, violently subordinating your higher, holier obligations to your lower instincts." And this must be the conclusion, leaving out of the account the consideration that this exclusive love is merely a gilded, glittering *ignus fatuus*, the design and object of which is to attract the sexes toward each other for the ultimate purpose of coition, and so belonging entirely to the animal plane. At all hazards *individuality* must be bartered away to obtain it, and Spiritualists should be

the last ones to plead for such partial love or favoritism.

On the other hand, organization is a condition of complete individualism in the highest and most glorious sense of the term; that is, organization such as was exhibited in the Pentecostal arrangement of old. Here every man's and woman's best talents, qualities, loves, affections, may go on expanding in all heavenly and sublime directions to all eternity. Not only so, but the wholesome rules and scientific arrangement of such an organization tend continually to protect its adherents from those lower influences of our common nature—"the lust of the flesh, the lust of the eye and the pride of life," the very influences which alone cramp, belittle, enslave and gradually extinguish all our independence and individuality. Shakerism professes to be established upon the Pentecostal principles of Celibacy and Community of goods—all things in common, etc. And the Shakers are willing to be judged by their works in regard to this, their high profession. Therefore we would advise all progressed Spiritualists to give us a call before looking elsewhere; and, above all, before staking their all upon the issues of any organization *not* having for its basis "Celibacy and Community of goods."

Lafayette.

Lafayette visited Mother Ann Lee at Watervliet, in the early and trying season of her settlement there. She told him his time had not yet come to be a Shaker; that he had much suffering to undergo, and a great work to perform in this world; but when he went into the spirit world he might then unite with her children. Abijah Worcester, being a medium of the Spirit, was violently moved by the unseen influences while Lafayette was there; and Lafayette would touch him, as with a view to receive the influence. Abijah said to him: "You love this power, don't you?" "It seems very desirable," was the reply. (Witness) LUCY WOOD.

It is a curious fact, that *fifteen days before* Lafayette's death was published in the United States, the same was made known by himself to a medium at Watervliet (now Shakers), N. Y., and was a matter of common conversation among our people. He, at the same time, referred to his visit to Mother Ann, when on earth, and of her remarks to him. The above Lucy Wood was an eye and ear witness of Lafayette, *in propria persona*. *

Pruning Apple Trees.

BY F. W. EVANS.

Trimming these so that they shall bear the largest quantity of fruit, other things being equal, is good economy.

Professor Mapes once stated to me that he trimmed pear trees so closely and scientifically, as to insure each fruit bud, a blossom; and each blossom, a pear.

That is the principle. Look at a young

apple tree, beginning with the trunk, and ask yourself, how many of these largest size limbs does that tree require? It has six; you take out three or four, for two or three main limbs springing from the trunk, will make a tree. Is it well balanced? Then look at each one of those main limbs, just as you looked at the tree; and see how many of *its* largest limbs you can take out. Do the same by the next size branches. And, if your tree is still too thick, follow the same plan, trim the next size, until nothing remains on the tree that may not blossom without waste, and bear fruit without there being any to drop off.

Your apple tree will then be neither full of poles, trimmed up to make room for them; nor yet so crowded, that it spends its forces in blossoms that cannot set fruit; nor in setting fruit that can never ripen.

The Devil—Has he Reformed?

MY DEAR EDITOR:—It would seem, by the perusal of a couple of articles in a late *World's Crisis*, that the editor, Miles Grant, has made some wonderful discoveries, and is in great tribulation because of certain articles in the SHAKER. Hear him talk:

"We are most fully persuaded that the whole thing (Spiritualism) is but the devil's system of religion; and that it has nothing in common with the religion of Christ, any more than a counterfeit bill has with one that is genuine."

To prove this assertion, he quotes largely that most excellent article from the pen of James M. Peebles, in June number of the SHAKER.

In this article, as your readers will remember, Brother Peebles says that Spiritualism will call for "speakers with *tongues of fire*, *hearts pulsing with prayer*, and *souls touched with the baptism of the living Christ*." His concluding remarks were: "Let us, Oh Spiritualists, be *true* to our convictions, *true* to our moral and religious natures, true to the principles of *purity and right*."

From such sentiments as these our friend finds conclusive evidence that it is the "Devil's religion." Why, what a change has come over that noted old personage with the cloven foot! We had supposed his teachings were just the opposite of those quoted. It helps, however, to prepare our minds for his comments upon the article entitled *Shaker Cemeteries*; of which he says: "Shakerism and Spiritualism are half brothers (true). They have both one father—the Devil. Both systems are founded on Satan's lie—'Ye shall not surely die.'"

Can it be possible that the old deceiver and lifelong enemy of purity has *repented* of his past life, *confessed* his *sins* and become a Shaker! For, of course, he must be a Shaker if he begets children who are Shakers!

If this is really so, it puts Paul's conversion quite in the shade, and must be set down as the most remarkable instance of change of heart on record.

If he can have half as much influence on the minds of the millions now as before his *conversion*, when they were so ready to be led by him, what wonderful changes will take place, even in what is called *Christian Society*!

Instead of serving *Mammon* they will choose to serve God; instead of fostering pride they will cultivate simplicity; instead of war, with its slaughtered thousands and ruined cities, we shall find peace that bindeth up the broken-hearted and maketh glad the waste places; instead of lust, that now fills the land with corruption and murder, we shall find continence, purity and mercy; instead of riches and poverty—twin evils and legitimate children of selfishness—we shall find universal brotherhood, with its community of interests as exemplified in the first pentecostal Church. The whole Christian world will be *converted to Christianity!* And even friend Grant would realize how much better it is to save men *from* their sins than it is to burn them up *in* their sins.

Alas, in the midst of my exultations therein, comes the thought unbidden to mind, that even the Devil would lose his influence upon the minds of so-called Christians if he should become a Shaker!

In former times he has shown them the whole world, and said, "all this will I give if ye will fall down and worship me." And how few have refused!

As a Shaker he would show them the whole world and say, "all this you must *forsake* if ye would fellowship with me." And how few would accept the terms!

Realizing how anxious the old adversary is to retain his present very large company of followers, we shall require the very *best* of evidence to convince us that he has decided to be a Shaker, or his "half brother," a *true* Spiritualist. It occurs to us, also, that this is not the first time that the Devil has been calumniated. We read that in ancient times certain of the Jews accused him of assisting Jesus to cast out devils, which charge was afterwards proved to be false, as this will be.

As to our founding our faith on Satan's lie—"Ye shall not surely die"—we see too much evidence of that death that comes from *sinful works*, to have the least desire to put our confidence in that or any other of Satan's lies. But we do have confidence in that promise, and trust that friend Grant will yet be induced to, given by Christ through Jesus: "He that believeth in me, though he were dead, yet shall he live; and whosoever *liveth* and believeth in me shall *never die*."

Yours, JOHN B. VANCE.

War.

BY DANIEL ORCUTT.

Those who defend war, must also defend the dispositions which lead to war. Now those dispositions are absolutely forbidden by the Gospel. Our Saviour said, "put up thy sword," and ever since that time true Christians must not, cannot go to war. The safety of a nation is not to be found in arms; and morality and true religion forbid war, both in its motives, and consequences.

"From whence came wars and fightings among you?" asks the Apostle; "Come they not hence even of your lusts, that war in your members?" If these warlike passions

were effectually subdued, all wars would cease. Those who are governed by these passions, are blind to their own interest; they are blind to their own best good, both for time and eternity. "Wisdom is better than weapons of war." Eccl. ix, 18. Warlike passions are hard masters; and they should be subdued betimes and thoroughly. Otherwise their power will increase over that of reason, and will in the end lead to ruin. At the advent of our Saviour was published the glad tidings of "Peace on earth, good will towards man;" and Peace was his last gift to his disciples. "Peace I leave with you, my Peace I give unto you." "Blessed are the peacemakers." Christ is the Prince of Peace, and his kingdom is one of Peace. But war belongs to the Prince of this world. War is contrary to all Christianity; but wars will continue, as long as that policy is maintained, which is calculated to promote a warlike spirit. The power to overcome warlike passions is found in the Gospel. It imparts a peaceful, holy influence, which enables those who submit to it to conquer their passions, and even to love their enemies, and thus to conquer them. Many have conquered kingdoms who could not conquer themselves, and many crowns have been given to conquerors of ancient and modern times; but God himself has prepared a crown for all the self-conquered, bearing this inscription: "He that overcometh shall inherit all things."

Life in God.

BY WILLIAM N. REDMON.

In the creation, God has given to his works a specific identity, nature and destination, which must ultimate according to the Divine Will and purpose. All the lower orders, as far as we are informed, are *satisfied with their condition*; having no aspirations of changing, and rising to a higher order; or of retrograding, and sinking into a lower. The conditions assigned each species, whether on the earth, in the water, or the atmosphere, seem to be consonant and satisfactory.

Man alone seems to be the recipient of *discontent, unrest and aspirations*; not feeling at home, but an inhabitant or tenant at will, liable to change of tenure at any moment, and removal from earth. The acquisitions of time are not his, only the portion necessary to his sustenance while a tenant; the stores of earth, of whatever nature, fall into other hands, and remain in their appropriate sphere.

The *extreme folly of selfishness*, as set forth in the parable of our Lord, in the case of the husbandman, whose barns, store-houses and granaries were already full, and his contemplations and anticipations looking forward to larger barns, store-houses and granaries, remains a standing lesson to after generations.

"Thou fool! This night *shall thy soul be required of thee*, and whose shall all these things be?"

Man brings nothing of earth with him into time, consequently has nothing of lasting ownership in all his possessions, and can take nothing with him when he departs. If he

has acquired little, or nothing of the true riches, he leaves earth in poverty, and has to begin a new acquisition in the spirit home; very different his compeer, who was called into the Vineyard of his Lord on earth, receiving wages of the kingdom of righteousness, and clothed with the garments of salvation.

Man having the Divine impress, and aspirations in his soul, must attain to the Divine Nature, and become one with the Creator, in his capacity as a recipient; this attainment, and this alone, can satisfy the unceasing desires of his Nature: Man *cannot escape from himself*; he must be a man; yea, a man of God; or be forever miserable! The trust and responsibility lie with himself; and the sooner he commences the all-important work in the new life, the better; for procrastination increases the burden, and at the same time lessens the ability of bearing it.

With the outward man ceases the ability to use the alimentations and desires of earth; the soul must be the happy recipient of the spiritual and divine benediction of a higher order; of which there are ample preparations in the heavenly mansions, according to capacity and advancement. The provident Lord, before he left time, paternally and fraternally informed his Apostles, that there were *no suitable mansions* for them; therefore, he was going to prepare a place, that he might receive them unto himself. In all probability there will be astonishing disappointment to many of the professors of Christianity, who expect to be taken immediately into the mansions of the Lord; whose claims are mostly resting on a mere profession; having made but little, or no advancement in the Divine Life. The annunciation in all probability will be, "depart from me, for I never knew you!" They will be compelled to take mansions more suitable to their conditions; and thence commence the divine life, and progress onward and upward in their own order and fraternity; never being able to attain the Apostolic advance; but must always remain in the rear, according to attainment and allotment.

Our Heavenly Parents, in the Gospel, have called, are calling, and will call all their children; and all who accept, and enter into newness of life, following the example of their Lord by invitation, will be placed in the mansions of the kingdom, and continued in their places, according to faithfulness in their heavenly Home. Those who reject their privilege, and take the retrograde and downward course, "counting themselves unworthy" of the call, must be content to take the station of the disobedient and froward, and bear the sad reproach of disloyalty!

The *impossibility of man erasing* from his mind the divine aspirations for the heavenly life, by attainment in the Divine Nature, he cannot be satisfied with the filthy nature, and its degradation; and after he has gone his whole length, and nothing remains in the lowest deep, then to his great mortification, when he comes to himself, he has to retrace his steps to his Father's house, and commence the new life, in the self-denying, narrow way of the Saviour; for if we go to his king-

dom, we must follow him in the regeneration, living the new life.

Justice alone can give us our dues; and these must be the result of our own choice, volition and attainment; and just here the decrees of God come in, and leave the children of earth without excuse or palliation; for the Heavenly invitation is, "*whosoever will*, let him come and partake of the bread and waters of Life freely."

We cannot shift the responsibility. It was a great favor to the prodigal son to be accepted, after his sad experience in the swine region.

It is a matter of mercy, as well as justice, to assign to the inhabitants of earth, mansions according to attainments; for how could the soul, just released from the precincts of alcohol and the narcotics; smoking, chewing and snuffing tobacco; swearing, blasphemy, and debauchery, bear the presence of the redeemed Saviour, clad in the white garments of the heavenly kingdom?

O, the blackness of darkness! O for a place to hide this debauched and adulterous generation!!

And shall we repeat the heavenly record, "Come unto me all ye ends of the earth, and be saved." "Be ye pure, for I am pure, saith the Lord."

"God Speed the Day."

BY E. H. WEBSTER.

He speeds the day; it is his own,
And hastens swift along;
For suffering souls there yet is born
A gladness bright and strong,
He speeds it most in seeming ill,
In times of trouble sore;
For when each earthly idol's still,
We turn to Him the more.

A peace is born of conflict deep
With carnal selfish ways;
And those who this sweet peace can keep,
Fear not while truth delays.
He speeds it in the hurricane,
The fiery fiend and hail,
To help us find that greater gain,
Which tempests can't assail.

He speeds it in the justice deep,
Which sinful living scorns;
That what we sow we sure shall reap,
And not the grape of thorns,
That if our life is full of greeds,
And narrow, selfish aims,
The sphere we move in feels the seeds
Which such a life proclaims.

The miasmatic state it breeds,
Engenders evils sore,
Until in pestilence the seeds
Spring up and grow the more.
Or, if in burning lust or hate
The life be only spent,
The outer sphere is only mate
To that by which it's rent.

Essentials and Non-essentials.

Progress means a movement upward, forward; and intends that we leave the errors of the past, as soon as they are demonstrated to be such, in the rear.

To cling to a custom, for custom's sake, would deny to us the benefits of all modern blessings, and in all things we should compare

with the old custom of going to mill—on one side of the horse's back, the grain in the bag, on the other, a stone to balance it. We have proved the stone a non-essential; and there are many such, that are now disturbing the balance of mind, in many otherwise estimable Believers.

To some the wearing of the beard is "wanting in refinement, neatness and convenience!" This was a sister's remark, at Enfield, Conn. To others, the wearing or non-wearing has a religious importance attached to it—if to either, we should agree to do as Jesus did—but we don't believe in attaching so much importance to customs, opinions or theologies, which are antiquated, unreligious and non-essential to salvation. "The union is the gift," is a truism of our Mother Lucy Wright; and we must learn to be united on all points of doctrine, of custom, even if new, when proved to be essential to our well being, and when in conformity with our visible lead. The stubborn conservative, hurts the union—the gift—and ties the hands and hearts of our good Ministry, from yielding their consent to have Society improve in all that would make her beautiful, without departing a hair's breadth from the essential, heavenly, fundamental principles of our beautiful Gospel. If Society really needs an organ to improve it, then let us be united, regardless of past custom. If the beard will prolong life, or induce better physiology, who will take the responsibility of lost health and life by its further abandonment? We do not say we are now in their favor; but should the decision be made in their favor, we will abandon all opposition.

We want only the good and pure in life; we want all the protective measures that can be had, to throw around our young people, and to save them from sin. We want to make home so delightful, so beautiful, that it will gather and retain individuals, and would not omit a single feature that did not conflict with the purity of life, as taught by the saints, and practiced by the angels. Therefore, begone, all opposition to music and flowers; to any and every improvement that will and can stand on our everlasting foundational principles. We do not ask sympathy for a progress into anything that will breed a lack of industry, or permit the lending of an eye, ear or feeling to worldly inducement; but we do ask the consideration of all, the good, and the too-indifferent, if we are not faltering in an age of progress to our harm.

If an individual will be pure and good, yet wants to retain some instrument of music; wear his beard or keep some theological whim, shall we reject him as an associate in the higher life? Shall we refuse him a privilege to unite with us in our consecration? We propose the throwing away of the tobacco-box in preference to the organ; and the pipe and snuff-box rather than the continued absence of the harp; the flesh-pots of mutton, beef, etc., rather than the fruits and flowers, indigenous to our climate. Let us move away from the wrong, and only towards the pure and good. The new cycle calls for progress, as really *towards* some things as away *from* many improprieties. We ask charity of our comrades for our radical propositions; we

feel deeply for Society's improvement, and would stop any and every leak of her strength.

Things I Love.

BY G. T. SPIRIT.

I love the honest, truthful soul,
Who is not ashamed to say,
"I own I'm wrong; help me to walk
In a more perfect way."
"A wrong confess'd is half redressed,"
Pray speak of it no more;
You have acted nobly, and I love
You better than before.

I love the artless, noble soul,
Who will not wince, nor start,
To learn his faults, though from a foe,
With malice in his heart.
"Strike on, strike on, keep striking on!"
The wise old Roman said;
"Your blows, good friend, may mend my heart,
And will not break my head."

I love the brave and fearless soul,
Who dares, in open day,
To meet his heart alone, and hear
All that it has to say.
"If you have anything to say,
Speak on, good friend, within;
Together let us seek the light,
And search out every sin."

The Shaker.

Most radically religious monthly in the world. Organ of the societies of people called Shakers. Teaches thorough Christianity, unbiased by man-made creeds. Proclaims self-denial to be the efficacious remedy for sin. Declares that Jesus was baptized CHRIST, and thence became the pattern for all who name the name of Christ, to follow. Gives information of Shaker life, habits, economy, success; theology, prophecy, inspirations, revelation and expectations. Deprecates war, either in the nation or in the household. Demands of all Christians, lives devoted to communion of interests. Certifies that celibacy is the order of heaven, and that marriage belongs to the earth only, and is not practiced by Christians. Testifies against all intemperance, lusts of the flesh, and worldly pride. Inculcates true love; separation from worldly customs, politics, etc. Claims God as Father and Mother of all souls—a duality, and therefore teaches the equal rights of their children, regardless of sex, color, race, education, circumstances, or custom. Is a radical exponent of true Spiritualism—Shakers are Spiritualists. Objects to riches; poverty; slavery of either mind or body. Establishes the only true system of dietetics, and is a preserver of health. Guarantees salvation to all who will live as our great exemplar, Jesus, lived. Believes all can be baptized by the same Christ Spirit, and thus become saviours to the lost or fallen, first being saved themselves. Is just the thing for the uneasy infidel, and bigoted sectarian. Loves all, means all shall be saved; teaches the way. Every individual expecting the re-appearance of Christ, should read THE SHAKER, and learn that the SHAKERS believe Christ's life puts an "end to the world."

Price fifty cents per annum; costs, and is worth one dollar. Address G. A. LOMAS, Editor, Shakers, N. Y.

Society Record.

Passing through Hancock recently, we were pleasantly surprised at her improved appearance. Always neat, she now looks beautiful. Meeting-house modernized; the antiquated, elevated aqueduct by the roadside is no more; beautiful stone fences, with posts and boards above; large permanent gates, painted red, and fastened by spring padlocks—all looked rejuvenating. Very likely her people are being illustrated as those consecrated souls who "put their hands to work, and give their hearts to God."

DIED, at Hancock, June 26, FESTUS MILLER, aged 70.

MT. LEBANON is alive to many new things. THE SOUTH are building an extensive chair factory, with

tenant houses attached. A thousand-dollar engine from Haskell's Albany works is to drive the machinery. THE CHURCH have also purchased a powerful engine from the same firm, for their herb and root department. Paint has been busy here on many buildings this season. As Brooklyn is noted for churches, so may THE NORTH be for nice, commodious barns. Another mammoth has arisen on the flats, and is, no doubt, ere this well filled.

Orrin Haskins had his ankle broken by an accident on the 6th August.

We hear that the Mt. Lebanon Ministry speak enthusiastically of the singing now heard at Canterbury and Enfield, N. H., when connected with their organs!

At SHAKERS (Watervliet, N. Y.), some improvements are apparent. THE CHURCH remodel their workmen's lodge into a building of fine appearance. THE SOUTH have just laid nearly a hundred feet of aqueduct, fifteen inches diameter, boiler iron, between the middle pond and machine shop—the wooden one having given out.

SOUTH UNION and PLEASANT HILL have each their respective Ministry's Order, as years ago, but of recent date they were consolidated. We wish both many blessings.

UNION VILLAGE, O. Daniel Miller reports a large gathering of believers and Spiritualists at Mason, O. The Shakers bore their testimony faithfully, which the Spiritualists received kindly, but silently. Among the multitudes of Spiritualists there are a few who, having received light and testimony against sinful works, are practically fulfilling the call of the Spirit, and failing to fulfill unspiritual, fleshly lusts.

ENFIELD, CONN. Our visit here was short and sweet. No prettier Society do we know of. All looks neatly; buildings in good repair, and improving. THE CHURCH have built an excellent carriage house and stable, and have so improved the farm as to double its yield. The family garden is already a picture, as well as affording an abundance of vegetables for home use and for sale. Of its magnitude let us only mention that it has a thousand pear trees. THE NORTH seem very flourishing. Their new shop is nearly finished, and is of palatial appearance—the prettiest we ever saw. THE SOUTH looks beautifully clean and inviting.

Died: July 30, Louisa Blanchard, aged nearly 57 years.

August 6, Johanna Wells, aged 70.

Notice to Believers.

THE SHAKER, under its present patronage of subscribers nearly or quite sustains itself.

We would consider it a personal favor, if any interested in its success, would write us their opinions, by answering the following queries, or their equivalent:

1. Does THE SHAKER pay as a missionary enterprise? if not, why not?
2. Would it be sustained, if its size and price should be doubled?
3. Are you in favor, or not, of its suspension for 1873?
4. What substantial encouragement do you feel to assure to it from your locality?
5. Are you in favor, or opposed, to the insertion of modest advertisements?
6. Wherein could THE SHAKER, in your opinion, be improved?

Remark: We circulate 5,000 copies monthly, among the best classes of society, over an extensive territory; the benefits to advertisers are clearly apparent. Please reply.

G. ALBERT LOMAS.

Send for a dozen tracts from the pens of Elder Evans and a noted, but at present anonymous, lecturer—25 cents, this office.

MADAME OLYMPE AUDOUARD says in her speech on Woman and her position in marriage, a speech delivered in France a few months since, "The only thing which can make of marriage a calm, happy and ennobling union, instead of, as it is now, an eternal torture, is divorce."

The Beauty of my Shaker Faith.

BY HARRIET HULLARD.

My call to be a Believer is something more than a casual circumstance. I feel its force, and realize its holiness. As a woman in the sphere of nature, I realize how enslaved I should be, to the fashions and life that gratify the merely animal; the object and slave of man's passions. As a sister in the spiritual family of Christ, I am relieved from earthly servitude, and am a free being—free to live and to be as pure as the heavens, with companions who also are pure.

I have the association of brethren, upon whom I can depend for my spiritual and physical protection—who are not seeking the spoliation of the angel virtue in woman. We, as their sisters, are enabled to be their ministers of comfort and love. The reciprocity of gentleness and sweet companionship between brethren and sisters, who are true and well tried, may find an equal illustration in the heavens, but no other condition on earth yields an equal joy. I realize every day of my life, the beauty of my gospel faith. Living in pure virginity, apart from the excitement of a worldly life; with a privilege of confessing and forsaking the mistakes of the past, and of feeling my attachment and relation to the spirits in the heavenly world. My whole being is under the guidance and ministration of the superior world. I love its discipline; I am happy in my call to an entire consecration of soul and body to a cause so noble; and though many rebel against the call of God, I know the discipline of a Shaker life is of God, and that its principles can never fail. I have tasted of the bread and waters of a regenerated and eternal life, and to every sincere seeker after truth, I send greeting, a welcome to share with me.

Briefs.

"The Shakers have most certainly struck at the root of all evil, but in our opinion they have struck a little too deep." Thus writes Dr. R. T. Trall; and yet, who cares how deeply any strike, if the object of the stroke is accomplished, and the root of all diseomfiture and separation from godliness annihilated?

Deacon David Osborn had frequently met neighbor Camp, and compared their knowledge of the scriptures, until the Deacon was nearly out of patience. In a hurry, he was passing near the field where friend Camp was at work, when Camp, as usual, began: "David, do you know what Baul says?" "Yea," replied the Deacon, "It is good for a man not to touch a woman!" "No, no," said Camp, "I don't mean dat, not dat!"

Issachar Bates, Sen., was getting his horse shod at a smith's, in a western State, when he, as usual, opened a sermon at man's fallen fleshly nature, and assured the company present that Christ had come again, and that he was a representative of the new gospel. He then showed the necessity of a man's confessing his sins, and living a new life like Jesus,

and he should then be enabled to do greater works than even Jesus. While preaching to his motly hearers, he was annoyed by one who kept demanding a miracle! "What shall I do for you?" he finally asked. "Turn that cart-wheel into a horse!" replied his annoyner. "That's just like the evil one," he remarked, "to leave the owner of that cart only one wheel to go home with."

Father Joseph Meacham was convinced, it is said, of the truth of Mother Ann's mission, when, after a question from him as to her authority to preach Christ's second appearing, she replied: "When the Man (Jesus) is gone, the Woman has her right."

At the great religious revival, in Kentucky, many years ago, it will be remembered that a little boy was spiritually wrought upon to speak with much feeling and eloquence. Closing an appeal to sinners, with the dropping of his handkerchief, wet with tears and perspiration, he exclaimed: "Thus will you drop, sinners, into hell, unless you repent!" This little boy is now the very reverend John Rankin, who has told the story often, to many, without in the least inferring that he was once that little boy.

We wish to circulate a few hundred copies of our "Brief Exposition of Shakerism," and "Universal Church," and will do so, post paid, to any address, on receipt of ten cents. Parties, at all interested in the people, called Shakers, can get a good view of our system and government, *multum in parvo*, by the reading the above, little but very expressive works. Other works not in the list of Publications, can be procured at this office.

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Dunlavy's Manifesto	- - -	1 25
Millennial Church	- - -	1 00
Compendium of Shakerism	- - -	0 50
Three Discourses on United Interests	- - -	0 50
Shaker Communism—Evans	- - -	0 50
Tracts free, where postage is paid.		

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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G. A. LOMAS, EDITOR.

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What Cheer?

BY E. H. WEBSTER.

There's a light streaming forth from the east,
That gilds the horizon afar,
And says to each suffering heart,
Look aloft to the blest morning star,
There's a promise of day in its beams;
There's a promise of freedom and right;
There's a promise of peace on the earth,
And the triumph of love over might.

There's a joy for the clean and the pure;
There's a rest for the weary of sin.
There's a peace for the conqueror of self,
And its seat and foundation 's within.
There's a love for the trusting and frail;
There's a tender, compassionate heart,
That weeps o'er the sinner, and cannot assail,
Nor add to its suffering smart.

There's a light glowing bright in our heart,
For our Father, who led us this way;
There's a love, ever warm in our breast,
For our Mother, our comfort and stay,
Who suffered and toiled to spread the pure faith
That shines on our every-day life,
And lightens and cheers us thro' sorrow and toil
To faint not, nor sink in the strife.

There's a gratitude due to our King,
For all of his infinite care;
There's a duty we owe to our Queen;
A loyalty everywhere;
To honor their cause, in word and in deed,
And light up the temple anew;
And worthily walk in their footsteps, so pure,
And oil in our lamps oft renew'd.

There's a question will come to each soul,
When eternity opens its light;
There's a sorrow will over us roll,
If we keep not our lamps burning bright.
Let us banish all discord, and work while we can,
And lighten each burden we may,
While joyfully walking in duty, and use
The straight and still brightening way.

How to be an Angel.

BY H. L. EADES.

It is but rational to conclude that all who enter the kingdom of heaven, in the spirit world, on leaving this, are angels (I go, said Christ, to prepare a place for you—John 14: 2, 3), and that they became so, previous to their entrance there. *How* to become so is the grand problem the world has been trying to solve from Adam to the present hour. For this purpose are all religions instituted among men, that they may be prepared to reach the home of angels when their bodies are consigned to dust. If this be true, it is important that we should know how to become angels, before we ascend to knock at the pearly gates, lest it may be said to us, "Depart from me, I never knew you."

Comte says, every "Religion demands the concurrence of two spontaneous influences:

the objective—intellectual; the subjective—moral." He should have said spiritual, but thank him for not making the animal a necessity. One thing is very certain, and that is: All religions that ever existed were, in the beginning, precisely alike, that is, their basic pillars are the same; all the deviations arise from the modes of building after the religious idea is conceived. The first is a feeling of dependence on some power above that of man; the second is the desire to know something of that being or power on whom they depend; the third is the desire to know how to act to propitiate his favor, and come into harmony with him; the fourth is to pray to, love, and worship him. These are the basic pillars of all religions, and as said, all the variations after this arise from the modes adopted by each to accomplish the above ends. Leaving all others for the present, I will present the true Christian or Shaker plan, which is, in a nutshell: to confess, repent of, and forsake all sin; take Jesus Christ as our exemplar; follow his footsteps, and live the pure, chaste, and holy life that he lived. I might stop right here, only for the fact that thousands declare the impossibility of mortals bearing so great a cross, or living a life so pure as to become angels on earth—to be "overcomers as Christ overcame," and thus secure our right to sit with him in his kingdom. But as it has been done, and is now done, I propose briefly and inductively to tell how, after assuming the above pure conditions necessary to our union with Christ. "Religion," says Gould, "undertakes to encourage man with hopes; if he will expend his vital energy in the development of his higher powers, he will be happier. It also deters him by threats from resisting his spiritual instincts, and burying them in fleshly indulgence," legal or illegal. "For man's faculties sweep far beyond the development of his sensual life. He derives his liveliest gratifications and acutest pain from objects to which his animal consciousness is a stranger." He further adds this great truism: "If man requires a great exemplar, so does woman require one, too. A religious system which would provide man with a model, and leave woman destitute of one, is imperfect, and inadequate to supply the wants of human nature." Thus he makes his own Roman Catholic, and all other religions inadequate, Shakers alone excepted, who have Mother Ann Lee as the exemplar of woman-kind, who bore the same testimony, led the same life, and overcome the same adversary as did Jesus Christ, her Lord. Thank him for the compliment. What I shall say is equally necessary for both sexes to know and practice,

in order to become angels, and must ask pardon for any necessary plainness which may exceed their sense of the true bounds of modesty.

It is a matter well known to physiologists that all have the power, by their will, to direct and precipitate the vital forces to any part of the system, to develop and strengthen the animal, intellectual, or spiritual brain, or any of the organs of the body. "For intellectual development, the spontaneous force must be precipitated on the cerebral hemispheres. For sentimental [spiritual] development, it must be turned upon the sensory ganglia. For animal development, upon the cerebellum, or lower brain. That luxury and sexual indulgence are ruinous to mental, and therefore to moral health, is well known to physicians." In man, the intellect is coupled either with the spiritual, sentimental, or animal brain, at pleasure. When it is coupled with the cerebellum, it is for the purpose of inventing means to aid and heighten animal pleasures; when coupled with the cerebrum, it is for the purpose of devising means for spiritual growth and happiness. "Now [the highest] happiness is to be found either in the co-ordination of all the faculties, mental and bodily (and this the sensualist claims), or in the development of the highest, at the expense of those less noble. If a man is content to remain on the dead level of the majority of other men, he will adopt the first course. If he feels a desire to rise above them, he will adopt the second." Now, because God has endowed us with animal and lower faculties, as well as the spiritual and higher, it does not relieve us from culpability when we submit to the rule of the former instead of the latter, because he has made us "masters of the situation." "The government of the passions," says Locke, "is the right improvement of liberty; nor let any one say he cannot govern his passions [if he take the proper means in time], nor hinder them from breaking out, and carrying him into action; for what he can do before a prince or great man, he can do alone, or in the presence of God, if he will." In order to retain this ability, the work must be begun in the mind, and the vital forces precipitated upon the cerebral hemispheres, and not upon the cerebellum and animal organs. "What I say unto one, I say unto all, *watch*." When the mind is permitted to dwell on sensual delights, the vital currents are directed to the generative organs, when a state of orgasm is induced, and active and vigorous secretions there commenced, and graduated at the expense of the higher faculties and upper brain; for nearly seven per

cent. of the solids of the adult brain is pure phosphorus, and this, to be continually posited in the generative system and cerebellum, makes the man or woman a brute, and the cross of Christ and higher life become to either an impossibility, yea, not even desired by them, so thoroughly subdued are all their spiritual aspirations. They now can join with Heine in saying,

"I scorn the heavenly plains above me,
In the blest land of Paradise,"

or with the exclamation of Jean Reynaud, "Ah! Christ, how your paradise scares me! I prefer my life with its lights and shadows, tribulations and pains, to that blank immortality with its sanctimonious peace."

This is the smitten, low, and hardened condition that mortals reach who allow their thoughts to run on sensual and carnal things, instead of intellectual and spiritual. When even a state of orgasm is not perceptible, the indulgence in luxuries and carnal thinking will polarize the phosphoric fires on the cerebellum, and strengthen the animal, which will predominate, govern, and direct the body. We then hear the complaint, "Oh, I can't bear the cross; were it not for this one requirement, I would join the Shakers forthwith," etc. *But you can bear the cross*, the weakest mortal, if you will take the course indicated; but if you do the contrary, all your prayers will be unavailable, for then

"A transient gust,
Spent in a sudden storm of lust,"

will be the consequence. There is no retreat, as some suppose, by reabsorption into the blood, by the will, of misspent organic life, and thence carried to the upper brain for spiritual uses. Its stand is taken; it will not retreat. "The wise foreseeth the evil, and hide themselves, but the simple go on, and are punished." Yea, the simpletons go on, repeating the process again and again—resolve and fail, and re-resolve and fail, until they become wholly subdued by sensuality, their angel of hope droops her wings, and they sink in the gulf of despair. Then they may well repeat to themselves the vision of Jean Paul, "All around me is a wide, petrified humanity. In the dark, unpeopled stillness no love glows, no admiration, no hope, no aim—I so all alone! Within me the dumb, blind Demigorgon is concealed, and I am in it. So I proceed into eternity—and who knows me, and hears my sorrow?—I. Who knows me, and hears to all eternity?—I." Now, by heeding what I have said, this terrible state can be avoided. Take not, I beseech you, my young friends, the first backward step, then the second will never be taken. But bear with me a few moments longer, if it be not too great a strain upon your patience and modesty, whilst I state a few things it would be the part of wisdom to avoid, though considered by many, harmless and inoffensive. I address those now who really desire in their hearts to be successful in cross-bearing, and gaining the pure angelic state. Those who chant the little popular song, "I want to be an angel, and with the angels dwell," will find it necessary to avail themselves of the smallest advantages, to insure a speedy progress to the

angel condition. It is written, "Resist the devil, and he will flee from you." But it is a poor time to resist, after you have invited him into your sanctum, and embraced him. Those who really desire purity above all things, will refrain from reading novels and love stories, or singing worldly love songs, or any sexual dalliance; arm-in-arm promenades; moonlight riding, and masquerades, balls, bacchanal carousals. Such will find the words of Byron but too true:

"The gay companions of the bowl
Dispel awhile the sense of ill;
Though pleasures fire the madd'ning soul,
The heart—the heart—is lonely still."

Yea, things that seem still smaller, may be noted, such as holding the fingers after the grasp of friendly recognition; fondling with dogs, cats, and other animal pets ("without are dogs," etc.); looking at and contemplating half nude pictures; reading stories of *crim. con.*, and unnecessary conversation thereon. Yea, the truly earnest soul will take the Christ stand, rejecting all partial affections of natural kindred (since now you have a better), husband, wife, children, father, mother, brother, sister, uncle, aunt, cousin, or what not. If, since you have chosen the spiritual relation, they will not come with you, let them have the natural; being "joined to their idols, let them alone." All these, and such like things, precipitate the vital forces downward, and strengthen the animal nature—yea, "cause the animal nature to tread out the life of the spiritual nature, and lower man to the beast, and this is sin." As the old saying is, they "make Jordan a hard road to travel." But let no discouragements come over your spirits, or weaken your resolutions, for complete victory is within your grasp. These are the words of experience. The maxim is true, "Whatever can be diminished, can be destroyed." Only keep up the diminishing process, and the end, to your great joy, will surely come, when you will fully realize the truth of Pope's beautiful picture:

"Happy the blameless vestal's lot,
The world forgetting, by the world forgot;
Eternal sunshine of the spotless mind,
Each prayer accepted, and each wish resigned.
Labor and rest, that equal periods keep;
Obedient slumbers that can wake or weep;
Desires composed, affections ever even;
Tears that delight, and sighs that waft to heaven.
Grace shines around them with serenest beams,
And whispering angels paint their golden dreams."

Extend the Truth.

BY S. G. HURLBUT.

We will premise the necessity of some definite and concerted action for the spreading of the doctrine of Believers. Ignorance is the great barrier to its reception by those prepared for it. Whatever will enlighten the minds of the people, helps the spread of Shakerism. There is now not one in a thousand that knows even theoretically anything about what constitutes the difference between Shakers and the rest of Christian professors. We aim to live a life of purity—absolute purity—free from sin and all evil. This is the

ideal Christian life, and had we the capabilities of an archangel, and the voice of Gabriel's trumpet, we might tell all of earth's inhabitants, at once, that there was something to do besides buy and sell, to get gain, marry, and build up selfishness, and run riot over the rights of each other, the strong oppressing the weak, and they in turn cursing their oppressors. In the absence of these powers, we will content ourselves with writing the truth as sharp as possible, and send it forth on its errand of mercy. If it executes judgment, we will not sorrow; truth will harm no good.

Our needs, as an organized body of Christian Believers, at present, is increased facilities for giving our peculiar views to the world. There is an unprecedented call from all quarters of the globe for more light on the very subjects that, of all others, Believers feel themselves in advance of all other people, viz.: how to live pure lives, and enjoy the social relations between the sexes at the same time. How can we do this better than by doubling the size of our missionary sheet, *THE SHAKER*, trebling our efforts to fill it with well worn, bright truths, and then quadrupling our efforts to spread it to all who would appreciate or pay for it? If there is a better way than this, let us have it. "The best way is as good as any." We have the greatest good revealed to us of any mortals that we know of. It is our duty to spread it "in all the ways we can." It seems fitting that from the multitude of home blessings we spare a portion to the needy and honest seekers outside of our community. They ask not the bread that perishes, but the truth; and they expect it, and reasonably, too, of us.

Shakerism.

Extract from "Hints towards Reform," by HORACE GREELEY.

With the Shakers, so nick-named, I have some personal acquaintance, and I am not ashamed to own that I have been instructed and cheered by them. They have never been fairly appreciated by the world. Their utter condemnation of marriage and of individual property,* the grotesque ceremonies of Divine worship, and their incessant declamation against all departures from celibacy as impure and sinful, have repelled and disgusted nearly all who are not of their own body. But, might not a more expansive philosophy, a more liberal culture, discover in these very excesses a moral worthy of the gravest attention?

Are our relations as men and women so universally pure and exalted that we may rightly despise those who, unable to separate the palpable evil from the latent good, reject both together? Is exclusive property so beneficent a feature in our social order, as practically exemplified around us, that we may fairly stigmatize those who, not needing its incitements to thrift or industry, see fit to decline them?

The peculiarities of Shaker worship I readily abandon to the ridicule of the caviller, only wishing that theirs were the only absurdities

* This is a gross mistake on the part of a large majority; we never condemned either. G. A. L.

committed in attempting to honor our Father in Heaven, and that no religious errors more popular and enduring than theirs were worse than simply ridiculous.

When all that may be said against these simple-minded ascetics has been freely admitted, there is yet left enough in their character and history to challenge our admiration.

They present the sublime and hope-inspiring spectacle of a community founded and built up on the conquest of the most inexorable appetites; lust, avarice, ambition, revenge—these are not merely discountenanced by the social economy of the Shakers, but this economy is based on their entire crucifixion. Nor can I see how any man can rationally conclude, as some have nevertheless asserted, that all this show of subduing the appetites is hypocrisy and a delusion. I can conceive no earthly motive for practicing so much outward self-denial, at so great inconvenience, and with no hope of honor, or popularity, but a certainty of the reverse, if not based on obedience to an inward conviction.

The uncharitable theory supposes a refinement of absurdity and self-annoyance which never yet possessed for any period the brain of any sane man, much less of a whole community for ages.

Let us, then, profit by the lessons which these enthusiasts read us, while disarding their unpardonable errors. Let us remember that they have solved for us the problem of the possibility, the practicability, of a social condition from which the twin curses, pauperism and servitude, shall be utterly banished. They have shown how pleasant may be the labors, how abundant the comforts, of a community wherein no man aspires to be lord over his brethren, no man grasps for himself, but each is animated by a spirit of devotion to the common good.

When I have stood among the quiet homes of this unaspiring, unpoetical people, and marked how they have steadily, surely, advanced from abject poverty to amplest competence; when I have observed how their patient but never excessive toil has transformed rugged barrenness into smiling fertility and beauty, how could I refrain from thinking lightly of that blind dogmatism which asserts the impossibility of inducing men to labor except for their own selfish gratification, and affirms the necessity of the stimulus of personal acquisition to save mankind from sinking back into the darkness and destitution of barbarism?

Real Christianity versus Profession.

"There is one argument in favor of Christianity, which I could never reason away," said a young man who was trying to be an infidel, and could not, "and that was the consistent, godly conduct of my own father." To which any bystander might have replied: "There is one argument against Christianity, which I could never reason away, and that is the inconsistent, ungodly walk of a majority who call themselves Christians. These men and women are fathers and mothers in our own neighborhood, and are asking all to become Christians, which means a profession of

something which grants an indulgence to its possessors to do that which should make humanity blush."

If to be a Christian means to follow the example of those who monopolize that title, I, too, must look in another direction. And if to be a Christian means to be good, I will try to be good, without making confederates of a set of hypocrites.—*Religio-Philosophical Journal*.

Communism.

BY WATSON ANDREWS.

The idea of communistic life seems to have been entertained by men in very early times. Instances are not wanting, even before the advent of our Saviour, of communities established upon this principle. People, in all time, seem to have been aware that there is not only a disposition, but a necessity in man's nature leading him to hibernate; to congregate into communities, and live in as close a relation as the nature of his circumstances would permit. In obedience to this law, men have endeavored in various ways, and at various times, during their history, to establish communities, wherein all the members should fare and share alike; having common interests, tables, and privileges generally, varied only by the tastes, condition and capabilities of the individual. And although there has been no lack of talent, of means, nor of good intentions engaged in these enterprises, they have, for the most part, signally failed. And the cause of these failures is always the same old story—disagreement, antagonisms among the members; a preference for self and family connections in the individual.

Nature, first of all, must needs provide for the reproduction, care and culture of the race, and the way she has chosen to effect this, was by endowing man and woman with the parental instincts; an unlimited partiality for their own offspring. Without this, the race could not have survived a day; and with it, there was necessitated private families, private property, and private residences. Hence all attempts to maintain community of interest and of residence, while retaining the family relation must ever fail; for it is no less than attempting to do away with an effect, while continuing the cause.

The human race depends for its existence upon the family relation; and the family relation, as we have seen, depends upon isolation of interests and of residence for its existence. Likewise, the human race depends for its happiness upon congregation—the community relation; and this equally depends for its completeness and permanent existence upon identity of interests and residence, and both phases of human life are alike called for by the nature of things.

The family relation, therefore, is a great primal necessity; perverted though it is, yet it is a fundamental necessity nevertheless; the seed-field of the human race. It antedates the birth of the race; it produced, and it sustains the race; and the last echoes of its knell will be heard only by the last of the race.

The communistic relation also is a great necessity; a kindred necessity, of even more importance. And although not primal, it is final, and completes what the other begins; being the harvest-field of the human race.

The necessary self-love of the one, with its consequent antagonisms, and the equally necessary social-love of the other, with its consequent harmony, are alike but parts of the Divine economy in the affairs of men, for growing and harvesting a crop of human souls divine. And "the husbandman that sowed the seed is the Son of man, the field is the world, and the reapers are the angels." In the first, self-preservation is the standard of excellence; in the last, self-abnegation. In the first, except a man provide for his own household, he is said to be worse than an infidel; and in the last, if he do not "forsake and hate" his own household, *he is an infidel*. Beside these, there is no true way for men and women to live upon this planet; all others are but these in incipency or decay, presaging or recalling normal, human society.

The family relation requires that a man be governed by the selfish sentiments; an almost exclusive care for himself and family. Directly or indirectly, whatever he plans or executes, has for its object the support and comfort of his own household. He contributes, it may be, to the support of the state; to liberal institutions and various public enterprises; but it all means only this: that his nature prompts him (and very properly) to provide for his own in preference to another's. He gives in charity where he can, without depriving his own, not otherwise; self must have the preference, or the race would speedily become extinct. And this is by no means the result of calculation mainly; but it has its source in man's original nature—in the necessities of the case.

The true communistic relation, on the contrary, requires that a man be governed by the liberal sentiments—an almost exclusive care for his fellow man. Whatever he engages in has for its object the well-being and happiness of his fellows; for he has learned that the way to be happy is to make others happy. And the only way to do this permanently, is to make a full sacrifice of all selfish considerations; all natural, partial, private relations and possessions—"father, mother, brother, sister, wife, children, houses and lands; yea and his own (peculiarities of) life also."

Retaining a preference for any of these, proves a rock to the voyager in communism, and a rock upon which, sooner or later, he is sure to split. For the least thing partaking of the nature of possession, possesses the nature of antagonism, and antagonism and harmony are incompatible; and harmony is the cement of society, without which it speedily falls in pieces. No matter what the society, whether savage, civilized or Christian, there must needs be a common bond of union; a universally pervading element, in which all interests centre, and toward which all aspirations point, as the needle to the pole, in order to have that degree of harmony which creates, and which alone sustains, society.

In natural, generative society, this harmonial bond is the reproductive instincts (errone-

ously called love), culminating in the family relation, with its "trouble in the flesh"—its care, its anxieties, its fears and its sorrows. Antagonistic in its nature, and limited in duration, its pleasures are necessarily limited, and speedily pass away.

In spiritual, regenerative society, this harmonious bond is love—love to God supreme, and neighbor as self; culminating in the communistic relation, with its freedom from "trouble in the flesh"—the cares, the anxieties, the fears and the sorrows of the family relation. Harmonious in its nature, and continuous in duration, its pleasures are necessarily unlimited and never pass away. For, having reference mainly to the spiritual of man's life, which is eternal in its nature, the true religious communistic relation is equally eternal;—a life—habits of thought and of social intercourse which time cannot affect, and which death does but sever from whatever of annoyance things of time occasioned. Instead of stripping the soul of its treasures, death does but place it in the full enjoyment of all that constituted its happiness while on the earth. And this is eternal life, the voluntary relinquishment of all that death can take from the soul; and the formation of tastes and habits, while in time, which will eternally endure, and in the exercise of which souls are forever increasing in wisdom, in purity and in happiness.

And as fast as men progress to the condition of understanding these great truths—of comprehending the grand system of nature—of God, with regard to man; that it necessarily embraces a *harvest* as well as a *seed-time*, a *regenerative* as well as a *generative* dispensation; that these two states are necessarily of an exactly opposite character, inasmuch as the one is a purely *natural* state, indispensable in the development of *natural* beings, and the other a purely *spiritual* state, equally indispensable in the development of *spiritual* beings; that the ripening of the spiritual depends upon the decay of the natural, as really as the ripening of the grain depends upon the decay of the stalk; and therefore that what is pleasurable in the one is painful in the other; what is life to the one is death to the other, and *vice versa*;—so fast will they comprehend that all pertaining to the natural, generative order, either in this mode of existence or any other, must be stripped off from the immortal mind of man, as the chaff from the grain, before he can become capable of those complete soul-blendings with the Divine Source and his fellow man, which alone produce the harmony, and ensure the happiness of heaven.

Wait no Longer.

BY ANNA ERVIN.

"Shall we wait and wait forever,
Still procrastination reeling,
Self-exertion trusting never,
Always dreaming, never doing?"

Truth claims limitless dominion,
Ease and pleasure, what are they?
There are souls well worth the winning,
Who must live through endless day.

Souls there are that long have slumbered,
Great in heart, and strong in hand;
Awake, awake, rise unnumbered,
And scatter truth throughout the land.

"Wait no longer! Hope, faith, labor,"
Bear our spirits to the prize;
Let us give unto our neighbor
What has made us heaven-wise.

What wait we for? 'Tis for thy blessing,
O God of love, of life, and power!
Give us zeal to aid progression,
And around us light to shower.

Daniel and John.—No. 2.

BY F. W. E.

John saw (by symbols) the four great dispensations, which extend from the beginning to the end of human history.

Daniel saw (by symbols) four great kingdoms, beginning in his own times, and running parallel with *John's* vision to the end.

Daniel was a subordinate, *John* a universal prophet. *John* was "more than a prophet;" far beyond even *John* the Baptist.

A prophet was not, necessarily, any better, personally, than the people to whom he prophesied; even as a spiritual medium is so physiologically, not necessarily any better, as being either morally or religiously superior to the body of Spiritualists.

But *John* the Baptist preached *repentance*, in addition to foretelling future events; and *John* the Revelator, in his private life, walked closely in the footsteps of his spiritual guide and leader, *Jesus*. He was not only a prophet, but a good man, which is being more than a mere prophet, like *Balaam*, and many others, who were beautiful Christ Prophets, but who did not reduce to practice the principles they set forth, that would finally redeem humanity.

Daniel saw a lion, a bear, a leopard, and a complex beast that had ten horns. These were the *Babylonia*, the *Medo-Persia*, the *Greek*, and the *Roman* empires. The fourth beast, or system, is represented as "dreadful and terrible, strong exceedingly. It had great iron teeth, and it devoured and brake in pieces, and stamped the residue with the feet of it." This was the *Roman*, and is graphically described. "It was diverse from all the beasts, or systems, that were before it, and had ten horns." In truth, the other systems were merged in it; so that all the elements of preceding human governments were incorporated therein. The ten horns, or powers, represented *Republicanism*, which was gradually rising and predominating over every other form of governmental polity; the antithesis of despotism or monarchy—the one-man power—being a subdivision of power among the many men.

This fourth beast gradually supplanted despotisms, monarchies and aristocracies, and destroyed them.

Again. In the midst of this system came up a little horn, or power, before which there were three of the first horns plucked up by the roots. "In it were eyes like the eyes of a man, and a mouth speaking great things,"—the *Papal* power. The *Babylonia*, the *Medo-Persia*, and *Greek* systems were subdued into one universal government—the *Roman*.

Pagan Rome built the *Partheon*, a house for the gods and goddesses of all nations; thus

blending them together in one grand system of theogony. She offered to put a statue of *Jesus* with the rest; but the iconoclastic Christians waged a war of words against all other deities but their own *Trinity*; and "the little horn" prevailed over all other civil governments upon the earth.

But *Daniel* gives us the history of the rise of still another, and more interior power—"a little stone cut out of the mountain without hands." "I beheld till the thrones"—despotisms and monarchies—"were cast down, and the ancient of days did sit. A fiery stream issued and came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Memory is the book; the memory of each individual—his and her history. It was not by adulation and praise, but by their lives, the product of their free-agency, that these souls ministered to and stood before the Ancient of Days. It was human history, the judgment day, in which the errors of each individual will be illuminated by the light of God's countenance, by the presentation of the abstract principles of right, as seen in the judgment upon human history, or accumulated human experience, as they exist in the Christ element, into which all the prophets, at the time of their prophesying, were baptized.

This judgment scene is paralleled in *John's* vision, thus: "And I saw a great white throne"—*Shaker Order*—"and her that sat on it, from whose face the (old) earth and the heaven"—the theologies of *Babylon*—"fled away; and there was no place for them" in the new spiritual, or *Shaker Order*. "And I saw the dead, small and great," in the spiritual world, "stand before God; and the books were opened"—memories of their past histories; "and another book was opened, which is the book of life;" because it is the memory of their present and future obedience to the testimony of *Jesus*, the principles and orders of the new creation. "And the dead," who had had the everlasting Gospel preached unto them, "that they might be judged according to men in the flesh," "were judged out of those things that were written in the books, according to their works. And the sea—world—gave up the dead that were in it; and death and hell," not being eternal, "delivered up the dead which were in them; and they were judged every man" (and woman) "according to their works; and death and hell," being mortal, "were cast into the lake of fire," and destroyed. "This is the second death;" being the death of *death itself*; the destroyer is destroyed: he that leadeth into captivity is gone into captivity; and there remaineth life eternal.

See the *Shaker Order*, under the title of *New Jerusalem*, still more minutely described in *Rev. xxi*.

"Because of the voice of the great words which the little horn spake, I beheld till the fourth beast was slain and his body destroyed, and given to the burning flame." This fourth beast, or *man-Republicanism*, will be destroyed by the burning fire of truth, and a system of dual or true *Republicanism* will be

substituted therefor, in which the male and female elements will be equally represented in the executive, and will form the more interior order of the senate, with the house of representatives as an external covering; and having Divine revelation, conjoined to human experience, as the soul of the whole governmental system.

"As concerning the rest of the beasts, or systems, they had their dominion taken away; yet their lives were prolonged for a season and time." What could better portray the gradual supplanting of one system by another, whether civil or ecclesiastical?

DUPLICATE VISION.

The same idens, represented to Daniel under different imagery. "The four winds of heaven striving upon the great sea" of humanity, is a beautiful use of the natural to convey spiritual conceptions. "The four beasts coming up from the sea, each diverse, as they follow in the grand procession of empires, is sublime symbolizing of truthful history then in the future, now actualized and actualizing.

The great image: head of gold—*Babylon*; breast and arms of silver—*Medo-Persia*; belly and thighs of brass—*Greece*; legs of iron—*Imperial Rome*; feet and ten toes of iron and clay—*man-Republicanism* again.

All the systems blended together in one history; then comes "the little stone cut without hands, which becomes a great mountain, filling the earth"—the Christ revelation. It smites the image upon its feet—in the latter days; and the iron, clay, brass, silver and gold are all broken in pieces together, not annihilated; for in *Babylon*—mixture—they all still exist, and nullify each other. The great image, and the four beasts, are duplicated history of male governments, which the revelation of the Mother element in deity and in humanity will remove, displace; and "no place will be found for them." For the dual natural civil government, and the dual spiritual religious government "will fill the whole earth." This will be the Millennial period, the culmination of all prophecy.

"I saw in the night visions, and, behold, one like the Son of man"—a female—"come with the clouds of heaven"—*Shaker communities*—"and came to the Ancient of Days; and they brought her near before him; and there was given her dominion and glory, and a kingdom"—the kingdom of heaven—"that all peoples, nations, and languages should serve her. Her dominion is an everlasting dominion, which shall not pass away, and her kingdom that which shall not be destroyed." This is the appearing of the Christ spirit in the female humanity, described by the Christ prophet, David, as "the King's daughter, who was to forget her own people, and her father's house, that she might become the mother of spiritual offspring, whom she might make princes (and princesses) in all the earth;" or, as the Christ prophet, John, expresses it, "kings and priests unto God and the Lamb," who should administer the resurrection to the countless myriads of souls who had passed from earth, and were still in the generative order, in the spirit world.

Well might the Spirit say (through David),

"I will make thy name to be remembered in (or by) all generations. Therefore shall the people praise thee forever and ever."

John says (Rev. 14: 14), "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on her head a golden crown, and in her hand a sharp sickle." Nothing so like the Son of man as the Daughter of man. "An angel cried to her that sat upon the cloud"—*Ann Lee*—"Thrust in thy sickle, and reap; for the harvest of the earth is ripe. And she thrust in her sickle, and the earth was reaped."

Behold the days in which we live, and the great "winepress of the wrath of God" against lust and war (which grows out of it) will be trodden without (or outside) the holy city—the spiritual Order—being in the natural order itself, which will execute judgment upon its own members; and "blood will come out of the winepress, even unto the horses' bridles"—the guides and rulers of the Order. For the whole natural order, civil and ecclesiastical, is "turned to blood." The rulers and their people are alike baptized into the spirit of *murder*; for there is no place, nor people, excepting the *Shakers*, exempt therefrom; as was shown in the late civil war.

And the Shaker Order—"the little stone"—"the kingdom of heaven," for the coming of which, humanity have all prayed, although as yet in only its mustard-seed state, is assuredly destined to become "a great tree," among whose branches the birds of heaven—the religious, spiritually-minded—can find food and shelter; and beneath whose shade—the civil government—the beasts of earth—the natural or earthly-minded—can rest in peace, and "none to make them afraid." Thus constituting new heavens and a new earth, wherein will dwell, in place of oppression, war and bloodshed, peace and plenty, in universal righteousness.

Sketches of Shaker Life.—No. 1.

We very agreeably comply with an urgent demand to know the inner life of the Shakers, when we begin these "Sketches," and give notice of their continuance. We are often asked: "Are you happy?" "How do you amuse yourselves?" "Does your business engross your whole attention?" These are a few from a multitude of questions constantly recurring. Ere we conclude these "Sketches" you will know. We were one of a happy party of four that took the early Boston and Albany train for Canaan, N. Y., being invited to a

SOCIAL GATHERING,

under the auspices of the Novitiate Order of Mt. Lebanon. Arriving at the Canaan Families not far from 8 o'clock A.M., we leaped from the carriage with hungry stomachs, but with merry hearts, received by Sister Louisa Green and others. Breakfast was waiting for us, prepared by our Sister Marcia, and this thirty miles from home! We again entered the carriage, and were conveyed to Mt. Canaan, only 150 perches from the buildings—a spot made by nature to greet the children of Grace—where, upon our arrival, nearly fifty voices,

singing in harmony, opened a welcome hymn, while, from all around, beginning with the Elders, and extending to the multitude, greetings of welcome met our eyes, ears and feeling, while the trees and undergrowth seemed to lend their assistance to the mountain breezes, to accord with the hundreds of voices in the jubilee of welcome. The school children had remembered us, for their busy fingers had worked upon a wire net-work, with tiny white flowers, the letters in good Roman—WELCOME!

A large awning, on the top of the hill, was sufficient covering for all, in case of a storm—which, however, they never have needed for this, as the best of weather has annually cheered the spot for twelve years, by some arrangement Elder Frederick claims to have made with "Old Probabilities." Seated 'neath the monstrous tent, a set of "Resolutions" were in order; their tenor being, that each one assembling there, should love every other body present! Of course, so easy a rule was adopted unanimously. A dialogue followed, spoken by eight of the children, upon "Useful Knowledge," which was well arranged and nicely spoken, closing with a pretty song.

Individual contributions or essays, prepared for the occasion, were next in order, and these gave evidence of having been filled with the results of good mental culture, and deep, religious feelings. Again the choir sung "*Jerusalem*" in harmony, and with such spirit as to remind one of a thorough-going Methodist after his baptism by Shakerism!

Now a very agreeable circumstance was enacted: Six or eight young sisters spoke for half an hour or more, a dialogue of their own composition, upon "The Fundamental Principles of Shakerism." Its composition and delivery were worthy of any institution of learning, and contained so much information that is worthily and eagerly sought for by many, that we urged its publication.

Next, we had an address by Elder F. W. Evans, upon "Active Shakerism;" and by Eldress Antoinette, upon the "Purpose and Value of this Jubilee;" then a few remarks by the writer, upon "The Honor due Modern Saints;" when recess and refreshments followed; then lemon juice and frozen cream mingled very agreeably with our mortality. Soon, a call to dinner: and now, oh, ye epicures, attention! ye who dream that meals without meats are without pleasure or profit, look over the tables!

The tables could not groan, or they would, beneath the weight of fruits, flowers, vegetables, eustards; all the products of the dairy, and these conjoined to the cereal class. Here was "the staff of life," unrobbed of its muscle-making bran, which is so basely displaced by violence to the animal creation, and with such poor returns, by the yet uncivilized barbarities of our age! Here was a table that would have adorned any Eden ever thought of; and while we joyed in its health-giving pleasures, the flocks and the herds, whose dead carcasses would have disgraced the occasion, were frolicking in the fields, praising God with us!

Next followed a very agreeable chit-chat, which amounted to a real love-feast, and this

might have continued *ad infinitum*, had not a call to the tent notified all that *our* time of departure had arrived.

Now we received love; and now we realized more than ever, that hosts of the invisible world were enjoying with us the beauties of the occasion. A beautiful farewell song was rendered for us, as our carriage arrived to convey us back to the *depot*; and here ended the loveliest six hours of our existence. And as we left the grounds, we responded in our hearts: Farewell, dear, loving souls! You whom the world at large look upon as robbed of all comfort, you, alone, are the true comfort-takers; for, as you shake from your souls the bondage of sin and selfishness, all heaven flows in upon you. Yours is already a *life* eternal; "a thing of beauty, a joy forever." All was concert, all was love; and here was a Shaker Picnic—a Social Gathering—where souls, whose lives are thoroughly virginal, were giving and receiving an affectionate love, unequaled by anything else in the world. True Shakers are happy. One place on earth, thank God, can that, which has been said to exist only in the dictionary—"happiness"—be found and continually enjoyed; and this place is in a *Shaker life*, at a Social Gathering, with F. W. Evans, Levi Shaw, Antoinette Doolittle and Olive Holden as its living heads—who are, most truly, "the servants of all" their people. We never expect to be worthy of a second invitation; but whoso is the guest, let him or her "proclaim it upon the house-top." *

Angel Messenger of Peace.

BY OLIVE STEBBINS.

Fly, fly through the heavens, thou Gospel proclaimer,
To earth's needy children, I earnestly pray;
For truth and salvation will greet God's creation,
O, may they thy warning and precepts obey.

Fly, fly through the heavens, thou angel of mercy,
Proclaim the glad tidings of "peace and good will;"
To cultivate earth, use your warlike utensils,
That it may bring forth, and your granaries fill.

Let news from Mount Zion waken every sleeper,
To rise from their slumbers, and hail the glad sound,
For now is salvation from war's desolation,
Where righteousness reigns, and rich blessings are found.

For all wars will cease where the Gospel is planted,
Christ's mission was "peace and good will" unto man;

The same voice to-day, in this last visitation,
Since it is revealed through our good Mother Ann.

We now have a warfare, not with carnal weapons,
The war we engage in begins at the gate;
The sword points within us, the pure testimony,
Our own life of sin we must certainly hate.

All sinners must bow to the Lord in his temple,
Before his true witness their deeds bring to light,
Or they cannot enter this beautiful city,
Where purity reigns as a standard of right.

O come, all ye weary and ye heavy laden,
To Mount Zion's borders, where sweet rest is found;
O come to the feast, is the kind invitation,
O come and be saved on God's holy ground.

Says Dr. Holley:—"No faith is more easily misunderstood and misrepresented than that of the Shakers. The metaphysical explanation of it is so different from popular apprehension, that great pains and some talent are necessary in conducting a moral analysis, to do justice to this remarkable sect."

Reminiscences.

BY D. A. BUCKINGHAM.

HONESTY THE BEST POLICY.

It was the labor of Mother Ann and the first Elders to impress upon the minds of their immediate successors, or members of the then Shaker fraternity, the importance of true honesty and just dealing, one with another, and with all mankind. They were so strenuous on this subject, that they thought it wrong to take even the amount of a *pin* of that which did not belong to them personally, in any dishonest way. If necessity pressed any one to take or use that which belonged to or was under the care of another (in their absence), it was to be returned to its place immediately after using, and an acknowledgment rendered, or restitution made or offered to the owner or caretaker, as soon thereafter as consistent. Special care was taken to avoid all grievances and all wrangling; knowing that *small errors* led to *greater ones*, as does a "little leaven leaven the whole lump," or as the "little foxes spoil the vines." This agrees with the testimony of Jesus, that, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Or, according to the Apostle James, that, "Whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of *all*."

Thus the necessity of being strictly honest, dealing justly, walking uprightly, in all places and cases. To some persons it may appear like *folly* to be thus mindful in small matters. But in the observance or non-observance of minor duties or things, we testify to each other, and to all around us, the principle by which we are governed—whether by the true spirit of *honesty*, or by the spirit of selfishness and double-dealing.

In a fraternity like ours, where all things are held in common, and no one in truth and reality calleth anything, of all he possesses, his own, how important it is to closely adhere to the fundamental principles and rules by which our first founders were guided and governed. There is a just and proper way of doing things, and of dealing one with another. Let us have the *right*. We read that "God's house is a house of order, and not of confusion." So each and every person, with each and every thing, make up the consecrated whole—the common Brotherhood; all of which—though not *mine* nor *thine*—is yet under the special care and superintendence of some individual or individuals, and is *ours*.

Would it not be well for the present and rising generation of believers in Christ's second appearing, to compare themselves with the above, and see how nearly they carry out the principles inculcated by our first founders?

The Modern Baptist and Christ.

The much-abused and neglected Swedenborg stock is rapidly rising in the theological market. A writer in the *Golden Age* thinks the whole tendency of religious thought, for thirty years, has been in this direction. Now, let it be understood, that Swedenborg was the

angel of Spiritualism, the forerunner, or John Baptist, of Mother Ann; that he did declare, "*the Lord is preparing at this time*, a new heaven, of such as look to him in their lives." Let the good work proceed. The body of Christendom is being found and acknowledged in the labors of Swedenborg; the soul of Christianity will inevitably appear in the life-labors of those who practice the principles inaugurated by one, ANN LEE. We call especial attention to the leader in March number of *THE SHAKER*, Vol. I, upon this subject. *

Correspondence.

The following letter was written by a Shaker sister to a lady in Mt. Holly, N. J. As it contains answers to ever-recurring questions, we place it before the readers of *THE SHAKER* with pleasure; and shall give other letters from the same pen to the same individual, as space will permit us: *

"DEAR SISTER MARY:—We feel it a duty to 'be ready always to give an answer to every one that asketh a reason of the hope that is in us.' But I am no theologian, and cannot pretend to answer your questions in orthodox style, but will endeavor to give you true and simple answers according to my own experience, feelings and reflections. You ask, 'What were the reasons these good men and women had for retiring from the busy world and leading the life they do?' No other reason or motive than a purely *religious* one—an intense desire to live pure and spotless lives—in a word, a desire to become true Christians—true followers of Jesus. Not merely outward followers, but to gain and possess his *inner life*—his spirit. 'If any man have not the spirit of Christ he is none of His.' Rom. 8: 9. And if we have His spirit it will be manifest in us by our '*walking even as he walked*.' I John 2: 6. You next ask: 'What reasons do you give for dissolving the ties of husband and wife, parent and child—the ties which we consider, of all others, the most binding?' Perhaps you will understand me as thoroughly as by any other answer I could give, were I to say, we dissolve those ties for similar reasons, that a young man 'forsakes father and mother and joins himself to a wife.' He has outgrown his childish and boyish affections and ties, and looks upon the married relation as a higher enjoyment and happier life. So the Christian, when he becomes '*wedded*' to Christ—when he gets a taste of divine, unselfish love—when he feels that same sacred and holy tie of love to Christ in *his true members*—in his brethren and sisters in Christ—he is weaned from all partial, sensual and lower loves, and gives his whole heart and all his faculties to the building up and support of this holy relation and institution. And who can doubt that this divine, spiritual life of Christian love is infinitely higher, holier and happier than the sensual life of the world, with all its comparatively low ties and relationships? If the Christian institution has no ties, no loves, no relationships nor enjoyments which equal those natural ties and relations of the world, as professing Christians testify, what can it do for the world? How make them happier or better? And with all reverence I would

CIRCULAR LETTER.

MOUNT LEBANON, COLUMBIA CO., N. Y., JAN. 20, 1887.

Dearlly Beloved Brethren and Sisters.

Ever interested in the great and Noble Cause whereunto we are called — the salvation and redemption of souls from the sins and corruptions of a worldly life. — We again address you in behalf of our only circulating publication, the “**Manifesto.**” Owing to the delinquency of some families and societies in forwarding their quota of assessment to the Publisher, it is found impracticable to continue its publication without a reformation in this matter. — Some appear to have the idea that the object of publishing the paper is for Believers only, therefore, such measure what they suppose they should pay for its publication, by the number of copies they choose to take in their families, this is a mistaken idea of the object of the paper, which is twofold: 1st, As a missionary to the world, 2nd, As an educator and union bond among Believers. For the past two years we have been sending out 1,500 copies to the various reading rooms and public Libraries in the United States, and some to Canada and Europe. The enterprise has not been fruitless, much good has been wrought. Copies not needed at home should be sent abroad, or left in the publisher’s office for that purpose. The Gospel has not been given to us for ourselves only, but as said Mother Ann: “We are called in relation to all the souls of men.” But if we neither circulate our testimony by publications, nor by sending out living missionaries, are we not living to ourselves only? — It is not a little instructive relative to the worldly effect of riches, that some families and societies among the most wealthy of any among Believers (and of this class only) appear to feel that they are taxed too much, and more than they can afford for the Gospel Cause, and these are the only delinquents to remit. Some think they are taxed too highly in proportion to others. But the Ministry of New Lebanon solicited an honest report from each society, of its wealth, and took special pains to ascertain the basis upon which such report was made; then, from said reports, divided the tax pro rata. And, among the complainers, as *all* complain alike, we think the allotments of assessments was as near right and just as it could be made. New Lebanon, however, though *not* the wealthiest society, was taxed the most.

But, is it right to put our light under a bushel, fold our arms, and spiritually, socially and supinely lie down to die? The society of New Lebanon, and all east thereof, feel we ought to sustain the paper; and it is proposed to try if the paper can be printed cheaper; and to this end try a tax of two thirds the last assessment. By inquiry in Boston, we find it cannot be printed for less. If all would promptly pay this amount, it would raise \$1,000.00; and with this amount the effort would be made, on trial, to continue the publication of the paper. — Do all our friends unite with this arrangement? And, if so, will you promptly remit this amount? A reply at once is essentially necessary, or the paper cannot be printed the present year. Please be prompt, as there is not time to lose. If this arrangement is adopted, those who have this year paid their full former quota, will be credited one third for their next year’s tax.

MINISTRY OF NEW LEBANON,

N. Y.

ask: Why should Jesus expect that men and women would forsake fathers, mothers, wives and children, houses and lands for His sake, and in order to become His disciples, as he required, unless His religion and its relationships would afford them higher enjoyments? Indeed, our Saviour did promise 'a hundred fold' of gospel relations in exchange for the natural relations of the world, which He required them to forsake. This increased and spiritual relationship is the promised inheritance of Christ's true followers; and to us this promise is fulfilled. The inworking of the spirit of Christ ultimately develops this high and holy state of the affections, and those who hear its still, small voice and follow it diligently will surely be led in the right way; and this, dear sister, is my prayer in regard to you.

"It is according to the spirit and practice of the world to propagate its species; but the spirit and work of Christ and of Christians, who are one with him, is to save those that are propagated. And they have business enough of their own, without meddling with that of the world, out of which they are called and chosen. 'Come ye out from among them.' 'I have chosen you out of the world, therefore the world hateth you,' saith the Saviour to His followers. So, then, as it is the law of the first Adam, and the propagating order to 'forsake father and mother and cleave to the wife,' it is the law of Christ and His order or institution, to 'forsake father and mother, wife and children,' 'ALL' for Christ's sake and the Gospel. Luke 14: 26, etc. Of course, if any of these relations choose to go with the Christian into the higher spiritual life of Christian love, they will be embraced in that impartial love on equal terms with others. The Gospel is an expansion of love, not requiring us to love our natural relations less, but to love others more, and all on a different and higher principle. It is only such as hate and reject Christ that are to be forsaken, and even they are still to be loved and prayed for. We can only know the spirit of Jesus by His teaching and example, till the same spirit takes its abode in us and becomes a saving power. On a certain occasion, Jesus was teaching an assembly, mostly of his disciples, and some one informed him that his mother and brothers stood without, desiring to see him. He did not do as the spirit of the world would have dictated; he illustrated his teachings by his example. He asked, 'Who is my mother? and who are my brethren?' and he stretched forth his hand toward HIS DISCIPLES, and said: 'Behold my mother and my brethren! Whosoever doeth the will of my Father in Heaven, the same is my mother, sister and brother.' Mat. 12: 48, etc. Thus He rejected all mere fleshly ties, and gave His disciples a practical lesson to do the same. He owned no parental relations except those of a spiritual nature. With him the mere fleshly relations of the world were nothing; those of the kingdom of God everything. On another occasion, Jesus assured His disciples, 'that there is no man that has left house, or parents, or brethren, or wife, for the kingdom of God's sake, who shall not receive manifold more in this present time,

and in the world to come life everlasting.' Luke 18: 29. In Mark, 10: 30, the things to be received and enjoyed in this present life, instead of those forsaken, are more particularly specified. 'Houses, and brethren, and sisters, and mothers, and children, and lands.' Now, as all the names of relations here mentioned as being restored are the names of spiritual relations, we must see that 'wife,' though mentioned among those to be forsaken, is not named among those to be restored, because it is the name of a carnal or fleshly relation—a relation not known to the kingdom of Heaven or Church of God. In view of these sayings and doings of Jesus Christ, and more that might be mentioned, we think the question, 'What reason have we for dissolving the ties of husband and wife,' is the same as to ask why we have become practical Christians—real followers of Jesus Christ. We have dissolved those ties because He required it of all that would become His disciples—Luke 14: 26—because our spiritual natures demand it—because we hungered and thirsted for righteousness, and were totally dissatisfied with our own earthly, sinful, sensual lives, and because we longed for a higher, holier inner and outer life than could be found in any of the earth relations. I know it is as you say, that those natural ties 'are, of all others, the MOST BINDING.' And it is a sorrowful fact that they bind too many from entering into the more happy relations of the kingdom of God.

"You further ask what reason I can give for men and women living in celibacy. This question, I think, has been already in some measure answered, and much more might be said on the subject; but the very best reason we can give is, that Jesus, who was set as an example, that we should follow His steps, did set us this example, and encouraged us by the promise of all the blessings of earth and Heaven, of time and eternity, to follow him in this thing—to forsake wife or husband—forsake ALL for His sake and the Gospel. You add: 'Marriage was appointed by God—by it the human race is propagated.' So it was appointed by God, and so is celibacy. The first was given to the old man, Adam—the second to the New Man, Christ. Therefore Christians are required to 'put off the old man with his deeds, and put on the new man, which, according to God, is created in righteousness and true holiness.' 'The first man (Adam) is of the earth, earthy; the second man (Christ) is the Lord from Heaven; and as is the earthy, so also are they that are earthy; and as is the heavenly, so also are they that are heavenly.' See 1 Cor. 15: 47, 48, etc. That is, the followers of the first Adam are like him, and the followers of the second man (Christ) are like him. 'No man can serve two masters.' And now, sister, you say, 'Perhaps I think you should not ask such things.' But indeed I do think you should ask just such things, and as many more as you may feel an interest in asking; and if, in my broken and fragmentary way, I have satisfactorily answered you in any one point, I shall be pleased. If I have failed, do try me again. Tell me where the lack is, and I will try and do better next time.

"Truly your friend, SARAH."

What is a Celibate?

DEAR ELDER GILES B. AVERY:—On last Feb. 26, I sent a communication to THE SHAKER for insertion. It was headed, "Second Revelation of the Gospel," in which was set forth my objections to the statement, "Christ has made his second appearance in a woman—in Ann Lee," or to the kindred phrases such as "Christ's second appearance;" "He, Christ, has made his second appearance in a woman." I set forth how I was puzzled with this phraseology, when in my youth I first tried to grasp Shaker theology. In those days of my simplicity, when I had but one single idea represented by the word Christ, to wit, the man Jesus, I had not then learned the hocus pocus game that might be played with that protean term—how many changes of form, and different meanings it could be made to represent. Christ then to me represented nothing but the man Jesus, and how He could come in a woman was past my comprehension! When I came to learn the real facts of the case, the true interpretation was this: That the man Jesus had in his day revealed the true way of salvation—the Gospel; that Rerelation was ultimately lost, and after a thousand sects with as many different gospels, and through many centuries, had cried lo! here, and lo! there, proclaiming their false gospels, behold, the true Gospel, which Jesus the Christ had first revealed, was now revealed a second time, by and through a woman. So, then, it was not Jesus the Christ—the man that had come the second time, but his Gospel had been revealed a second time. This, I believe, is a fair outline of the communication above mentioned, and I close this preliminary by stating that I was not much disappointed that it was not published, nor have I the least dissatisfied feeling toward our good editor, believing that he only exercised his undoubted right. The following communication I had designed as No. 2 to the one above outlined; but as that was not accepted, I do not present this for publication, but for the consideration of our much beloved Central Ministry, and for them to dispose of as they may think proper.

There is a term which has, I think, come into vogue within the last fifteen or twenty years, which I think is very improper, and ought to be dropped, as it really misrepresents, and does not convey the idea intended. The word is *celibacy*, and its kindred term *celibate*. The first is thus defined by Worcester: "The life or state of a person unmarried, a single life." The other, as a noun, is defined: "One who adheres to, or practices celibacy; an unmarried man, a bachelor." As an adjective, this word is defined, "unmarried, single." Not one idea of virginity, continency, or even chastity in either of these definitions—nothing that implies the least restraint on licentiousness, or the libidinous instinct. In fact the "bachelors and unmarried men" of our cities are the most thorough debauchees, and in calling ourselves celibates, we rank ourselves with this class. In olden time we carefully avoided professing celibacy, and assumed to be virgins, to live virgin or continent lives. I do not object to the terms "celibate"

and "celibacy" because they are of recent introduction among us, but because they really misrepresent us. For myself, I had rather be called a *monk* than a celibate. There are thousands of celibates throughout our country, but very few who live *continently*, or live in *virgin* purity. Those who do not so live, would do quite as well or better to take Paul's counsel: "If they cannot contain, let them marry." As one of our poets says:

"If they're in pain, and can't contain,
And will not serve the Lord, you know,
Then sure they must live in their lust,
And take their just reward, you know."

One thing is certain: the term celibate cannot be applied to Shakers *distinctively*, and we must have it, if at all, in common with a class whose purity of life is very questionable, or rather unquestionably impure and unchaste.

As observed above, we did not in former days use the terms *celibacy* and *celibate*, as characteristic of our lives and practice, and it was *intentionally* avoided. I can remember well that our good elder of the novitiate order would often correct outside inquirers, when they called the Shakers "celibates," or spoke of our living lives of "celibacy." He would give them a definition of the words, and show them that they did not characterize or distinctively apply to us. Whoever will examine our early publications, will discover that these terms were never used by our former writers. "The Kentucky Revival" was published in 1807; "The Testimony" in 1808; "The Manifesto" in 1818; "The Mil. Ch." in 1823, and "The Book of Testimonies" in 1827, besides divers smaller pamphlets, and I question whether those objectionable terms can be found in any of those works.

There is another unanswerable objection to applying the terms in question as characteristic of the Shaker society or institution. They represent the *males only*. The females, full one-half of the community, are ignored and unrepresented. There is not the least respect paid to "woman's rights."

Again, there is a respectable proportion of the members of these societies who are *married* people. They, too, are unrepresented, and a chosen few, who can properly be called celibates, represent and give name to the whole community. Is it true that all married men who come into our Society, thereby become celibates? I see in the statistics of London, 1860, they number *celibates* or *bachelors* by themselves, and make a distinct class of the *widowers*, confining the celibate class to *single adult males* who had never been married. A certain man once informed me that he was raised in the city of New York, and was apprenticed to a mechanic who carried on his trade in that city, and employed several other apprentices. It was the custom of this man to take his apprentice boys once a week to a house of prostitution, and there indulged to the full. He was a "*celibate*," and his apprentice, my informant, was now forty years old, and he had practiced what his master had taught him—celibacy. He was a "*bachelor*, a *single man*, a *celibate*!" Ay, there are thousands of such celibates to one Shaker in this wicked world of ours; and though I am willing to call them brothers, as being of the

same race, yet, to go by the same name, as a religious characteristic or designation, I emphatically do object. There are divers cases outside of our Society, in which the heads of families, the husband and wife, take separate lodgings, and live strictly continent or virgin lives, and yet keep their families together, and apparently live like other people. Are they celibates, bachelors, single people? In fact we must come at last to confining the application of the term celibates to the few *adult males* of our community, and leave the whole sisterhood, all the married males, and all the adolescent class unrepresented; or drop the title *celibate*, and call ourselves by a name that will legitimately represent the whole. As it is now, our testimony to mankind should be, "Come and join us, and be bachelors, live single, and eschew marriage." And as our title does not recognize the sisterhood, we should say, "If any women choose to join us, we will give them the honorable title of '*old maids*,' which is the proper correlative of '*bachelor*.'" But if we cast away our inadequate and absurd title, what shall we have in its stead? There is none better than *virgin*. Though this is more commonly applied to females, yet there is the very best of authority for applying it to males. Jeremiah, ch. 31:13, calls *young men* and *old virgins*. One of Worcester's definitions of the word virgin is, "a male who has preserved his chastity." He refers for authority to Rev. 14:4: "These are they which are not defiled with women, for they are *virgins*." Not being defiled with women shows that they were males. Parkhurst, in his Lexicon, defines the Greek word for virgin [*parthenos*], "A person in a virgin state," and adds, "The word plainly includes both sexes." Let us then boldly assume our proper title, and honor it by our lives. Your Brother,

R. W. PELHAM.

Natural Religion.

BY F. W. EVANS.

Is religion natural, that necessitates the murder of human beings? In China, the problem of population *versus* faith has been solved so far as the propagative order is concerned. There, four hundred millions of human beings have been stationary and stagnant for thousands of years, kept so by the law that two things cannot exist in the same place at the same time.

Not having sufficient foreign or domestic war to check population, China has legalized child-murder by parents; and, for ages, female infants have been and are still exposed, as was Moses, in little fragile arks, on some pond, or lake, or river, as soon as born, there to perish, or be rescued, as the case may be. There is simply space for no more human beings; nor is the power revealed amongst them to dry up the great river Euphrates, the river of human, animal propagation. J. B. Bradley, formerly Consul to China, is my authority for these facts.

In India, unknown ages ago, the same conditions were met by the institution of a spiritual celibate order—Indian Shakerism; Maria Childs asserting that thousands of monasteries

and nunneries flourished in that country many ages before it was visited by Roman Catholic missionaries.

No ancient highly civilized nation is known which did not possess similar institutions. Egypt had her Theraputes, and the Jews their Essenes, all down through their history to the time of Jesus, who himself was educated in that remarkable order, which so correctly portrayed American Shakerism.

As the Chinese have set their faces towards the western continent, which seems to be the reservoir for the overplus population of the world, it is only a matter of time as to how soon the same point will be reached in these United States, that China has touched so many ages in the past.

Will any form of theology that now exists in this new world meet and solve this problem, except it be American Shakerism? In other words, is there any other that is justly entitled to be termed a scientific and natural religion? it being the only system that makes provision for two orders—the natural, or propagative, and the spiritual, or resurrection; each possessing its own dual government distinct from the other, like the moon and the sun.

When, by increased knowledge of law, and obedience thereto, there shall be "no more pain, nor sorrow, nor sighing," nor premature death, the result of physical disease, and war shall be a thing of the past; when there shall be no more poor, for *all* shall inherit the earth, *Shakerism* will be the last and only hope of the race; the godly and natural agency to balance the principle of population, and to check the unnatural increase of human beings on this limited earth.

Any subscribers failing to receive their copy of THE SHAKER regularly, will please notify us.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., NOVEMBER, 1872.

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No Surrender.

Self-denial is an enforcement of Christianity. There is no such thing as compulsory Christianity—individuals need not be Christians other than of choice; but whoso makes the profession, is under bonds to use an exceeding self-denial. The restrictions of Jewish law were heavy upon that people; but their observance brought blessing, and prevented the visitation of the direful results of disobedience. Christianity is an *improvement* upon Judaism, or it is unworthy of any attention. The improvement consists in a direct increase of self-denial upon those habits, customs, passions, that had, previous to the introduction of Christianity, made humanity noble types of earthly, reproductive life. Counting reproduction *good*, under perfected Jewish law, the same of all the attending practices connected therewith; still, Christianity, in its genuineness, is *better* and *best*. The government of Christ, being paramount to the professor of Christian principles, the laws, indulgences and general life of the Jews will be departed from, and the more beautiful, heavenly life of Christ ascended unto. Man, in Christ, being "a new creature," all "old things will be done away." Perceive, however, the attempt to engraft Christianity upon Judaism: From the Apostle Paul to the latest sermons, and life of the teachers of *popular*, but hybrid Christianity, the harmonizing of the earthly, generative life, with the regenerative, virginal principles, may be observed as being ever attempted, but proving a failure at every attempt. A Christian ceases to be the expositor of earthly principles, having been reaped from the earth, "and the angels are the reapers." Why is Christ "the harvest man?" Will not the assertion apply with equal propriety, that Adam was "a seedsman?" Adam should replenish the *earth* with individuals. Christ is harvesting ripened souls, above the employment of Adam, and thus replenishing the heavens. The followers of Adam are doing the works of Adam—reproduction. The followers of Christ are being *resurrected* with Christ, and are progressed above the generative life up to angelic spheres. Adam and his gen-

erative followers belong to the earth, and can never go to heaven, nor heaven come to them, other than a heaven composed of earthly joys. But, convinced of the joys of the higher life, they will ripen, and be reaped from the reproductive plane; and then, what *was* heaven, will constitute heaven no longer. New joys, new ideas, new life will ensue, and *any return* to "the beggarly elements of the world" will be accompanied by pain to the soul. See, then, the two orders—both necessary—one rudimental, the other transcendental. Though related, they are antipodes, and ever will be. Whoso attempts to live in both spheres, had better first attempt the possibility of residing at both poles of the earth, at one and the same time. "An individual cannot be in two places at once," is an old truism. Therefore, said Jesus: "Who seeks to save his (generative) life, shall lose life" eternal. "But who, for my sake, loses the former, shall find the latter." We know the earthly, generative life is very dear to those not yet ripe for Christ's harvest, and to such we say, your time has not yet come to be Christians—you are not Christians; you are, unthinkingly, wearing a false name, making an untrue profession, and expecting a reward of "life everlasting," while you are sowing the seeds that invariably and inevitably produce "corruption." Your profession of Christ amounts to naught unless your life is as was Christ's! Your profession savors rather of condemnation than any salvation. Better, far more honorable, to renounce the name of Christian, until your whole life comports with Christ's. Living like a Jew or a heathen, and then expecting a reward like Christ's! Supreme folly. "Behold I come quickly, to give to every one according as their *lives* shall be!" Amen.

We know the masses are not yet ready for these truths; some are, and more, in this enlightened age, ought to be. We hope our proclamation of them will prepare others. Men plead with us, to permit more license of earthly affections and lusts; to grant indulgence to their fleshly natures, if only in small degree. They tell us how numerous we should become, that "all men would believe on us;" they would

flatter us, by making us believe that our long training in the school of virginity the better fits us for reproduction than any others. They would frighten us, by repeating to us that we are declining in numbers, with no prospect of replenishing, unless we "come down from that cross;" they argue, without tire, that we can be just as good Christians, and save to ourselves an abundance of earthly pleasure. To all of which we say: We testify of the the two Orders and their Leaders, "Choose ye this day which you will serve." There is "NO SURRENDER!" on our banners; and from this standard we will never recede. "Mankind may cry *Peace, peace*, but there is no peace;" our numbers may dwindle to the last individual; yet he, passing to "the better land," will, in his last act, raise the standard still higher, upon which is ineffaceably written: "NO SURRENDER!" The world may plead, flatter, frown, persecute and destroy us, but with the life of Christ as our example, with the testimony of Jesus and Ann as our Covenant, we will pursue the even tenor of our "narrow way," and patiently work for Priest and People, to experience "the baptism of fire and the holy spirit," when they will praise God for the firm stand we have taken, and with us join in the cry that shall reverberate through all heaven—the gladsome sound of "No Surrender." *

Jesus.

BY F. W. EVANS.

"Jesus is the Christ," or Anointed. Jesus is not the Christ; i. e., is not the Christ Spirit with which the man Jesus and the woman Ann were anointed. Both assertions are equally true in ideas, if not in words.

The Jewish high priest was the Lord's Christ, or Anointed. But the man upon whom the oil had been poured was not the oil itself with which the man had been anointed. The man might have sinned after he was anointed (as Aaron, when he made the calf); but the oil could not sin. When the oil poured upon Aaron's head (to oil him) ran down to the hem of his garment, it indicated that the Holy Spirit, put upon him, should be partaken of by every man and woman of the Hebrew

nation. They constituted a "royal priesthood." "I would that all the Lord's people were prophets and prophetesses," was the utterance of the "anointed" Moses.

"I am the Resurrection." "I am the truth and the way." But the man Jesus, or the woman Ann, was not the Resurrection, or the truth or the way, or the life, any more than the apostles were "the light" because they walked in it.

Jesus was the *first* to be raised from the natural to the spiritual order; from generative life to virgin life; it was through faith and by self-denial. The same with Ann, and with every other man or woman, who then becomes the Christ, the Resurrection, the Way, the Life, etc., to other souls. "Because I live, ye shall live also," and do the same works, and even greater works than their predecessors; having a Mother to conceive and bear them again; which the primitive Christians did not have; nay, not even the twelve apostles.

Ages before Jesus existed, souls "ate the same spiritual meat that he did, and drank of the same spiritual Rock that followed them; and that Rock was Christ"—not Jesus—an unction from the holy of holies, ministered unto them by the Christ angels, from the heaven of all the heavens, to the lower spheres. "Far above all (these) heavens" Jesus ascended when he left the earth. There he awaited the coming forth of the Bride; and where they are, there also will be their children.

Keep thy Integrity.

BY A. G. HOLLISTER.

The Apostle exhorts his readers to "prove all things, and hold fast that which is good." If the inquisition of intellect is a test, then it is rife in these days; but to hold fast the good, which is necessary to make the former of any value, completes the process by bringing on the test of experience.

If all, who have been blessed with a talent of spiritual light, had been mindful, always to hold fast the good, there would not be so much instability of purpose and contradiction in character—so much trying to mingle flesh and spirit—light and darkness—bartering a real and eternal good for the momentary pleasures of sense, which ever lead from bad to worse, neglecting practical works of righteousness, which alone give true elevation, to achieve a fancied elevation by chimerical speculations that have no substance nor foundation in truth.

To hold fast the good, is to maintain integrity by fidelity to the light of rational understanding; ever heeding to do right because it is right. This requires watchfulness, unwavering determination, faith and fortitude; for it brings the *soul* into the test-crucible and takes away its dross. If fidelity to principle brings the soul into trial, it will also carry it triumphantly through trial, and endow it with regal power, which creates circumstances, or compels those existing to serve. Being wholly devoted to obey the highest and purest law of Deity manifest, Deity directs and works through it.

The soul that never willingly swerves from moral rectitude, moving with or against circumstances until adversity has tested it to the utmost, will at last feel blessed of God forever. Such were the characters wrought by Jesus, and Ann Lee, after they received the baptism of the Holy Spirit.

Resurrection of Life.

BY A. J. DAVIS.

When mankind shall have become *spiritually larger and finer in body*, they will have fewer and fewer children. Down in the lower stratum of society, behold how populous! Take the early races, they propagate rapidly. Earth's mothers have been broken down by their exceedingly numerous progeny. Rise higher in the scale and the married have fewer children and less frequently. Rise still higher in the *mental* scale and you can easily believe the time will come that *reproduction will cease!* There will then be fathers and mothers with their descendants, and the progeny will become *as angels*, neither marrying nor giving in marriage, having risen above the mission of reproduction. The cerebellum, I repeat, will one of these days cease to have any furniture *with reference to reproduction!* The finest and most poetic and spiritual minds gather nearly all their propagating power and essences into the front brain and top faculties. Only friends to truth dare to speak the whole truth on this subject.

Our Sweet Shaker Home.

BY JULIA JOHNSON, HANCOCK.

How happy the thought, that we have a home,
Where manifold beauties and blessings are strown;
Which have by the hand of industry been sown,
And want bringeth never a woe.
More worthy we'll walk and humble of heart,
From Wisdom's high oracles never depart—
Nor yet think to learn a more glorious art
Than sweet Christian graces to grow.

The temple within we will wall round about
With Faith, Hope and Love, never darkened by doubt,
The gaunt, ghostly demon, despair, keeping out,
Who blighteth the soul's fairest flowers.
Our steps shall be guarded with caution and care;
With friends tried and true, our interest we'll share;
More cheerfully aiding life's burdens to bear,
Thus tipping with gold, the dark hours.

Our hearts' pure affection we'll trustingly twine
'Round gospel companions, sojourning in time,
With whom we would rise to the regions sublime—
Our spirits cemented as one.
No more to be parted, forever at rest,
In unison joined to the righteous and blest,
With never a shadow of earth to molest
Eternity's beautiful home.

Music.

BY F. W. EVANS.

Music is a divine art; and, when perverted, the evil done through its influence and agency, is in exact proportion to its divinity.

In a tune, a discordant note is repellant and hateful. How much more hateful is a whole tune that is designed to allure and draw souls

from their Creator, and to create antipathy towards each other?—a tune that is not in unison with the divine harmony resulting from a oneness, or agreement, between God and man.

To a redeemed man, or woman, martial music, used for military purposes, is as the howlings of demons. And licentious music and dancing, employed to allure the innocent and unwary into circuses, theatres and gambling-houses; or for entrapping them into the drinking saloons of our large villages and cities, which are as gates opening into the hells, from whence those who go down into them, like an ox to the slaughter, never return; such music is simply *infernal*.

And when believers, in their eager study of music, as an art, sing Babylon songs from the world's books, they will find, by diligent searching, that the influence proceeding therefrom is effectual to awaken the latent generative elements; just as martial music will arouse the dormant *war spirit* in an old soldier, however much he may have been religiously converted by war-practicing Methodists.

Every tune, or song, given by inspiration, and coming from resurrected souls (whether in or out of the body), inspires the emotional nature with love of the pure and holy, while each song, or tune, proceeding from souls who are in the generative life, tends to excite and feed that life in those who sing or play it, or who listen thereto.

Consequently, we would "stop our ears from the hearing of blood"—music. So should we close all of our soul senses from sympathizing with the music that proceeds from, and tends towards generation, or generative lusts; just as we would avoid lascivious pictures and novels, or any other agency used to seduce and draw souls down into, and retain them, in the pits (or hells) of this sin-cursed world.

What Shall we Call the Practice?

Plagiarism is a detestable practice, and excellent literature is so generally and familiarly studied, that but few expose themselves, by the theft of another's productions, to pass them off as their own; the risk is too great. But what shall we call the practice of those who will make sausages, and label them, "Genuine Shaker Sausages?" or who add, "Shaker socks and flannels for sale here," when these were never looked upon by a Shaker?

The Shakers discontinued the use of pork thirty or more years ago, and have made no sausage since. Scarcely a branch of business have the Shakers taken up, and succeeded with, ere they were confronted by counterfeits in market, that looked like their goods before being used, but which came to an end of their usefulness much sooner. We can refer any to numerous manufactures bearing the "Shaker" name, but which are the fruits of individuals with *shaky* reputations. It is a fraud we cannot help. We had supposed that when our founders adopted the derisive cognomen of "SHAKER," that we were safe from being counterfeited. But not so; the meanness of some individuals will permit the

pulming of very inferior goods upon the credulous buyer, who thinks he is getting the genuine, while they probably have not a particle of *Shaker* religion in them; and what are goods worth, unless they are full of genuine religion? *

The Two Orders.

BY J. S. PRESCOTT.

"And be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." 1 PETER, 3:15.

The question is asked us, What authority have you for recognizing two orders of people on the earth? We answer, from reason, revelation, and Scripture. But, says the inquirer, I thought you repudiated the Scriptures, and set aside Jesus for authority. Not so! This is *your* mistake, and not ours. We quote largely from the Scriptures. We take the Bible for just what it is, and for nothing more.

It is true, we do not crucify Jesus as an impostor, at one time, and make a god of him at another; but simply take his life and example as our rule and guide to follow; believing they contain the greatest amount of wisdom, truth and purity of any example set, either in ancient or modern times. And this example he did not take with him; but, as the Apostle Peter said, "leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth." This, we understand, was after he was made perfect through sufferings.

Jesus recognized two orders, when he said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Again, he recognized two orders when he said: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead [dead works], neither marry nor are given in marriage. Neither can they die any more [i. e., the death of Adam]; for they are equal unto the angels, and are children of God, being the children of the resurrection."

What a gross perversion of Scripture this must be, to apply it to a complex marriage, in the flesh, in this world, to increase and improve on licentiousness, when Jesus himself lived a life of virginity, and was about to establish a new, divine, and an *angel order* on the earth—an equality with the angels in heaven, agreeably with his memorable prayer: "Thy kingdom come, and thy will be done in earth" [i. e., in earthly tabernacles—human beings, like ourselves]. The perversion of the language of Jesus is indeed lowering his standard very much; it is retrograding—it is bringing down the *divine* below the human.

Two orders of people are indispensable, and implied in the Acts of the Apostles, and throughout the New Testament. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." Here we have the highest authority for *two orders*.

We would not object to an intermediate link being thrown between the rudimental and spiritual orders, to bridge over the chasm, the same as John the Baptist was between Judaism and Christianity. This may be necessary.* Man is a progressive being, and there is no stronger proof of his immortality than his perpetual dissatisfaction with everything earthly—his continual longing for something he has not—which illustrates his spiritual nature demanding spiritual food.

We have been quoting Scripture; but the Bible of the past can never supersede the necessity of the Bible of the present and of the future. We cannot possibly believe that an infinite God exhausted all his resources on the imperfect Jewish records, or on any age or nation. "Where there is no vision [i. e., revelation], the people perish." We believe in *present* revelation, as well as past, and that revelation teaches the importance of *two orders* of people on the earth, the *natural* and the *spiritual*, governed by two distinct general laws; and reason teaches, if a man progresses at all, he will ultimately reach a spiritual order.

No Place to Begin.

BY GILES B. AVERY.

A few years since, a little girl who was not so good but she might improve, was asked by her preceptor, why she was not a better girl? She immediately replied: "*I cannot find any place to begin.*" Well, according to observation and historical narration, this is just the difficulty in the way of the world, relative to becoming evangelized and christianized. It is now, even as it was in the days of the advent of Christ, in Jesus of Nazareth. When called upon to embrace genuine Christianity, which will harvest them out of the world, and gather them into the garner of God, the kingdom of Heaven, they have "bought a farm to till; or oxen to prove; or have a father or mother to bury" or provide for; or, yet more, "have married a wife," or a husband; and, "therefore, cannot come;" or, they "*cannot find any place to begin.*"

The apostles of Jesus found a place to begin, by leaving their fishing, and nets, also—they made a place to begin. But, though this bright example was set nearly two thousand years ago, very few have yet found "*a place to begin*" to be *real followers of Christ*; because that *place of beginning* is at the "*end of the world*;" and this, mankind appear to dread, not minding there is a better treasure in Heaven.

"*No place to begin.*" Alas, that *fearful contributor* to delay! A plebeian once stood on the banks of a swiftly-rolling river, desiring to cross to the other shore; but, waiting

* Very many have proposed an "intermediate link;" but this link invariably contained the elements of the lusts of the flesh—not in their plain and proper dress, but in the disguise of improvements to the present system. Admitting that there is an advance called for, to be made by us, we yet want no suggestions nor links, that intend the least amalgamation of flesh with the Spirit. The chasm between these is not sufficiently wide, and should be wider, and more distinctly and practically understood. We thus remark, to prevent any misconception of the above.—ED.

for the stream to run by, thinking that a stream so rapid would soon discharge its waters—yet on it flowed, and flowed for ages, while many a traveler crossed, and pursued his journey, and obtained his life's pursuit—still stood the halting plebeian, sinking in infamy. Even so do many wait on the banks of Jordan's river (or the river of judgment for their deeds), dreading the reward of their works which true Christianity would present them; but linger, hoping to find heaven on this side of Jordan (judgment), but the river onward rolls.

"Thou must walk on, however man upbraid thee,
With him who trod the wine press all alone;
Thou wilt not find one worldly soul to aid thee,
One faltering mind, to comprehend thy own."

"Poor wandering soul! I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful, inward speaking—
Some landward path unto an island shore."

"But, across the Jordan, hear the benediction:
'Behold, we count those happy who endure;
What treasure wouldst thou, in the land Egyptian,
Repass the stormy water to secure?
For poverty and self-renunciation,
Thy Father yieldeth back a thousand fold;
In the calm stillness of regeneration
Cometh a joy they never knew of old,'"

"And Christ will come, in his own time and power,
To set his earnest-hearted children free;
Watch, toil on! through this dark and painful hour,
And the bright morning yet will break for thee,"

"But," says the faltering Christian, "I cannot find a place to begin!" Make one then. It was said of Napoleon, that on the advent of a terrible battle, his *aids-de-camp* said to him: "You will not risk a battle on this occasion; circumstances are against you." "Circumstances—circumstances," said Napoleon; "I create and command circumstances, not bow to them." So does the true Christian soldier, in the battle of life against the powers of sin.

"Live to some purpose; make thy life
A gift of use to thee;
A joy, a good, a golden hope,
A heavenly argosy."

Angel Eyes are Upon Us.

BY ANNA DODGSON.

Reading the *Religio-Philosophical Journal*, I was pleased with the summing up of the long article, "*Search after God*," in which I found the following beautiful sentence:

"Spirits alone can answer prayer. Ever hovering around you, ever showering down upon you the strength of their magnetism and love, to you they are indispensable. They know every thought, they sense every secret wish, they witness every act. Child of earth, beware! Your secret deeds are all known—every prayer is heard and recorded. Angel eyes are ever upon you. What better answer can there be to prayer, than that which comes from a spirit-band?"

Beautiful spirit-teaching, that is thus brought to bear so closely on our daily earth-life! What a protective influence would be shed over enlightened Christians, could they be made to believe that spirit-eyes are ever upon them! Who would transgress the rules of propriety in word, thought or deed? What a moral corrector such a belief would be—what

a teacher of charity and universal love! How many prayers would be directed to the spirits of departed friends, in whom the highest degree of confidence for purity, virtue and love could be placed! and would not erring mortals long to find a Christ, dwelling in mortal form, to whom they might unbosom their secret thoughts, and confess their sins, that they might ever be ready for the communion of good and holy spirits? Who can bear the thought of being constantly accompanied by bad, unclean, selfish spirits? No one. But this must be the case, so long as the spiritual consciousness speaks disapprovingly. Nothing but humility, confession and repentance will repel a bad spirit; and earnest, sincere prayer will bring a good spirit to our aid. Let this belief be living in every Spiritualist, and Christian soul, and we should soon have a good world, of which we should have but little reason to complain. Shaker world, indeed!

Reflecting on the foregoing subject, I was reminded of a hymn, from which, in my youth, I received much instruction, and was conscientiously awakened to a realization of spirit presence. It was composed by Garret R. Lawrence, a physician of our Community, who deceased in 1837. He spoke by the spirit of prophecy, at his death, of a time near at hand when we should converse with spirits as freely as with each other. This was fulfilled to the Shakers, in less than a year after his demise, in what is known to them as the "Spirit Manifestation."

WE ARE SEEN.

All things here on earth revealed,
Indicate a Great First Cause,
From whose sight there's nought concealed,
All efficient are His laws.
Every thought, and word, and action—
All lie open to His view;
None can hide the least transaction—
We are seen in all we do.

Mortals, here, may try to cover,
And conceal their sins awhile;
There's a God who will uncover
And expose the deepest guile.
True as Heaven e'er existed,
Watchmen there their vigils keep;
Every veil shall yet be lifted,
There's an eye that knows no sleep.

Altho' conscience seems to slumber,
And resign its sweet control;
Yet each deed records its number,
Deep engraven on the soul.
And from these, the soul eternal
Takes impressions day by day,
Whether spiritual or carnal,
Good or evil, yea or nay.

Who can hide a guilty conscience?
Fearful state of sin and woe!
Who can grope thro' time, unconscious,
And their standing never show?
Who can smother flames unceasing,
Keep concealed the gnawing worm—
Shame and guilt their load increasing,
Nor with inward horror squirm?

We may seek to veil from mortals,
Deeds which cannot bear the light;
Can we hide from the immortals
That surround us day and night?
Are not thousands now beholding
Every action, word and way?
And our very thoughts, unfolding
In the blaze of endless day?

Have not those, who stand connected
With the source of truth and light,
Many secret sins detected
And exposed to mortal sight?
Are not all our words and actions
Fruits which mortal eyes can view?
'Tis a truth without deception,
We are seen, yea, through and through.

But the honest, pure and holy
Never fear the searching light,
Knowing 't will increase their glory
To appear in open sight.
These shall stand the test triumphant,
Joyful that their state is known,
Glowing like the stars effulgent,
Shining round Jehovah's throne.

Sketches of Shaker Life.—No. 2.

BY R. W. PELHAM.

THE ADMISSION OF NOVITIATES.

The writer is of the opinion that Shakers take for granted that their social relations are much better understood than they really are. As proof of this, inquire of any number you please, What are the necessary steps to be taken, in order to gain admission to membership of the Society? and nine out of ten will tell you, that if heads of families join the Shakers, they must break up their families, give up their property; the husband and the wife must separate, and their children taken under the charge of the Society, etc., etc.; not one word of which is true.

In order to set this matter in a clear light, I cannot do better than to give a history of my own observations of the practical working of our principles, since my first association with the people in 1817—fifty-five years ago. To go a little further back, I will observe that the faith and principles of the Shakers were first opened in the township of Turtle Creek, Warren county, Ohio, by three missionaries, sent by the Shaker Society of New Lebanon, New York, in the spring of 1805; and within ten years after their arrival, the number of converts amounted to several hundred men, women and children, most of whom lived within a radius of fifteen miles, taking Union Village for the center. All these, except the single adults, lived in their separate families and on their own premises, in the common order of Society, and continued so for several years. But most of these desired to progress and enter into the pentecostal order of consecrating their property, to be shared in common with their brethren and sisters. Finally, the way was opened, and all that felt ready made the consecration about 1815.

The oldest members of this body having now had ten years' experience, and having consecrated their money and property, closed their doors against receiving any more members directly into the Church, as this body was then called. But the Church must have a door, and for that purpose they built a new house, and set off a small family of suitable persons to instruct all inquirers, and admit novitiate members. This was called "The Gathering," or "Junior Order," and had been in operation two years, when the writer came and took up his abode in it, in 1817. It was then in a flourishing condition, and active missionary exertions were being made to spread the knowledge of the truth and gather souls into the Gospel fold. There was a continual accession of members, some of which were single adults, and some whole families. Divers of these continued on their own premises and attended to their own temporal concerns, as

formerly; while others moved into the bounds of the Society, and either rented or purchased lands adjacent. Some of these kept their families together during their lives, but these were few. There was a sufficient number of these families settled round about the Society to unite in building a school house, and children enough to make up a respectable school, and the writer was the first teacher of that school. In ten years, up to 1825, these and others that came into the Junior Order, within that time, were two hundred strong, not counting the First Family or Church. They had ultimately consecrated their property and formed a *second* joint interest or *Second Family*—had purchased adjoining lands, built two commodious and substantial brick dwelling houses which would accommodate from eighty to one hundred persons each.

Now it may be remarked, with regard to the above mentioned families who lived at a distance when they believed, that they might have continued there if they had so chosen. The selling of their premises, and moving into the bounds of the Society, was entirely a matter of their own choice. No rules of the Society required it. They might have remained with their families on their own premises if they had so chosen. There were then Shaker families, so living in Northern Ohio, Pennsylvania, Virginia, and other places, who were held in union as novitiate members of the Shaker Society; and there has never been a time since, when there were not such members living in various places throughout the country. When receiving novitiates into spiritual relations, we ask not to know their theological opinions, impose no creed, and only require their conformity to a few plain practical principles. They must tell us honestly what kind of lives they have lived hitherto, and bring all their wicked deeds to light. If they have wronged any one, they must, if in their power, make restitution, and set out henceforth to live an upright life. The relation of *husband and wife* must cease, and the relation of *brother and sister* must be assumed instead; and their lives and treatment of one another must henceforth be in conformity with this new relation. They must live pure, continent, or virgin lives, and bring up their children as pure and free from unclean and evil habits as they can. Let them faithfully observe and do these things, and we own them as our dear brethren and sisters, wherever they may be located.

We are often questioned, What guarantee we have that they faithfully conform to these practical rules? We answer, that we take no burden about this matter; we shall not distrust them. As long as they profess to do it, we will take their word for it.

I find the following in the "*Brief Exposition*," published in 1830: "The *first* or *novitiate* class are those who receive our faith and come into a degree of relation, but choose to live in their own family order and manage their own temporal concerns. Any who choose may live in that order and be owned as brethren and sisters in the gospel, so long as they live up to its requirements." p. 9.

This practice has never been rescinded, and is the same to-day as it was forty years ago.

Freedom.

BY WM. H. RUSSELL.

This word suggests to different minds, ideas as varied as the mental development and culture of each. To the depraved mind it means unrestrained desires; license of thought and action, without regard to divine or human law. On the contrary, to the mind elevated above the mere sensual plane of existence, it means a life in accordance with divine law, deviating not a hair's breadth, if that be possible, from straightness itself.

There is social freedom as well as individual freedom, and these are perfectly consistent with each other. It has been said, that in entering into society man gives up a portion of his individual rights for the sake of a greater advantage to be obtained by association. It seems to be taken for granted by those who make this assertion, that, originally, individuals are entirely independent of each other. But this is a mere fanciful assumption, contradicted by the entire history of the human race. Man was created a social being, and his highest enjoyment is to be derived from a perfect society. If the individual is obliged to give up any of his rights to society, no plainer proof is needed that society itself is enslaved to wrong-doing. For, what are the rights of the individual but those which inhere in him by virtue of his existence? These cannot be violated by the person himself, nor by society, without committing a wrong. The individual is entitled to a sound body with a sound mental status, and these may vary, of course, in character and quality, in accordance with various circumstances and conditions, in different ages and in different parts of the earth, yet without any infringement of natural rights. He is entitled also to the opportunities of growth, both physical and mental, and whoever hinders him in the possession and enjoyment of these, just so far obstructs the operation of divine law. The right to these implies his right to use all the means within his reach, to attain them, that do not infringe upon the rights of another; as also his claim upon others for assistance in cases where age or any other circumstances make him dependent upon others. These statements are mere truisms which none will undertake to dispute but those who have been educated in the absurd notion that one part of mankind have rights superior to those of another part, and whose mental vision has therefore been so obscured, that they are unable to perceive the truth, even of axioms.

But it will be said that regard must be paid to mankind in its present condition in estimating the rights of the individual; that a perfect society upon the earth at present is a chimera—a Utopia—and the individual can expect freedom only in proportion as society is virtuous and free. This is partly true and partly false. No doubt, when society at large shall have rid itself of the numerous evils that now infest it; when it shall have put an end to its insensate wars and contentions, and shall employ its energies in building up what it still in a great measure seems bent on destroying, the

individual will come into possession of much greater freedom than he can now enjoy. But it is not true, that his rights, which are of divine origin, are dependent upon the condition of society, nor, in fact, is his enjoyment of them wholly dependent upon it. Much has been done in the past by perverted minds, to restrict the rights of the individual, but there has been a gradual though slow growth of the race, in spite of all such efforts. There is in man a power of resistance that has proved itself mightier than armies, and stronger than the accumulated vices of society, though sustained by all the vigor of crowned heads. The simple protest of Jesus was more efficacious than the combined power of Roman and Jew; for, though for a brief season his enemies seemed to triumph, yet he secured forever all that Divine Power has to bestow for human enjoyment. What the Apostle Paul declared of Christians in his day, was true: "They sat together in heavenly places in Christ," and that, notwithstanding the persecuting efforts of their enemies. Thus did God show to all succeeding ages, "the exceeding riches of his grace." Vain were all the efforts of English, secular and ecclesiastical power to make inefficient the simple declaration of George Fox and his followers, that all wars are inconsistent with the precepts and example of Jesus Christ. They could imprison the body, but were powerless to destroy the right, or essentially lessen the enjoyment of the individual, or prevent the spread of opinions that are ultimately to benefit the whole human race.

Adherence to principle will always produce permanent results. Darkness is only a condition; light is as enduring as God himself. "Truth will make free" both the individual and society. Society is the product of individuals, and takes its stamp from their character. The temple of God is holy when the stones composing the structure are "living stones," as was and is the CHIEF CORNER STONE. Let the divine breath flow through every avenue of the soul, and the light of truth penetrate its innermost recess, giving health and vigor to the outward man, and peace and joy to the inner, and there will be a condition of freedom that the possessor of mere political liberty never knew. The union of individuals raised from the death of evil habits to the life of Christ, and constantly progressing in all truth and goodness, will form a society free indeed, whose reflex action upon the individual will be powerful in proportion to the fidelity of each to the life of divine freedom—the life of purity and love. Such a society, raised above the earth of mere sensual enjoyment, will, as Jesus said of himself, ultimately draw all men unto itself.

The Spirit and Wants of the Age.

BY ANNE ERVIN.

The spirit of the age in which we live is emphatically one of progress. It was reserved for the nineteenth century to witness the application of the grand and beneficent principles of the universal diffusion of knowledge among all classes, and the almost startling

resurrection of mind which is a natural result. And though it is doubtless true that in coming up from the sepulchre and striving to cast off the ceremonies in which it has so long been bound, the human intellect, so far from being dismayed at these signs of activity, should be stimulated to greater diligence in the work of presenting those great elementary truths which alone are able to make men wise unto salvation. Our course is still onward; nor can we limit, even in imagination, that spirit of progress which, before the dawn of the millennial Sabbath, shall crown with perfection the human mind. We are told, and that truly, that the world is full of wrongs and evils, for which a remedy must be found before man can enjoy his full heritage of blessings; but the speculative reformer, who seeks to tear down the existing fabric before commencing a new one, has not as yet shown us intellectual and moral engines mighty enough to perform the difficult process of renovation. The human mind is ever prone to error. "Better is an old error than a new truth," was the remark of a learned divine; but the state of things is now completely changed. A reaction has taken place, which threatens to destroy all the ancient landmarks and to convulse the whole social system, in the attempt to remove the evils which have gathered strength for ages. If such is the spirit of the age, what then is wanted to meet its exigencies and carry forward the benevolent operations which form a distinctive feature in its character? We want intelligent, educated men and women, who can properly appreciate and defend the light with which they are endowed, and can diffuse correct principles throughout the land. The preponderance of intelligence and virtue constitutes our only safeguard. We want earnest, practical men and women, to meet the exigencies of the age, who would leave the world better than they found it. But more than all, we want devoted, *consistent* followers of the Lord Jesus, to be co-workers with him in bringing back a revolted world and to prepare the way for the final triumph of love over every form of selfishness and sin. The noblest of all human means must be that which obtains the exertion of divine power. Without this power from on high, every attempt to ameliorate the condition of men will prove a failure. Go ye into the world and preach the gospel to every creature, is the command of the Redeemer. Never before have the wants of the human family been so great as now. Let those, then, who labor and pray take courage. It has always been the fate of truth to be stigmatized and slandered by falsehood. Whenever the spirit of truth has been revealed, the father of lies has never failed to dispense a sufficient portion of the spirit of falsehood to combat it and scandalize all who maintain it. The great Captain of our salvation was subjected to scorn and derision, and endured the reproaches of the emissaries of Satan. He was charged with drunkenness, and reproached with associating with publicans and sinners; and he repeatedly assured his followers that they would suffer the same indignities and reproaches. "For if ye were of the world, the world would love its own, but I have chosen you out of the world, therefore the world

hatheth you." It is of little consequence what name we assume. "By their fruits ye shall know them."

Little Things.

BY ANNA WHITE.

"Take us the foxes, the little foxes that spoil our vines."

A little spark will create a great conflagration, burning up villages, towns and cities.

A little hole in a ship sinks it.

A small breach in the sea-bank carries all away before it.

A little over-crowding of the stomach will produce sickness.

A little intoxicating drink has been many a man and woman's ruin.

A little stab in the heart will kill a person.

A little harsh word will stir up anger.

A little gift of the Spirit, if slighted, will produce spiritual death.

A little sin, as it is frequently and very improperly called, brings death to the soul.

So in turn, little acts of goodness, little words of kindness, little smiles of approbation, make up the sum of human happiness.

Heaven is Within.

BY ANGELUS SILESIUS, A. D. 1620.

How far from here to heaven?
Not very far, my friend;
A single hearty step
Will all thy journey end.

Hold, there! where runnest thou?
No, heaven is *in* thee!
Seek'st thou for God elsewhere?
His face thou'lt never see.

Go out—God will go in;
Die thou, and let him live;
Be not, and he will be;
Wait, and he'll all things give.

I don't believe in death;
If hour by hour I die,
'Tis hour by hour I gain
A better life thereby.

Truth, Faith and Reason.

BY R. W. PELHAM.

A truth discovered, a duty imposed on the understanding, by reading the tattered leaf of a cast-off book, is as binding on the conscience, nay, as welcome to the heart of a sincere lover of truth, as if it were delivered fresh from the mouth of a Prophet under all the agonies of inspiration.

All the reverence paid to truth on account of the "pomp and circumstance" of mighty miracles, or the awe-imparting influence of ocular inspiration, is really a derogation from the love of truth as such; and when the impression of the marvelous is past (which will soon be the case), we shall then be able, by observing what remains, to discover how much the truth was regarded for its own sake.

Many sectarians affect to believe mysteries, and require their votaries to believe, not only without understanding, but against their intuitive perceptions of truth, and they pretend to use argument and reason for the propriety

of this. But it is a vain thing to appeal to man's reason, to bring in a verdict against itself. Satan will not cast out Satan. A principle cannot oppose itself.

The very act of reasoning against reason, gives the lie to his argument who uses them, and proves more cogently the great excellence and propriety of reason.

The main ground of the many great absurdities which abound in all theological systems will be found to be, the taking for granted certain first principles, which being considered the very basis of the system, are held not only too certain, but too sacred to admit of investigation or doubt.

To reject that which appears to the mind as unreasonable, is to reject that which is opposed to the will of God; for who can suppose that God wills what is unreasonable?

We should never confound the understanding with the imagination, nor give the latter the ascendancy over the former.

My understanding, O God, is thy workmanship, thy greatest and best gift! Grant me to exercise it not to selfish ends, but purely for thy glory.

As a man's eyes may be of great use to him without a telescope, while a telescope can be of no use to him without eyes; so, a man's reason can be of great use to him without revelation; but revelation can be of no use to him without reason.

We never present revelation to idiots or brutes, any more than we present colors to a blind man; for the reason that we know they are destitute of any faculty to judge of its truth, or make the least use of it.

If in any case revelation be presented to a man, and he be asked to receive it as such, without using his reason to discover whether it to be true or false, whether it be revelation or human invention; he is, in that case, asked to be unreasonable—to act without reason.

In all cases reason must be the *dernier* resort, and, so to speak, God is bound, and his messengers are bound to make all his revelations plain and true to man's reason. If this is not done, no revelation is made.

Paul prayed to be delivered from wicked and unreasonable men. He could not offer such the revelation of truth in the gospel. His only wish was to keep out of their way, and be delivered from them.

The Prophet represents God as desiring to reason with mankind: "Come, saith the Lord, let us reason together;" and Dunlavy says: "What is good reason to man is good reason to God." In all things we must appeal to reason. He that receives revelation without reason, will be quite as apt to reject it without reason.

Gospel truth shall stand. Enmity and lust have dug many a grave for it. Intolerance has persecuted it. Many a Judas has betrayed it with a kiss. Many a Peter has denied it with an oath. Many a Demas has forsaken it for worldly pleasure and pelf. Heaven and earth may pass away, but the word of Truth shall not pass away—it shall stand forever. It will forever console, justify, and make free its friends, while it will as certainly and unceasingly whisper the sentence of condemnation in the consciences of its betrayers.

"The Shaker."

BY MARIA WITHAM, ENFIELD, CONN.

Hail, lovely SHAKER! What with thee can compare
In beauty, and goodness, and truth, ever rare!
No dew drop, that glints in the morning sun's beam,
Can brighten and bless like the truths of thy theme.
How I long for thy coming, thou herald of peace!
Thou fountain of goodness! May'st thou ever increase!
On, on, o'er the earth, and bear on thy page
God tidings of truth, both to youth and old age;
And teach all mankind false opinions to leave,
To use God-given reason, and light to receive.
Thou glorious volume, which in wisdom art made,
May'st thou understandingly, ever be read,
And, as thou advancedst, let my zeal improve,
And glow with the ardor of consummate love.

Correspondence.

THE SHAKERS' POSITION.

The following letter was written sometime since as a reply to a Professor of an Eastern College who, convinced of the "ungodliness of the age," particularly illustrated in the social relations of life, paid us a visit, addressed our family, etc., and upon his return home, sent us a letter entreating us to aid, by material means, the scheme of founding an institution, *in connection with ours*, that would have for its object the proper reproduction of human beings, "*such as would make Shakers!*"

OFFICE OF THE SHAKER, }
— 20th, 1872. }

PROFESSOR H.: Your lengthy appeal, addressed to myself, came duly to hand, and in reply would say: You find yourself in water so deep, that you cannot consistently wade, and you must either swim *above* the water or you must be drowned. Your thorough investigations of our faith and principles I admire, and your objections of making these a finality, are received with all due respect. You termed us "liberal," and thus we mean to be, so that we will not engage in warm debate, even for our side; believing that the spirit of truth will create sufficient commotion in any soul, which, like yours, has spiritual aspirations, yet would not give up the desires of the soul for fleshly, generative lusts.

You esteem marriage, in its upright condition, to be the *ne plus ultra* of human bliss. Carried out, as you can mentally picture it, we admit would yield an *earthly* heaven, and very many with you devoutly wish this ever had been, or ever can be realized. It is a *Utopia*.

Thousands have been just where you are in their convictions—they have seen that "the earth, earthy," was not "the spirit, heavenly," and, writhing in an agony of fear, lest the true presentiment of the cross should cut off *all* the idols of their carnal imaginations, they pray and plead that the good God will not be so unmerciful as to lead to the abandonment of the husband and wife relations. The lusts of the flesh, even in their most exalted and admired uniform—in legal marriage, and as properly conducted as the very best are capable of—these still, are the grand shoots from the corrupt tree, from which all the minor fibres draw sustenance. We have been studying this subject for nearly an hundred years, and are satisfied that a failure will follow every attempt to sanctify the flesh through the order

of marriage, while shines the spiritual light from the Christian heavens.

We are willing you should attempt the scheme of which you speak, though not with our means; and though we should rejoice at an exalted condition of humanity on the animal plane, yet we shall expect to record your scheme "another failure." The flesh, in its most glorified habiliments, is a subject of Christly condemnation; yet, unwilling to part with it entirely, you and many others seem wriggling in a torment that evolves a thousand plans for its salvation. But remember, that not one of a herd of swine will believe the swill *hot*, regardless of the warning shrieks of the sufferers, until *each* has burned his snout!

I would refer you to "American Socialism," before you attempt any ideal plan for christianizing marriage, and you would then be better aware of how your proposition would result.

You labor under a misconception, concerning our position, which I thought I had dispelled: It is, that we refrain from marriage, because of its corruptness. Not so. Even though the Utopia you seek could be found, we could not unite in its support; for *above the whole order of earthly coalition, do we through a life of Christ aspire; and away from all worldly elements, pure or impure.* We have found something so much better than the most perfect connubiality, that as "the sun's meridian blaze forbids the stars to glow," even so, does the order of earthly beings sink into insignificance before the halo of our pure, angel faith and practice.

In this light of the subject, how base it would appear and be in us to aid in sustaining a breeding institution, when we know that all the desires that would then be called to action are, at best, so inferior to the life principles of Christ, as to make the scheme disgusting in its every phase!

Not so, Professor, your convictions, unbiased by fleshly passions, convince you that we can never prostitute our consecrated property from its holy intent, to sustain you, or any of your, or others' selection in the fruitful or "unfruitful works of darkness." You, like many others, have had a call to higher things, and we suggest that you squarely face the music of your conscience; nor think the task given human nature, by our Christly preceptors, is too unpleasant to be engaged in, and like Achan, seek to save some idol from annihilation. Be bold enough to obey your convictions of right, and we will risk the rest.

We would not force you to be a Shaker or Christian; but labor, if you choose, in the field of generation, for its higher elevation. We find that from the material it produces now, only a few good Shakers can be produced, and can only bid you God-speed in its improvement, if your call is to nothing higher. But we would to God, your convictions, being where we think they are, that you would obey them, regardless of all fleshly cravings or faults of the law.

You are only one from many thousands who are appealing, that we "come down from the cross," against all fleshly lusts, "that all

men may believe on us!" But we prefer being the unpopular few who, walking the narrow way, have joined ourselves to the cross, "laid down our own lives," and mean, voluntarily, there to remain, even amid the jeers and injustice of the multitude who are walking the broad road—we being in the world, yet not of the world. And when life with you is sped, and indulgence can no more be effectually prosecuted, 'tis then, mark well our words, that you, and thousands like you, will regret that you had not ceased *battling for the flesh*, and willingly united with us in a life that "*walks in the spirit, and fails to fulfill the lusts of the flesh.*" The love of the world has drawn many bright stars to its plane; but the sincere, the resolute, and violent can alone withstand its charms.

Bidding you adieu, I am yours, etc.,

G. A. LOMAS, Ed. Shaker.

PROF. H., Lewiston, Me.

Novitiate Musings.

BELoved SHAKER:—Having come suddenly from the midnight of anti-Christian darkness to the full blaze of millennial light, that light shows me many things which, though quite familiar to the experienced Zion traveler, are new to me. I experience, especially in our meetings, new and beautiful influences, which, from want of a more satisfactory term, I will call ministrations of the Spirit of God. It is needless to describe them further than to say, that they are golden and harmonious; that they penetrate the whole physical frame, elevate the mind and soul from the grosser appetites of earth, and stimulate the spirit to fresh exertion to struggle upward. They vary in their character so much that no two are exactly alike. I am sincerely anxious to know, from the experience of larger hearts and wiser heads than mine:

1st. What is the source of these ministrations?

2d. What are their nature, consistency, properties?

3d. What are the most favorable conditions for obtaining them?

4th. Is it possible to reduce the obtaining of these ministrations to a science?

5th. Is this a proper subject for investigation, or should we accept these ministrations without questioning their source?

6th. Would it be acceptable to furnish carefully-noted experiences of the kind for publication, so as to obtain information from many sources, and thus establish the truth by the experience of many witnesses? This last would involve careful noting of the kind and degree of the ministration, and of the state of the mind, feelings, and bodily system at the time of the reception.

THOMAS J. STROUD, Enfield, Conn.

Reply to Queries of Thos. J. Stroud.

BY GILES B. AVERY.

The subject presented by our brother is of vital importance to humanity. He denominates the "new and beautiful influences" to which he is introduced in the Shaker meetings he attends, "Ministrations of the Spirit of

God." It is a term well selected to nominate the exercises of the Holy Spirit inspirationally upon the human soul in such a powerful degree, as to cause the mortal tenement sometimes to tremble under the influence of its power, being overawed by a power so much superior to itself; at other times to be so filled with what might be termed a psychological magnetism, as to produce healing of the physical frame, when diseased; yea, even to raise the dead; in other cases to agitate powerfully the human frame, giving it many fold its ordinary strength, and enabling the recipient of this ministration to perform feats, while under its influence, which would be impossible in a normal condition. For instance, to enable the unlearned to read well, and retain the faculty after reduction to a normal state; to cause the blind to see, the deaf to hear, the lame to walk, and multitudes of conditions to be induced incident alone to supernal life.

Our brother inquires:

1st. "What is the source of these ministrations?"

Answer. Their source is the Divine mind, combined with harmonious relations of the *human* therewith, either in the recipient of the ministrations, or in some other person in close sympathy therewith, as his or her intercessor. In some instances it is simply requisite to be in a state of prayerful passiveness. There are instances where the condition of the recipient seems not to enter into the source at all, but so far as he is concerned, every consideration appears to center in the fact of his needs, and he is made the recipient through the harmonious relations and intercessions of his mediator or Elder, who is in sympathy with him.

Question 2. "What are their nature, consistency, properties?"

Answer. Their nature is supernal; their consistency, purely spiritual, intangible; their properties are: 1st, absorbing to the senses; 2d, overawing to the affections; 3d, dominating to the will, during their exercise, but their effects may be dissipated by the after purposes and conduct of the recipient, or retained and enhanced at pleasure; 4th, inspiring, and influential sympathetically.

Question 3d. "What are the most favorable conditions for obtaining them?"

Answer. 1st. To stand, spiritually, free from any condemnation from the violation of conscientious convictions of duty, or righteousness; in other words, free from sin. 2d. To give the soul to prayer. 3d. To surrender the entire will and desires to God.

Question 4. "Is it possible to reduce the obtaining of these ministrations to a science?"

Answer. Inasmuch as there is a consecutive and consistent application of appropriate means to that end, as suggested in answer to question 3d, it might be said to be scientific. But "ministrations of the Spirit of God" are fruits of the kingdom of heaven; and Jesus said, truly, "The kingdom of God cometh not with observation."

Question 5. "Is this a proper subject for investigation, or should we accept these ministrations without questioning their source?"

Answer. The fruits of the Spirit are proper subjects of investigation, in a spirit of holy

OUR ZION HOME.

Tenderly.

North Family, Mt. L.

1 We need no earthly flowers, To deck our Zi-on home, No ar-ti-fi-cial radlance, To light her sacred dome; For an-gel gifts and graces,
2 While transient pleasures perish, And fade as earthly flowers, Our joys are for e-ter-ni-ty, Our home in truth's fair bowers; Where heart to heart is blending,

A - dorn with beauty bright, And God's transcendant glo - ry, Her mansion fills with light. O, Home, sweet Home! Best joys are thine.
In pur - i - ty and love, Where minis - ters at - tend - ing, Re-new from spheres above. O, Home, sweet Home! Best joys are thine.

reverence and godly carefulness. "Try the spirits," etc. See "Tests of Divine Inspiration," a Shaker publication (pamphlet).

Question 6. "Would it be acceptable to furnish carefully-noted experiences of this kind for publication?" etc.

Answer. *VERY carefully-noted* experiences might be published with profit; but much, *very much* wisdom is requisite in selecting and preparing a report of such experiences to present to a mind largely involved in a worldly sense; for there is danger in presenting *all* spiritual and heavenly gifts to the unenlightened, lest it prove as the Gospel of Christ to the Jews, a "*stumbling block*," or to the mere worldly philosopher, as Christ's Gospel to the Greeks, "*foolishness*."

These "ministrations of the Spirit of God" are transmissible from one soul to another, the most favorable conditions necessary being a oneness of spirit between the minister and recipient, and desire of the recipient to receive. But, in certain instances, they may be so powerful, the love of God so great, and the needs of the recipient so ponderous, that they may be forced upon him even against his will. But their most general dissemination is sympathetically. Hence, some speculative worldly philosophers, uninspired by the gift and wisdom of God, would term all such pentecostal baptisms, moral or spiritual "epidemics." But an epidemic is a disease, an abnormal condition, by some irritating cause, inducing unhealthy conditions. Such is not the case with pentecostal baptisms, that are sympathetically communicated from soul to soul by the baptismal influences of the Holy Spirit. Such baptisms are charged with health to both soul and body. Some worldly philosophers have gone so far as to declare that the statements of a person so inspired by a foreign or another spirit as to be elevated above their normal capacity, are not proper subjects for belief.

But, according to this rule, the ancient prophets, Jesus and his apostles, would all stand condemned. The facts are, that almost all the remarkable improvements of human society, either in morals, religion or in the arts, and labor-saving, mechanical inventions, may be justly attributed largely, if not entirely, to inspirations from superior souls and minds, or souls and minds progressed to more elevated conditions than those attained by the recipient, or inventor, so called. There *is* such a thing as Divine revelation, and those souls who are the happy recipients of it, are elevated thereby above their normal conditions, mentally and spiritually; but are such revelations to be condemned as false, because of their elevating effects upon humanity? If so, there is no hope for our race.

Do Good.

There are many societies established for the improvement and happiness of humanity. We wish in these few words to give a hearty "God bless" to the "Societies for the Prevention of Cruelty to Animals." They are doing a noble work, and are worthy the sympathy and active aid of every humane member of society, capable of feeling sympathy and able to lend a helping hand. Our Bro. R. M. Wagan, Mt. Lebanon, N. Y., has some beautifully printed cards, with border, which aim to aid the good work. The cards contain a poem, beginning with, "The man of kindness to his beast is kind." Send for a dozen, fifty cents.

Many thanks for the numerous replies to "Notice to Believers," from Believers and others. While nearly all urge an enlargement, we mean to be content another year, at present size, with "Extras."

Harvested.

(Since last Issue.)

At Enfield, Conn., G. W. Barney, aged 57.
At South Union, Ky. A small child.
Also, Cynthia Smithson, aged —.
Also, Betsy Berryhill, aged 83.
Also, Margery Martin, aged 70.
At Harvard, Mass., Lucy McIntosh, aged 91.
The last announcement is accompanied with: "She did the works, hence knew of the doctrines."

PUBLICATIONS.

Christ's First and Second Appearing	- - -	\$1 25
Dunlavy's Manifesto	- - -	1 25
Millennial Church	- - -	1 00
Compendium of Shakerism	- - -	0 50
Three Discourses on United Interests	- - -	0 50
Shaker Communism—Evans	- - -	0 50
Shakerism, the Possibility of the Race	- - -	0 10
Tracts free, where postage is paid.		

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., DECEMBER, 1872.

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Christian Self-Denial.

"Except a man deny himself."—(of what?) *Christ.*
"Brave Conquerors! for so you are, who battle with your own affections, and the whole army of the world's desires." *Shakspeare.*

Human nature hates restriction; it can see no propriety in limiting a pleasant indulgence; it worries, frets, scolds and galls under the failure of full satisfaction. We know there is such a thing as satiety; we *can* eat and drink until food in its very best form becomes loathsome—we *can* indulge all the senses to the exhaustion of nature—yet nature, in this exhausted condition, pines at its limits, and does not thank God for the boundary. In a country whose laws extend to its subjects the largest liberties—a country, in which "Young America" is trained from the cradle to think that obedience to parental authority is of infantile length only, and then to feel, that to do as he pleases is his inalienable right—'tis here, that self-denial is at a discount, and self-gratification at a premium, more than elsewhere. 'Tis here, that true liberty is misconstrued, and the silver years, if they are reached, are left to teach, that "he alone is free whom the truth makes free," and that the teachings of truth are strongly flavored, with "touch not, taste not, handle not." He is not free who does as he pleases (unless he pleases to do rightly), but the worst of slaves, to the worst of tyrants—the passions. Jesus taught, and practiced self-denial, and for this, was very unpopular with the world. His ideas were accepted and practically carried out by an unpopular few; while he was given the choice of relinquishing his doctrines, or of dangling from a three-cornered edifice until life should ebb away. And we opine, that were the millions of *professedly* Christian people, compelled to practice what they profess—real Christianity—they would soon renounce all claim to the title! Were there not educated adepts, dealing out explanations of what scriptural self-denial *does not mean*, in a manner that permits the self-adulation and gratifications of their auditors, there would soon be only as many Christians in name, as in practice; while the present popularity of the name would then become the synonym of con-

tempt! With a large respect for religious sincerity, we cannot hold from saying, that humanity are so prone to indulgence, that they have transformed genuine Christianity into a requirement much better adapted to their desires, and most assuredly without the sanction of its author. The grand truth will one day be discovered, that the terms "Self-denial" and "Self-gratification" are antipodes, and not synonyms.

We are constrained to ask of *popular* Christians: Where is your self-denial and cross? Wherein is your life, other than carnal men and women choose to have it? Does not *popular* Christianity suit the masses exactly, and is it not very diverse from the life of Jesus, whose Christianity, though unpopular, was eminently genuine and practical?

We ask for no needless execrations; we plead for none of the exerceiating practices of wild fanatics, who would lacerate the body for the good of the soul, and mistakenly find themselves the same; but we do plead for that Christian self-denial, *practiced* by Jesus, and taught to his disciples, with the injunction, "Follow me!"

Our investigations and conscience will not permit us to make the terms "Self-denial" and "Self-gratify" identical. We admit, our perverted senses would have had Jesus remarked: "Unless a man *gratify* himself, in every conceivable manner, he cannot be my disciple;" but to the horror of our sensual appetites, they are to be *denied* and *crucified*, or we cannot attain to a fellowship with Christ! Let us be assured, that the "*redeeming blood of Christ*," will ultimately appear to all as *the practical life of Jesus*; and that the one will never cleanse us from our iniquities until we adopt the other. As professing Christians, let us be practical ones; if Jesus is our example, let us live as he lived—let his self-denials be ours. Never let us make the charge, that we cannot live as he did, else we make Jesus most unreasonable in saying: "Let him deny himself, take up his cross *and follow me*."

And let us here admonish the Pastors of the large variety of churches, *to preach*

Christ, unbiassed by any creed of human invention; preach Christ, as Jesus lived; and forget not to remind your flocks, that the virginal celibacy of Jesus; the "all-things-in-common" principle that he urged; the non-resistant element in which he lived, and keeping himself "unspotted from the world," cost him just as much, and no more self-denial, than is required of us who profess his discipleship, and hopefully expect to share in his heaven the fruits of Self-denial. Let each one practically learn our Saviour's name, taught in the school of Christ—Self-denial. *

Peter, The Christ.

BY E. MYRICK.

"SEARCH THE SCRIPTURES,"

"For in them ye *think* ye have eternal life, and they are they which testify of me; and ye will not come to me, that ye may have life. Full well ye reject the (present) commandments of God, that ye may keep your own traditions."

This exhortation of Jesus, to "search the Scriptures," was to renew their faith in the prophecies which testified of his mission. He did not say go back into a semi-barbaric age, when just revenge was tolerated, making the "*new commandment*" of universal love—"of none effect by your old traditions;" but to those inspirational truths by which "*ye think ye have eternal life*;" and I am now declaring them unto you. The first and greatest is supreme love to God, and second, fraternal love to man. On these two hang all the law and the prophets.

Read John 5th, 17th, and remainder of the chapter, wherein is recorded the sublimest idea of his life—the Fatherhood of God. He said, "I am the Son of God." And again, *Our Father* declaring others to be sons of God as really as himself—claiming also to be the son of man as well as they.

"Whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the holy ghost," or anointing, which constitutes a child of God, "it shall not be forgiven him." Thus admitting equality with other "sons of men," and recognizing the divine relationship, as they become "sons of God."

He asked them (his disciples,) "But whom say ye, that I am?" And Simon Peter answered and said, "thou art *the Christ*, the son

of the living God." Omitting the interlude of blessing and confirmation, we have the direct response of Jesus: "I say also unto thee, that thou art, (i.e. so are you) Peter," and upon this rock—"this primary principle of Fatherhood in Deity, and Sonship of humanity in Christ"—will I build my church; and the gates of hell (the false systems of theology, with their Adamic practices, war, trine God, and vicarious atonements) shall not prevail against it.

By a slight change in punctuation, is not the analogy in the context more complete? and does it not give a better rendering of the meaning Jesus intended to convey?

The common error that Peter, signifying rock, should be the foundation of an everlasting church—who at most could be but an active agent—is fraught with grave consequences, when solemnized by a creed, and draped about with kindred, damaging phraseologies.

Supposing Jesus had said, thou art Thomas, and upon this twig (the scripture name of Thomas) will I build, etc.? Reason fails to support the long accepted belief, that the declaration to Peter bore any relation to him, or the significance of his name. But to the parental and endearing relationship, existing between the infinite and finite souls, this was the rock, the basis and eternal principle on which to build. And it was this revelation to Peter, which Jesus hastened to bless and confirm.

"And I say also unto thee,"
"That thou art," Christ, in good degree,
And "blessed art thou, Simon," Brother—
"Son of the living God," the Father.
O Father make them one with me,
Even as I am one with thee;
We have one master, the Christ spirit,
An heirship such as each shall merit.

This declaration of Jesus, that Peter was "Christ, the son of the living God," which also applies to all who became one with him, by obeying Christ as he did, does not preclude the second distinctive advent of Christ in a representative personage—"like unto the Son of Man"—the Daughter of Man—Ann, "the Christ"—the Daughter of the living God." And this is the second appearing of Christ, in glory, supplanting that which was in part. "Beloved, now are we Sons and Daughters of God." Christs, Saviours, "a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, clothed in white robes, and palms of victory in their hands."

"Singing salvation to our (dual) God. Blessings, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto [and from] our God forever and ever."

"Search the Scriptures," which testify unto us such glorious truths, and we will come unto them "that we may live."

"TO DAY:"—This is the name of a Health(?) Journal, by Dio Lewis. It is quite interestingly arranged for the general reader. But it is so far from being a radical Health Reformer, we doubt its necessity. Let it go deeper than aught else, or let it suspend.

The Impending Evil.

BY F. W. EVANS.

"The wise man (or people) seeth the evil afar off, and hideth himself."

In these United States, there is in process of formation a Church-and-State party. It is already larger than "a man's hand," and combines together the master minds of various sects; being composed of all those who confound religion and theology, and spiritualism and religion—the old country originated denominations, the Catholics, Episcopalians, the dissenting Methodists, Baptists, Lutherans, Calvinists, including the Russian or Greek Church, etc., who are, at the present time, Church-and-State establishments in the Christian War Governments of Europe.

Can any rational person have a doubt that what these *theological* bodies do in England, France, Sweden, Denmark, Belgium, Russia, Canada, and the South American States, *to-day*, they will do in the United States as soon as it can be effected? or that the practical rule of a Church-and-State Government will be the same here as there?

"Is thy servant a dog?" asked Hazeel of the Prophet Elisha, when he informed him of what he would do to Israel; and the blindness of Hazeel, respecting his own character, touching *religious persecution*, appeared to be common to human beings.

Some of the most conscientious and religiously sincere, but theologically erroneous, persons I meet, believe that none but theologically correct men (according to their standard) ought to be legislators. These think the race has progressed beyond religious persecution, and that they will not again "do this thing." To them, the fire and faggot, the rack and pulley, are things of the past, and could not be reproduced.

The believer in war, when possessed of political power, (human nature being unchanged) will always "think that in killing heretics, he is doing God good service."

How often have peace people thought that Christian wars were ended. But Christian war, and Christian religious persecution will only die drowning in the blood of the martyrs, which war Christians have shed, locked in each other's arms.

Theological errors (which are the seeds of religious persecution, such as)

First, That the Douay Bible, King James's Bible, or any one of the Dissenting Bibles, is the "Word of God."

Second, That the priesthood are infallible interpreters of the Bibles.

Third, That some men, as Adam, Noah, Abram, Moses, and seventy of the Elders of Israel, "saw God," the Supreme Being and conversed with him "face to face."

Fourth, That the *will* of Deity creates and makes a thing right or wrong; so that the invasion, robbery, and spoliation of whole nations, or those of Canaan, by Joshua, attended by the infliction of rape and murder, was doing God great service.

These dogmas, and their practical illustration in the Bible history, have been the basis

of similar treatment by Christian demons, like the Crusaders, the Duke of Alva, Cortes, Pizarro, Cromwell, the Duke of Marlborough, and the New England Puritans, when they killed heathen Indians and pious Roger Williams, or when they hung peaceable Quakers, and burnt (as a witch) a spiritual medium on Boston Common.

Nearer home. The above are good enough illustrations of what theologically mistaken, religious souls will do, when they have the civil power in their hands, through a union of Church-and-State. But, when we find a contemporary of Mother Ann Lee—her John Baptist, the Angel-representative of Spiritualism, as she was of *religion*—the learned and gentle seer of the North, Emanuel Swedenborg, holding the above named dogmas as premises, and carried logically to the same conclusion of "thinking" that the killing of heretics was a Christian duty; and affirming that the most innocent and lamb-like of all the sects which had come up in Babylon—Christendom—and the very people out of whom Shakerism arose, "ought to be put to death," we stand aghast! confounded! and confirmed in the fact, that theological errors produce religious persecution, as an acorn produces an oak tree; and that no theology should ever be permitted into the now simple and pure American Constitution.

I quote from the "*Debatable Land*," by my old friend and former associate, R. D. Owen, pp. 231,2.

"Premise: Jehovah himself descended, and assumed humanity."

"Speaking of those 'who are called in the world Socinians, and some of them Arians,' he (Swedenborg) says: 'The lot of both is * * * that they are let down into hell among those who deny God. These are meant by those who blaspheme the Holy Ghost, who will not be forgiven either in this world, or in that which is to come.'

"Even worse than this is the cruel spirit, aggravated by the assumption of false premises, in which he speaks of those whom he ought to have commended and hailed as spiritual brethren. We have it under his own hand, as divinely revealed to him, that the Quaker worship is so execrable and abominable, that, if Christians but knew its true character, 'they would expel Quakers from Society, and permit them to live only among beasts.' And this—think of it—from one who deemed himself the penman of God! the recipient and inditer of truth unmixed with error.

"In Swedenborg's Diary, under date Oct. 29, 1748, he says: 'The secret worship of the Quakers, sedulously concealed from the world, was made manifest. It is a worship so wicked, execrable, and abominable, that, were it known to Christians, they would expel Quakers from Society, and permit them to live only among beasts. They have a vile communion of wives, etc.' Again, Oct. 28, 1748: 'They are indomitably obstinate in their aversion to having their thoughts and doings made public. They strove with me and the spirits who desired (but in vain) to know their secrets.'—(See *Emanuel Swedenborg, his Life and Writings*, by William White, London, 1867, vol. 1. pp. 386, 387).

"The poison of intolerance, in its most malignant type, still works among a bigoted portion of Swedenborg's followers. The (London) *Intellectual Repository* is the accredited organ of orthodox Swedenborgianism. Its editor (sixteen years since, however), after stating his opinion, that 'spirits, even the highest angels, have nothing to tell us in relation to doctrine and life, but what is revealed in the word,' goes on to say: 'We therefore conclude that it is not only dangerous, but impious, to seek to have communion with spirits, especially in regard to any thing of doctrine and life.' But he does not stop here. He tells us that there is good reason for the command, 'so often repeated to the children of Israel, to put those to death who had familiar spirits, and who were necromancers,' or, as in the Hebrew text, 'asked inquiries of the dead.'"—*Intellectual Repository*, vol. for 1855, pp. 460, 461. "Anything worse than this, we may search the records of modern theology in vain to find."

Let all theologies be vigorously excluded from the only free government on earth, "and forever confine its functions to secular education, and the internal rights and duties of" its citizens.

Devotion and Love.—No. 1.

BY R. W. PELHAM.

If thou hast wholly given and devoted thy life, thy all, and thyself to God, what is it to thee whether thou be in this part of space or that, here, or there, or two hundred miles hence, if so be thou art in obedience to God? If God be thy only treasure, and to do his will thy meat and drink, surely thou wilt be content wherever thou shalt be placed; the gift of God not being confined to places, persons nor things, but is always found where duty calls.

By how much thou art attached to places and creatures, by so much thou lackest of being wholly devoted to God.

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my redeemer," said David. O how watchful and prayerful must I constantly be, to keep this holy, heavenly frame of mind, here expressed by the devout Psalmist.

I must speak no word, indulge no train of thoughts, act from no motives, but such as I believe will be acceptable to the Lord.

How constantly must I watch! How fervently must I pray! O how closely must I scrutinize and sift each thought, word and action, if all I think and do and say shall be done to the acceptance and glory of God.

When thou shalt steadfastly reject thyself and be wholly resigned to do the will of God, thou shalt hear the divine voice within thee saying, "this is my beloved son, in whom I am well pleased."

It is written that "obedience is better than sacrifice," but obedience and sacrifice both are better still.

We are often exhorted to labor for the quickening power of God, and it is certain that every soul needs it. But who has a dis-

tinct idea what it is? Oh give me a "quickened," tender, sensitive conscience. Let my moral sensibilities be deeply enlivened, that I may sense even the distant approach of an evil thought, and shut up every avenue of my soul against it. This is the quickening power of God which will effectually shield the soul from the least stain of pollution.

We often talk of "traveling" in the gospel; we say we are determined to "go on" to "persevere" and "go ahead;" but we should remember, and never forget, that whosoever travels, is continually leaving something behind.

It is impossible that we should become "new creatures" any further or faster than, putting off the old, we get new ideas, new motives, new objects of affection, and new everything.

Paul's "new and living way," only means "a new way of living;" devoting our lives to God and not to self.

Unless we can perceive in ourselves that we are losing our relish for mere earthly things, and increasing in the love of those which are spiritual, heavenly and eternal, we may be assured that we are not traveling, not ripening for eternity.

If we do not die, and die continually to that which is sensual and earthly, we shall never rise to that which is spiritual and heavenly. "I protest," saith Paul, "I die daily."

No matter how much gift, power and spirit of God others may possess, we shall not be able to apprehend it in them, nor receive it from them, unless we have a measure of the same. "No man can come to me," said Jesus, "except the Father draw him." Grace must answer to grace. We cannot receive the Divine Nature by imputation, but by impartation—not by proxy, but in our own souls.

He is unacquainted with the love of God and true devotion, who feels to boast of his devotedness, and is expecting some outward reward for his secret devotions.

How groveling and selfish would he be thought who professed ardently to love a friend, and often visiting him and holding sweet converse, should be found secretly expecting, or openly demanding, money as a reward of his time and pains!

SAD.—Between the 27th October and 5th November, the home of THE SHAKER was visited by two disastrous fires. One at Second Family—the large barn with all of its contents—loss, at least, \$11,000. The other at South Family, in which the loss was even greater.

Three barns, wagon house, with accompanying sheds, with all their contents were swept away. Our dairies are well nigh ruined. We should rather have recorded these fires as accidents—but are constrained to write *incendiarism*! The object was robbery in the other families—this was attempted at each fire—but proved a failure. We live in hopes of the arrest of the parties—and until then—and afterward—will pray: "God have mercy on their souls!" *

"No Surrender."

BY WATSON ANDREWS.

"The following lines were suggested to me by the noble leader in November number of THE SHAKER."

This war-cry through the nations rings,
And wakes the sleeping spheres;
And Hope, replumes her drooping wings,
And points to coming years.
There's strength within these magic words—
There's vigor in their sound,
As backward roll the opposing hordes,
And clear the doubtful ground.

"On, up and on!" bright legions shout,
Yours is the victory;
And Hope's glad eye beholds the rout,
While echo answers—"Victory."
What though the ebbing tides disclose
The fossils of the deep!
What though it seems in vain, that those
Bright saints their vigils keep!

The laws that lead the ebbing tide,
Bring the returning wave;
Growth and decay, here, side by side,
Their proper office have.
The seed cannot be quickened, more,
Except it first decay;
And Cities, Nations, o'er and o'er,
Arise, then pass away.

But principles do not decay;
And virtue never dies;
When all things else have passed away
They reascend the skies.
They reascend, but not alone—
Their votaries go too,
And sing: "Thy will, oh God be done!"
In songs forever new.

Fashion.

We copy below with great pleasure from the *Albany Evening Times*—our most interesting local—that which should be preserved in letters of gold. It is from the facile pen of "Will Wimble," or F. W. White, whose future we will watch with brilliant anxiety.

"Strange, invisible power! A mythical queen, that has more followers than Christianity, and whose mandates are obeyed more blindly and willingly than those of the most august potentate; whose reign is perpetual, whose tastes are capricious and whose whims are preposterous! Whence she comes or where she abides, no human being can tell, but her will is communicated to mankind by some inscrutable instinct, and with a marvelous submission her subjects follow and yield to her wildest fancies. The rich and poor, high and low, intelligent and dull, saint and sinner, are slaves to her desires; the wealthy and independent are the quickest to fawn upon her, and no matter how tyrannical her reign, they glory the more in their idol, and are her most eager votaries. Should man in his greatness rise to overthrow her mandates, or refuse allegiance to her laws, Queen Fashion's premier, Society, frowns upon him and he is cast into the disgraceful abyss of old fogysm and eccentricity.

"The notion is nearly everywhere prevalent that whatever is fashionable is right; it would have few objections made to it if the reverse were as true, that whatever is right should be fashionable. If such were the case, not so many, as now do, would leave unpaid the tradesman and the state, to worship long and lovingly at the shrine of fashion."

Theological Wrangling

BY WILLIAM H. RUSSELL.

The combative spirit is common to mankind. Whether, as the phrenologists tell us, there is an original faculty in human nature inclining men to fight, which, by an excess of growth, overbalances the other faculties; or there is some other cause for it, the fact is evident that a disposition to contend with each other has ever been prevalent among human beings. Some seem to quarrel from a mere fondness for strife; others, however, seek some pretext to justify themselves for whatever contests they engage in. This is especially true of theological combatants. These are almost universally found in "*the sacred orders*;" they have been set apart for the defence of the truth, and, of course, they must discharge their sacred functions. They have high authority for their line of conduct;—"*Earnestly contend for the faith once delivered to the saints*," is the injunction of holy writ, and nothing more is needed to fire their souls with sacred ardor for God's cause. Woe, then, to the unfortunate heretic who ventures to hurl a dart, however feebly, against the truth as they understand it!

The zealot for God's holy cause, allows nothing to stand in the way of his divine rage. He smites his foes on the right hand and on the left. "*Athanasius contra mundum*" is conspicuous on the banner which he unfurls to the breeze, and he bids defiance to every adversary. But, unfortunately for the peace of society, some Arius is usually found to accept the challenge; and then begins the wordy strife, which ends, if not in blood, as in ancient times, yet in embittered feelings in those who engage in the controversy, and hostility more or less marked between those who take sides with either combatant.

But, thanks to the diffusion of better views respecting human duties and obligations, the rancor once existing among theological disputants is greatly softened. It is true there are parties still that look upon each other with suspicion, fearful lest something terrible may ensue by the prevalence of one or another set of opinions; yet one cannot fail to see that there is in the present age a greater inclination than formerly existed, to discover what good thing there may be in this or that body of religious people. Let this continue, and the best consequences may be expected. For where there is a disposition to praise whatever good may be found, instead of looking after some heretical dogma, each body of people will be emulous of the good, and more ready to abandon their senseless, wordy contests about mere speculative views. And this, in fact, is "*the faith once delivered to the saints*." It was the faith of Jesus, who proclaimed the reign of Divine Love, and who referred his adversaries to the good he had done as a proof that the doctrines he taught were of divine origin. It was the faith of the Apostles, who labored incessantly to form a church, distinguished by the love its members should bear to each other, and by the blameless life they lived, so as to become an

acceptable offering to their Divine Head. It will be found by those who carefully look at the matter, that Paul, theologian as he was, aimed to bring all the converts of Christianity to a unity in the life of Christ, and not to form a mere set of Theological Institutes; though unfortunately, contentious minds have since his day made his writings a mere football on the arena of theological strife.

There have always been those who have insisted that their peculiar dogmas shall be accepted by others, because to themselves these opinions seem of so much importance. And that is the ultimatum of their gospel. They do not seem willing to present with the strongest array of arguments they can command, what seems to them to be truth, and then let it rest to be accepted or rejected by others according to their own judgment. They want others to admit the superiority of their views, and, as a matter of course, of their judgment. Hence, they are ready to attack all opinions opposite to theirs, though these may have been as carefully formed as their own. There certainly can be no objections to efforts for the discovery of every truth in God's universe, and for the promulgation of the same; but why insist that we have the truth if we cannot prove it? And if we can prove what we present, there need be no fear but it will be ultimately accepted by all, though the discoverer's name should be buried in perpetual oblivion.

The life of Christ proves itself divine to all who accept it and walk in it, and there is no controversy respecting it among all such. It is the "shining light that shines more and more unto the perfect day." Love, kindness, gentleness, fidelity to duty, and peaceableness of conduct produce no strife. Those only who are destitute of these, but possess the opposite qualities, are the originators and promoters of the contentions that curse the world.

"The Day Dawns."

EDITOR SHAKER: If you think the enclosed worthy a place in THE SHAKER, as evidence that "the heaven which the woman (Ann) hid" is working, please insert. Such an article could not have found a place in the *London Quarterly* a very few years since. Let us thank God and take courage—"The day dawns." Yours, JOHN WHITELEY.

THE FEMININE ELEMENT IN THE DEITY.

The *London Quarterly*, in discussing the feminine element in our conception of God, says: "To Protestants the worship of the Virgin is a superstition, graceful and beautiful in many of its aspects, no doubt, but, like all other superstitions, liable to run into extravagance, and to ally itself with fancies socially injurious and absurd. We are, therefore, discreet and prudent in not allowing this element to creep into our habits of religious worship. Nevertheless, we have something to learn from it; it indicates a want, an instinct which we have too long disregarded—the want of affectionateness, tenderness, and love in our conceptions of the Deity in His relations to us, and our relations to Him. The reason why our services are so cold, so dry, so formal, so fruitless of any sweet and genial results in actual life, is perhaps owing to our inaptitude

or slowness to conceive of the feminine element in the character of our Creator, and to a notion that piety ought always to be manly, as we call it, and never womanly. If, however, any Protestant, believing in the superiority of his faith, contemplates the conversion of the Roman Catholics, he may be sure that he will make little or no progress (especially among women), until the defect of his cold system is cured, and his want supplied; until by him and his Church the Supreme comes to be regarded tenderly as well as reverently, with the affections as well as the intellect, familiarly as well as awfully, as a father that pitieth his children, as a shepherd that taketh the lambs in his arms. If from conceptions of dignity and respect, of power, awe, and majesty associated (and fitly associated) with God, a certain order of minds find it hard to supplement any softer or more commonly human element, they will find that whatever the effect may be as regards their personal religion, they will have very small influence indeed over the hearts of their fellow-men; they may teach philosophy, but they will not enkindle piety. They will find that what they cannot add, humanity in general will add, because it instinctively must, and that if men are forbidden by philosophy to incorporate pity and soft tenderness into their ideas of Supreme Deity, they will fall back upon some other deity associated with the Supreme, less wise and powerful, perhaps, but more gentle and kind. Can we love the same being whom we honor, reverence, worship, and obey? We answer, Yes! provided we have presented to us the loving and lovable qualities of his character. Many clever people, however, seem practically to answer, No, because from some cause or other they fail to appreciate the sweetness as well as the light of the divine nature. But poor humanity refuses to be haled in its affections, and hence the worship of Notre Dame, instead of Notre Dieu."

Woman's Visitation.

BY ALONZO G. HOLLISTER.

Poor, oppressed, feeble woman, who has hitherto been considered mostly as an appendage to man, useful or ornamental—a convenient piece of household furniture, having no more rights than a born slave, is at last visited; and in the face of custom, prejudice, man-made laws, and the accumulated wrongs of sixty centuries, is liberated from her degraded vassalage, and enabled to assume her proper station beside the most exalted virtue—a virtue which only one man had before her attained, and which was deemed so far above human capacity, that men ascribed it to Divine Power and ceased striving to reach it.

Does not this event mark an era in human progress more significant and full of promise than any that has preceded it? What more potent cause of human degradation and misery could exist, than for man to be bound by inexorable law to woman, and woman at the same time denied her proper rights, trodden under foot, and evermore despoiled of purity and innocence, which alone give beauty and elasticity, with the sweetest graces to the

mind, and wings to those aspirations which lift the soul heavenward?

What, but the enmity of the serpent working in this channel? God said, "I will put enmity between thee and the woman, and between thy seed and her seed." The serpent's turn was first; and as long as man and woman loved to have it so, and mutually cherished that serpentine nature, depicted in ancient lore thus: "I find more bitter than death, woman, whose heart is as snares and nets, and her hands as bands," no remedy could be applied. In such case, though every unjust statute on the books had been erased, the cause that produced them, operating in the channel of "*desire*" or lust, would still tyrannize over, and "accuse" those who should be, as brethren and as sisters. The private torture of domestic tyranny, through the operation of disorderly passions, is a far more grievous fountain of bitterness than all the laws of the statute books and public opinion added, as millions of sufferers can testify.

But after having suffered enough from that enmity, and eaten sufficient fruit from that deadly root to desire escape from it at any cost, even to the loss of all things, God mercifully sends down a power to fulfill the pledge given in this promise: "It shall crush thy head"—this was in Christ's first appearing; "and thou shalt lie in wait for her heel,"—at the second appearing. (Douay translation).

Expositors generally concede that Jesus Christ was the woman's seed who was to crush the serpent's head; but having only a glimmer of the true light, under the veil of antichrist, they do not appear to understand how it was accomplished, nor that the same work must be effected in every soul that would participate in its benefit. His testimony, which was the exposition of his practice, we have in these words: "If a man come unto me and *hate* not his father, mother, wife, children, brethren and sisters, yea, and his own life also, he cannot be my disciple."

Never man spake like this before, and no wonder they were astonished at his doctrine, for even to this day, but a few of mankind have been able to receive, or even to comprehend its true meaning. That is to come. As his was a mission of peace and good will to all men, he could not mean we should hate *persons*, but those selfish ties of flesh and blood which arise from these relationships, and that worldly self-pleasing life which produces and sustains them. We have no account that Jesus ever taught hatred to anything else, and this shows us where and what the serpent's seed is.

The serpent of perverted generation, as well as natural reproduction, received a deadly wound from the life and testimony of Jesus and his immediate followers, who, by their perfect obedience to the new creating word, received a power which returned the serpent's enmity upon his own head. But after the fall of the Primitive Church, by its connection with the generative order through the unredeemed woman, the artful doctors and creed mongers of antichrist's kingdom, contrived to heal the wound, and preserve the serpent to "lie in wait" for the woman's heel.

What further of the serpent tender is recorded in the Prophet Micah? "Arise and thrash, O daughter of Zion; for I will make thy horn iron, and thy hoofs brass; and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth," by smothering the selfish ties and crucifying the lusts of natural generation—the serpent's seed—and devoting their substance to a sacred and united interest, spiritual and temporal. Here a daughter is represented as co-operating in the same work that was appointed for the son, to whom it was given to "rule all nations with a rod of iron, and to dash them in pieces like a potter's vessel." How did they obtain this power? By perfect obedience.

As it is now the woman's day, with the man, to hate the serpent and his seed in all their alluring, deceitful arts, to cut loose from their snares and bands, and root all their ties from her soul; "all the morning stars sing together, and the sons of God shout for joy," while the work progresses. For "now has come to us salvation and strength, the kingdom of our God and the power of his Christ." We have both Father and Mother abiding with us; and spiritual sisters, and brethren, and children are our relation; and these are the "Virgins that rejoice in the dance, both young and old together."

Our Eden is restored, and if our trials are more severe than those of the first Eden, our knowledge is greater, and so is the prize for which we wrestle; and with such faithful parents for exemplars, every honest, upright soul that cleaves to them must surely win.

Christian Spirit.

BY CHAUNCY DIBBLE.

Being in Saratoga, I was accosted by one who thought that the very chaste life the Shakers live, renders them too docile, unspirited, unfit for social life or its enterprises.

We disprove this fact, by enjoying the largest amount of *innocent* socialism of any class on the earth. We believe it to be a Christian enterprise, to cultivate love, peace, economy and industry, untinted by lust, wars, extravagance or laziness. We are professedly nonresistants—this was a specialty in the character of the author of Christianity, and will be in his humble followers—but is not copied by those popularly called Christians. If the indulgence of the lustful propensities is a necessary stimulus to active life, such cannot be Christian life; and we abjure the enterprises that spring from such a source. Thousands of instances daily occur, that are specimens of the motor of animal, generative life; and while these stain the pages of civilized journalism, we will be content, in being called spiritless by the world, if we can only be brimfull of the living spirit of Christ.

Called.

(Since our last Issue).

Joseph Patten, Octogenarian, West Pittsfield, Mass.
Hannah Blanchard, aged 85, Harvard, Mass.
Robt. Fowle, aged 73, Canterbury, N. H.

Work and Win.

BY DANIEL ORCUTT.

However difficult the obstacles may appear to the novice in the self-denying way, remember, that if you commence the work with earnestness of purpose, your efforts will be crowned with success. A wavering, doubting mind never did, and never will accomplish anything worth naming. There is nothing like a fixed, firm, steady aim in the gospel cause, that will ensure victory. The true crossbearer, by vigorous, persevering effort, wins crowns of bright glory. It has been truly said, that no excellence is gained without earnest labor. How did our blessed Saviour overcome, and win that bright crown? And how did our ever blessed Mother gain that spotless robe which she wears? By resolute perseverance and patient toil. Oh, how worthy of imitation! Now, what has been done can be done again; and it is only those who work, that win. Therefore in our passage to heaven over life's rough sea, should billows arise to impede our progress, let us remember that constant, earnest labor will conquer all things. Be not discouraged at slow progress. Work on, discarding vices one by one, and "adding to your faith, virtues." Work patiently—*Work and Win.*

Truth Courts Investigation.

Nothing tends more to the improvement of the principles of light and truth in the mind of man, than a free, candid, and unprejudiced inquiry, and a willingness to examine into the truth of any tenets or practices which are at variance with his natural inclinations and prepossessions. Prejudice operates upon the mind like jaundice upon the eye, which prevents it from seeing objects except through a medium discolored by its own infirmity, and therefore it cannot form any just or correct ideas of what it does actually see.

It is to be lamented that popular excitement is often raised to the highest pitch by selfish, designing persons, who, like puppet-showmen, keep themselves artfully concealed. Public good is generally made the plea to obtain the gratification of private ambition or malice; and whatever may be the ostensible object of the instigators, whether it be of a religious, political, or other nature, the medium of excitement is the same—the passions are developed and prejudice created, the effects of which are in proportion to the estimated importance of the object held up to view.

Of all the objects of popular clamor, none are more calculated to make an impression upon the mind of man, than the subject of religion. This has been used as a cloak for persecution in all ages. The public mind is agitated by designing and interested men against some person, principle or system of religion, which stands in the way of their ambitious plans. Such was the excitement raised by Demetrius and his interested coadjutors against the apostle Paul among the Ephesians, who were persuaded to believe, that through the preaching of Paul, their

religion was in danger, and "that the temple of the great goddess Diana would be despised and her magnificence destroyed;" while the real danger apprehended was the loss of the lucrative craft of the prime mover of the tumult.

In all ages, those religious persons and sects, however few or small, who, regardless of popular opinion, have presumed to think and act for themselves, and to advocate and practice virtue according to their own unbiassed judgment, have always been the objects of popular odium. And persecution against such has always been excited in proportion to the contrast of their principles with the popular feelings and opinions, and the self-denial which those principles required against the inbred propensities of human nature; because such principles are viewed as obstacles in the way of the interested designs of aspiring ambition.

The only efficacious remedy against the influence of such contaminating excitements, is calm and candid consideration, a sincere and impartial inquiry after light and truth, and a dispassionate examination of every principle presented to the mind that requires important action. The action will then proceed from deliberate judgment, and not from the impulse of passion. In tracing the history of the human race, we rarely find a heinous crime committed under the influence of calm consideration; but generally, if not always, under the excitement of some pernicious and baneful passion, and from some corrupt principle, which has been designedly instilled into the mind conformable to those passions. All evil speaking, all slanders, all defamation and detraction, proceed from these sources. No wars, no tyranny, nor persecution, could ever be supported by any other principle. If ever the civil and religious liberties of this nation are overthrown, it will be done through the prevalence of these causes.

When strenuous and increasing efforts are made to gain a religious ascendancy, and to obtain the passage of laws in favor of the opinions and views of popular sects who lay claims to orthodoxy, and when such laws are enacted to favor such schemes, and to operate against unpopular sects, then let the lovers of national liberty beware lest the consummation of these designs and exertions shall finally terminate in the baneful and dreaded combination of the civil and ecclesiastical powers to sway the destinies of our country. If this should once be accomplished, then comes an end, a final end to all the liberties and privileges, both civil and religious, which have hitherto been the distinguished portion of this highly favored nation.

The utility of every principle and system must be tested by its nature and effects. We therefore request the reader to examine, candidly and without prejudice, the tenets of our Society, and see if he can discover anything in the principles of its system incompatible with purity, justice, and charity—anything inconsistent with the social and spiritual happiness, or anything which is not compatible with the free agency of man, or with the civil and religious rights bestowed upon us by our

beneficent Creator, and secured to us by the free institutions of our country.

All must be aware that obedience to Shaker principles requires great self-denial against the natural propensities of man. But surely, if we believe the testimony of our Saviour, (Luke xiv. 33.) this can be no proof that they are not the principles of genuine Christianity; and whether they are approved or disapproved, or whether they are agreeable or disagreeable to the feelings of human nature, no one can have any reasonable ground of complaint, nor cause of opposition, since all are at their own option to embrace them or not.

The faith and principles of our Society have been tested more than eighty years in this land. Originating from means apparently the most contemptible and inadequate, yet nevertheless, means destined to stem all the opposition of nature's passions, to confront the pride and ambition of the world, and the persecutions of the bigoted votaries of popular religions, they have increased and grown, and been gradually unfolded and extended, and have been received by many, until they have established a people in the united order of harmony, peace, and social happiness, which continues to excite the increasing attention and wonder of mankind. If individuals who have belonged to these Societies have violated their religious faith and principles, and refused to reform, they have been obliged, from the nature and operations of the principles, to depart, according to the declaration of our Saviour. Every branch in me that beareth fruit, my Father purgeth it, that it may bear more fruit; but every branch in me that beareth *not* fruit, my Father taketh it away. (John, xv. 1, 2.) No violation of virtuous principles being tolerated among us, unfaithful members must of necessity lose their union and relation to the Body, and go out from us, thereby showing they are not of us.

But it must be obvious to all, that persons coming into the Society must necessarily have a time of probation, in order to prove their faith and integrity, before their sincerity can be tested, and their ultimate union as faithful members be established.

Hence, during this probationary trial, it cannot reasonably be expected that every one who may reside in this community, though they may assume the garb and adopt the language common to its members, will be faithful representatives thereof.

It is by the well known and established principles of the Society, that every individual, professed member is to be judged. Therefore, whatever may be their profession, language, or garb, if they violate the sacred principles aforesaid, they are not in true union, nor proper representatives of the Community—and by this rule all men may know them.—*Brief Exposition.*

Personal Experiences and Testimony of Aaron Wood.

I early embraced the everlasting gospel of Christ's second appearing, which was revealed through our beloved Mother, Ann Lee, and those faithful witnesses of God who came

with her from England. As I was intimately acquainted with these beloved witnesses, I feel it a duty I owe to God, to my own soul, and to the cause of truth, to make an honest declaration concerning my connection and acquaintance with them, and my knowledge of their character and ministration. In doing this, I shall relate a little of my own experience before I became acquainted with them.

When I was about twenty years of age, I was convicted of my lost state, and felt great concern for the salvation of my soul. I was sensible that I was daily increasing in sin against God, and I saw no way to escape his righteous judgment. I fled to the holy scriptures; but I found these condemned me. They testified that, "He that committeth sin is of the Devil." I cried to God as well as I was able; but found no relief—my trouble of mind daily increased. I attended the meetings of various denominations of professed Christians; but could find none that I believed really walked with God, according to the precepts and example of Christ. Thus my tribulation and condemnation increased for about the space of five years, until my life became such a burden to me, that I was tempted to put an end to my existence, in order to stop my career of sin. But thanks be to God, that he at length opened a way for my release.

About this time, I heard of a strange people who were persecuted and imprisoned in Albany, for their religion. I went from Sheburn, Massachusetts, where I then lived, to see them, and was soon convinced that they lived and reigned with Christ on earth. They spake the word of God to me, which was indeed "quick and powerful." They taught me to confess all my sins to God before his witnesses, and to take up a daily cross against all sin and all manner of uncleanness, and to live a just, holy and pure life before God and all men. I had so much faith and confidence in them, that I was ready and willing to confess my sins, which I did faithfully, and brought them out, one by one, as I had committed them. And the blessed gift of repentance which I felt, cleansed and healed my wounded soul, and released me from the fear of death and the torments of hell. And I can testify of a truth, that in obedience to the faith which I then received, I am saved from the commission of all sin.

In my first visit, I did not see Mother Ann. She had been previously moved from Albany to Poughkeepsie, and imprisoned in that town. This was in August. In the fall I went to see the Elders again, and staid with them one night in the prison. After Mother and the Elders were released from prison, I went to see them at Watervliet; and from this time I was with them the most of my time. I journeyed with them from place to place; and was with them in nearly all the places where they visited. I have suffered much persecution and affliction with them; and I thank God that I was counted worthy to suffer with them. I have been beaten and wounded by wicked, persecuting mobs, till the ground was besmeared with my blood. At one time

I was knocked down with a club, and was taken up and carried into the house for dead.

But these things were light in comparison with what Mother and the Elders suffered by the hands of lawless ruffians. I am confident that nothing short of the power of God, could have preserved their lives through such severe suffering as I have witnessed. I was with them at the time Mother was so shamefully and cruelly abused by that outrageous and horrid mob, which began at George Darrow's, in New Lebanon, on the morning of the 2d of September, 1783, and which continued until dark; the bare recital of which is enough to make humanity shudder, and bring everlasting disgrace upon the inhuman actors in it. Shortly after this, I went with Mother and the Elders from New Lebanon to Watervliet; I continued to live there with them for more than a year; and was daily conversant with them, dwelt in the same house and eat at the same table. I was there when Elder William Lee deceased, July 21st, 1784, and remained there till after Mother Ann's decease, on the 8th of September following.

Notwithstanding the evil reports that have been circulated abroad against Mother Ann, and the base charges of intemperance and lewdness, I can truly say, that in all my acquaintance with her, from first to last, I never discovered in her the least symptom of intemperance or lewdness, nor any kind of evil whatever. I always considered her to be the most godly person my eyes ever beheld. She truly loved and feared God, and taught the same to others. Her charity to lost souls was boundless; and her severity against sin was like a flaming fire. No wonder the world hated her; for she was not of the world. Hence they hate her, and say all manner of evil against her falsely. In doing this, they bring the greatest possible evidence in her favor.

And now I say unto you that utter false accusations: ye are the children of a persecuting generation. "Fill ye up then the measure of your fathers; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel," down to the suffering witnesses of God whom ye have persecuted and abused.

Eulogium.

Sister Lucy McIntosh, who, by *natural death*! left this, for the second phase of life, at the mature age of ninety-one years, was one of the very few remaining, whose identity with the society dates with its earliest history.

Her steadfast, devoted, and unselfish life, gave potency to her wise precepts; she preached by example. Important positions of care and trust have been honored by her integrity, intelligence and fidelity.

To those who knew her, she needed no other eulogy than her whole life. E. M.

Shaker Communism.

The revision of "Shaker Communism" was completed in London; printed there; has arrived; and we think it, excepting "The Compendium," the best work for the times issued by our Order. We recommend the same, enlarged, improved, and full of the spirit that should imbue the Churches. Amen.

We will send post paid for Fifty Cents.

Ho! Second Adventists!

In the Second Advent excitement of 1843, there was a peculiar feature manifested by many of its participants. Miller, with many thousands of disciples, firmly believed in the personal appearing of Jesus at that time; all the figures of Sacred Writ, with barely one exception, were supposed to point to the year of 1843. So sincere and zealous were the believers, that in preparation to meet the Lord, they progressed "from faith unto faith," in an exceeding personal purity. Hundreds, if not thousands, were convicted of the impropriety of the works of the flesh—of their non-fellowship with Christ—and long ere "the tenth day of the seventh month" arrived, these might have been found *living as brothers and sisters in households that had previously known them only as husbands and wives*. They perceived that neither reproduction nor the relations for the same, belonged to the realms to which they aspired, and cheerfully relinquished the same. Disappointed that Jesus did not appear, many concluded that the Second Advent had already occurred, or that the same would be manifested in a spiritual manner.

They sought a refuge, and many found this in Shaker Societies, whose members were believers in the truth that Christ had appeared "the second time, without sin unto salvation," in one, "like unto the Son of Man"—the daughter of man—and having been led, by the Christ angels, to the practice of such personal purity, like unto the Shakers, they were evidently prepared for the Christ Baptism which they found, and were satisfied with in Shaker homes and life. "Now," said Miller, "if there is a possibility of mistake in these calculations—and I do not see that it is possible—then is there but one possible solution left, and this conclusively points to the year of 1873!"

The near approach of "the end" of all calculations, brings to the minds of Second Adventists the same noticeable peculiarity of sentiment, and we hope, of life, that was such a prominent feature in 1843. None needs to be a very critical observer, to notice in all the literature of these sincere lookers for Jesus, a marked similarity between their *sentiments*, and *Shaker life*. Before me are the last two issues of *The World's Crisis*; and for purity of sentiment, we challenge the heavens.

Where such sentiment abounds, there are hopes that such testimony finds a response in active life. In testimony against all fleshly corruptions of the mind and body, I present an extract from *The Advent Christian Times*, which will forcibly remind many of testimony in a Shaker meeting:

"Here the body is to be blameless and presented so, unto the coming of Christ. Here is an explanation of the question, 'am I holy?' Is my body blameless? Are there foes within? When temptation comes, is there a response to it in my nature? Am I continually struggling to keep down my passions, lest they gain the victory over my love for Jesus? If so, then those passions are unholy and need something more than conquering. They need eradicating. The flesh needs cleansing in order for the body to be blameless. The spiritual emotions may be all right, but the fleshly emotions are all wrong. In this case the body is not holy, and I think we all believe the body is a very

essential part of the man. Now then, am I holy? What shall we say to this inquiry? Is it yes, or no? Let it be candidly considered and answered, even if we find the response to be in the negative.

"A deliverance from this condition, so that a person's carnal desires in the flesh are dead, and the whole impulse of the body is spiritual, is the point under consideration. Can the body be controlled by the Spirit of God so that its emotions are not carnal but spiritual? A man 'finds a law in his members warring against the law of his mind,' and the question is, Can he be delivered from this condition?"

"This is an important question as the one, 'am I holy,' for if a person fully realizes that notwithstanding his love to God and his service, there yet remains the 'sin in the flesh,' it is very important to know whether it must always remain there during mortality, or whether it can be rooted out now."

Such are the proper Christian convictions, and these will bring Second Adventists we hope, into the necessary tribulation, by which they will be led "to wash their robes in the life of the Lamb," by confessing their sins, and repenting of the same, by a thorough leaving off of all fleshly transactions.

Then will they be led to the advanced faith, made manifest in the *Crisis*.

"Further, for a platform of Christian fellowship, true love will adopt one as broad as that laid down by our Saviour. On a certain occasion, being told that his mother and brethren desired to speak with him, he improved the occasion by stretching forth his hand toward his disciples saying, 'Behold! my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'

"Brother, sister, how does your life compare with your profession? If you say you are abiding in Christ, to be consistent, you ought 'also to walk even as he walked.'"

We would that Christ make an appearance in 1873, or before that time; and we doubt not, but "those who look for Christ" in *their lives*, "to them Christ will appear."

We conclude with this assertion and prophecy: Jesus was crucified, his body buried; he ascended into the spiritual world; and no doubt has often visited the earth since. That which now so elevates the anticipations of Second Adventists, is the coming of the Christ Spirit that anointed Jesus, and will anoint many others.

When they are fully assured of their disappointment that Jesus will not appear; that their bodies will never rise; that the resurrection is spiritual, not carnal, we are ready now, as in 1843, to bless them with a refuge, filled with consolation, and *present them to Christ*, for whom they have looked; towards whom their testimonies have pointed, and for whose reception, we hope, they have endeavored to keep their bodies in all purity. Then will they sing with us:

"Are we fitted, and prepared Tabernacles of the Lord?"

Have we found the hidden pearl—Christ—the true Messiah?

Look not for him at the tomb, For the *Living* he's among;

There he'll meet you, there he'll come, and sit the Purifier."

We have received "The Equal Distribution of Wealth," being an Address of the Editor of *Binghamton Times*, N. Y. Its reasoning is good, but it puts so far off the accomplishment of its subject, that all may well despair of the Millennium by the means proposed. So long as mankind have husbands, wives, children, they will never yield the point of private

GOD'S UNIVERSAL PRAISE.

North, Mt. L.

1 Sing un - to the Lord a new song— Chant ye His praises sweet— Let earth the joy - ful strain pro-long, With har - mo - ny re - plete.
2 Let the star - ry hea - vens re - joice; Let earth her tribute bring; The sea shall lift its migh - ty voice, And all the isles shall sing.

Ritard.
A - gain at - tune the heartfelt song, And bless His ho - ly Name. Sal - va - tion doth to Him be - long, Let eve - ry voice pro - claim.
Green fields in glad - ness shall a - bound, And yield a rich in - crease; While for - ests shall with joy re - sound— The an - thems of sweet peace.

possessions—but cherish these to an extent, equal to the possibility of attainment.

Let there be an "Equal Distribution" made to-day, and one year from to-day it would be far worse than yesterday. Jesus began his work by the denial of those selfish relations that will forever make the kingdom of heaven impossible, while actively engaged in. "Follow Me, is the true rule." *

The Editor's Appeal.

TO OUR PATRONS AND FRIENDS:—With this issue of THE SHAKER, we complete Vol. Second. We have again presented ninety-six pages of information of our life, faith and testimony, for the small sum of FIFTY CENTS! The actual cost has been much more. We have not presented a life and testimony that meet the "popular idea" of what should be the religious theology; but rather, have dealt in truths that were unpalatable to the masses, yet known to be truths, nevertheless.

By this conscientious course—the dissemination of truth—regardless of whether it pleases or displeases—it is almost a miracle, that we have been as successful in meeting our expenses. We do not believe there is a more radically religious monthly in the world—radical, so far as going down to the foundation of human woes and loss, illustrating their cause, effect and remedy, and aiming at the elevation of the whole human race. We have not attempted to attain unto a financial eminence; but rather, have from the first, been humbly content to meet our expenses, while doing the greatest possible good in the least possible space, at the lowest possible price.

While we can feel, that the pulse of so large a part of humanity is with us, sufficiently to aid us with the small pittance asked for THE SHAKER, we mean to live to uphold the standard of CHRISTIAN RELIGION, as lived by JESUS, unbiassed and unmixed with human follies and fleshly lusts. We are very grateful, dear friends, for your kindly recognition of the strife in which we are engaged—to live here, as all expect they must live hereafter; and though our little SHAKER may not completely effect the desired end—the salvation of innumerable souls from a further commission of sin—it will be an educator for the life that

is to come. There are thousands who do not feel able nor willing to receive the saying: "Be a Shaker!" but whose admiration is challenged by the knowledge that there are some who can receive the saying "for the kingdom of heaven's sake;" and such pay a tribute to virtue, when they realize that our principles are "the salt of this poor earth." From such, and from all who love virtue, purity and goodness—from all who are interested in our standing uprightly for Christ's sake, and preaching the true gospel in our every-day life—from such we look for aid in sustaining THE SHAKER, by sending to us of your substance, according to your ability, and love

"For the cause, that lacks assistance—
For the wrongs that need resistance—
For the bright hopes in the distance,
And the good that all may do."

Again thanking you for past favors, we beg for the continuance of the same—for the renewal of the large number of subscriptions that expire with this issue. We promise to render in exchange, an increasing amount of true religious literature and song; to enhance the value of our medium by a greater variety of subjects; and generally, to devote our whole soul's effort for the best good of humanity. We should not feel it dishonorable to discontinue for the present; but replies from every part of the Union, from all classes of individuals, give this question an emphatic negative.

We shall, under this encouragement, "run well for another season;" and we hope to receive that *tangible sympathy*, without which our efforts for humanity, *but not our love*, must fail. We appeal, then, to all: Subscribe for THE SHAKER. Lend the Lord a half-dollar, and after many days it will return to you, in value, a thousand fold. And may you fare well in our peace, love and blessing, until we meet on Canaan's happy shore; and there, with one Lord, and one life like unto his, "we shall know of the doctrine," and part no more forever. *

Any one desirous of circulating a few copies of THE SHAKER, may obtain a select parcel, on application to this office. *

Bound copies of THE SHAKER, Vols. I and 2 together, will be sent, post paid, for two dollars and fifty cents. Bound separately, each, one dollar and seventy-five cents. *

We purposed an "Extra" with present number, but our dreadful fires have denied us the opportunity of preparing it. Should our DECEMBER issue be late, we beg the patience of our readers. *

TO NEWS DEALERS, BOOKSELLERS AND STATIONERS.—We want you to act as agents for THE SHAKER. On application, we will make to you the most reasonable terms. Send us your address, and try the sale of THE MOST RADICALLY RELIGIOUS MONTHLY in the world—THE SHAKER! *

SPECIAL NOTICE.

With the beginning of next volume of THE SHAKER the management changes. The present editor retires to the position of Publisher; and the present, able head of the Novitiate Orders of Shakers—Elder F. W. Evans—becomes its Editor, AND TO WHOM ALL SUBSCRIPTIONS SHOULD BE ADDRESSED. This is a consummation long and devoutly wished for. Let the subscriptions be sent to him "fast and numerous." *

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Christ's First and Second Appearing	- - -	\$1 25
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Millennial Church	- - -	1 00
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SHAKER AND SHAKERESS

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F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. January, 1873.

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PER ANNUM.

SALUTATORY.

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As Eighteen hundred and seventy-three (1873) is to be our date for the next twelve months, we desire for you a joyful, Happy New Year.

In accepting the chief editorship of our little paper, the burden is much lightened by the fact that I shall be supported by the experience of my "well done" predecessor, Elder G. ALBERT LOMAS, who has kindly consented to continue his contributions, and, also, to otherwise help in the publication and management of the *Shaker and Shakeress*.

His partial withdrawal is due to the heavy and afflicting losses by incendiary fires in the beautiful village of Watervliet, where he resides.

We would that those who have so ruthlessly inflicted these losses upon a quiet and peaceable people were possessed of a different spirit, and impelled by better motives. "But the wicked will do wickedly," and "one sinner destroyeth much good."

As one agency in saving and redeeming ourselves and our race from these existing and latent evils, from the antagonisms and animosities, envyings and divisions of interest in the present social system, we issue this, our Monthly.

We can sincerely and understandingly pray for those who seek our destruction, as we also labor and pray for "the peace of the city" and nation where our lot is cast. Our all of character, life, and property is embarked in and devoted to the work of human redemption. We intend, in our whole lives, to return good for evil, and to do nothing but good to poor, suffering humanity.

NEW PLAN.

Agreeable to our fundamental idea of a *duality* in the Divine government of the universe, and also in our own Society organizations, the *Shaker* will henceforth contain a department edited by Eldress Antoinette Doolittle, open to contributions from the Sisterhood of our Order; and to her such contributions, and other communications from females,

both within and without the Shaker fraternity, may be addressed.

It is confidently expected that this arrangement will meet not only the warm approval of our own people, but also of our friends in the outer world, where woman's rights, duties, and privileges are being so intelligently discussed both in Europe and America.

The very interested attention which *Shakerism*, as a system of ideas, has hitherto attracted from the friends of co-operation and community, and which it is now attracting from Spiritualists, it is also destined to receive from the advocates of peace, of temperance, of hygiene and physiology, and from the woman's suffragists and land reformers.

Indeed, we invite all progressive minds and classes, all truth-loving, religious persons, from the most scientific rationalist to the revivalist, to take the *Shaker and Shakeress*, and thereby help us to inaugurate the blessed era of universal virtue, wherein civil governments and all society organizations shall, by their organic laws, do as we would individually be done by.

The Shaker Communities are but as the seeds of the future, or as a handful of grapes on the topmost branches of the "vine of the earth," to show what the full crop will yet be, when the fullness of the Gentiles shall have been gathered in, and humanity be harvested by the great reapers, Time and Truth.

MAN'S DUTY.

By Elder Abraham Perkins.

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Man's duty consists simply in his being true to himself. With all the obligations he may be under to others, with all the cares, interest and regard to any living creature—to any earthly object coming under his observation, with all his indebtedness and responsibility to God and high heaven, if found unfaithful in any respect, then he is untrue to himself. That his cares and affections may become universal and unselfish, not circumscribed and confined to himself, his family, or special friends, his interests should be as broad as the Universe, and should reach the heavens, that he may be able to bless God and His work, and thus find his relation with

the Angels. Indeed, his cares and affections should extend down into the lower parts of the earth, to be able to meet his fellow-man in earthly conditions, and express a sympathy and love that would touch his soul. They should penetrate prisons of darkness where the ignorant, the vile and the lowest elements of humanity may be taken hold of; where minds may be enlightened, educated, developed, and so elevated that man can live in God. Thus he would be able to comprehend his requirements, and become qualified to co-operate with Him, thereby becoming a saviour, to aid in the regeneration of the human race.

For, through man's agency, God has always worked to elevate human conditions, introduce reforms, reveal light, and open dispensations. And He has, by his Spirit, always prepared the way, by raising up individuals filled with knowledge, and baptized with power, sufficient to capacitate other souls to be equal to his requirements; to give progress in teaching, leading, protecting, and bringing mankind nearer to Him. Thus deputized, man becomes God's vicegerent upon earth, and opens the way for "Saviours to come up on Mount Zion" to judge the earth. "Know ye not that ye shall judge even angels?"

In all ages, from the days of God's everlasting covenant made with Abraham, to the giving of the Law, through Moses, and the delivering of Israel from captivity, through Deborah, to the preaching of repentance through John the Baptist, who opened the way for a still greater work—that of salvation from sin—through Jesus, who, by his anointing, became "the Messiah, which is, being interpreted, the Christ;" and still further down to the days of Ann Lee, the female Messiah, or Christ, whose testimony is before the world to-day a protecting, saving power unto those who accept and live it.

Ye seekers after a redeeming Gospel, ye who would know its practical operations, examine critically the life and doctrines of the Churches of to-day; and, when you have found the body whose members are "saviours," as was Jesus, *mark such Church as the Church of God, and there make your offerings.*

And let that Church which is not able to bear this investigation, no more name the name of Christ. And let the individual who is unable to endure this searching light of heaven, no more claim the appellation of Christian.

Truth will prevail, despite the obloquy and revilings of man, and despite the dishonor brought upon the cause of Justice, of true

and undefiled religion, by weak and cowardly pretenders of the Christian faith. And though, for a season, truth be crushed, yet "Zion will arise and shine," and souls under its protection will alone triumph in glory.

THE SPIRIT OF PRAYER.

By R. W. Pelham.

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To illustrate the true spirit of prayer and private devotion, we will consider the subject in the following light:

A child that has pure love and affection for its father, runs to him with simple joy and delight at every opportunity; it holds him by the hand as long as the occasion lasts; is always rejoiced to meet him, and sorry when duty requires a temporary separation.

In these joyful interviews, it prattles forth, in simple confidence, all its sorrows and all its joys.

It receives all the caresses and commands of its father with equal delight, and enters cheerfully into all his designs and wishes, having no desire but to please and do the will of its father. This represents the state of a soul, whose devotion is nothing less than his whole life given to God, and who embraces every opportunity of holding holy intercourse with the Father of spirits. In contrast with this, we may suppose a child full of self-love, self-will, and pursuits of its own, which, though it fears, does not love its father.

It is taught that it must go, at stated times every day, and bow and perform certain other acts of reverence to its father, and that if it neglect, the father will punish it with the greatest severity.

The same selfishness which prompts this child to pursue its own sports and mischief, may induce it to be very punctual in attending to these times and forms of reverence, not because it loves its father, but because its selfishness makes it dread the threatened punishment.

Hence, though it has no love for these acts of reverence, nor for its father who requires them, yet it will carefully perform them for its own sake. These acts of reverence form no part of its happiness, but are only performed to escape the misery of chastisement.

For this reason it always feels as if these requirements were a drawback from its happiness—a hindrance of so much of its time from pursuing its own ends.

Consequently it is always cramped, hurried, and confused when in the presence of its father; is sorry when the time of reverence has arrived, and glad when it is over. To set this in still another light, we may suppose a third child, which is not driven to these acts of reverence by threats and dread of punishment, but by promises of reward in apples, cakes and toys; such things as it loves. Now, as the father is not the object of its love, but the objects of reward which he has offered, though the child may be very punctual in attendance, and have the appearance of love and zeal, perhaps equal to the first-mentioned child, yet, as its motives are purely mercenary and selfish, this external show of respect to its father, though spe-

cious, is unreal. Self is the idol of the child's heart. As a proof of this, let the father withhold his wonted rewards, and, though he be otherwise kind, you will see a sudden change in the zeal of the child. It is disappointed of its mercenary expectations, and is full of murmuring and discontent. As soon, therefore, as it gives over all expectations of receiving any more rewards, having nothing to hope, and never having been taught to fear, it will throw off all restraint and wholly neglect to reverence its father. Thus will it be with mercenary worshippers of God, who serve him for reward and not from love. While the child which truly loves its father will forget its cakes and toys, and forsaking them will run to his father and be wholly satisfied with his company, hearing his counsel and doing his will.

"Verily, except ye become as this little child, ye can in nowise enter into the Kingdom of God."

THE ANGEL OF LIFE.

By Elder H. L. Eades.

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It is certainly true, that the angel life is one of innocence and freedom from sin. But, as "all have sinned and come short of the glory of God," the possibility of a sinless state, in this life, is questioned, doubted, disbelieved, by the world, professor and profane; they say, "the child *must* make crooked marks before it can make straight lines;" "the girl must thrum discords, before she can produce harmonies," etc. This is true; but, if the child always makes the straightest lines possible, it is all the time doing right; hence, sinless. The same with the music. But, should the child wilfully make crooked lines, which is not a necessity, this would be sin, but it does not follow therefrom, that straight lines and harmonies are an after impossibility. The first difficulty says Cardaillac is this:

"The first part of our life is fled before we have the capacity of reflection and observation; while the impressions which we receive from earliest infancy, are from material objects. The wants of our animal nature, and the prior development of the external senses, all contribute to concentrate, even from the first breath of life, our attention to the world without.

"The second, passes without our caring to observe ourselves. The outer life is too agreeable to allow the soul to tear itself from its gratifications, and return frequently upon itself. At the period when the material world has at length palled upon the senses (which it invariably does at some period of life), when the taste and desire of reflection gradually become predominant, we find ourselves, in a certain sense, already made up, and it is impossible for us to resume our life from its commencement, and to discover how we have become what we now are." "Hitherto," says Ancillon, "external objects have exclusively riveted our attention (not necessarily so), but let us recoil upon ourselves; the scene changes, the charm is gone, difficulties accumulate, in a word, every thing within repels, every thing without attracts, and thus it is our life runs like water through our fingers—carried along, lost; whelmed in our life, and the reflective

Ego which distinguishes self from its transitory modifications is never developed in the majority of mankind at all."

Now it seems that the possibility of obviating the foregoing difficulties to the angel life had not occurred to these philosophers. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." How much superior was the exalted and inspired wisdom of Mother Ann, who fairly cut this gordian knot by her teaching that all children should be taught to turn their thoughts within, on spiritual things, by the time they were four years old, and thus grow in favor of God as well as men, and retain their angelhood, that when the second stage spoken of should arrive, they would have a balance wheel to steady their action, thus entering into greater harmonies instead of beginning at this late day to thrum discords. All who have neglected her advice have woefully witnessed the truths enunciated by these philosophers, and can fully sympathize with the feelings of a conscientious world's schoolmaster who writes as follows:

"There is considerable enjoyment in teaching these boys. But oh! what a bitter grief it is to watch the gradual course of their corruption. *Nothing seems to drive the angel out of them so fast as sexual vulgarity.* There are boys here who were really cherubic when I first came among them. With what yearning tenderness I used to lean over them. They also have eaten of the tree of knowledge of good and evil—have become as gods—have discovered their nakedness, and so have begun to adjust the fig leaves."

At this stage we must admit the difficulties to be great, though not absolutely insurmountable. The spiritual neglected; the cerebrum put to bed and sound asleep. The cry comes up "Is there no balm in Gilead? Is there no physician there?" A skillful one is now in demand, and if the spirit brain cannot be roused into action, the case is, at present, hopeless. We must see the poor victims, one after another, prostrate before the god of this world, and lead for a season a life of sin, until the third stage spoken of arrives and reflection and reason return, when, if they have suffered enough, they may now take the Father's advice, and begin to become as little children, and by confessing, repenting of, and forsaking all sin, may yet be one of that innumerable number which was seen, besides the 144,000 virgins who followed the Lamb, etc. But the danger is, that the mass of them will be swallowed up in some of the popular sects of whom a certain writer says:

"The popular religions north and south are but devilish counterfeits of christianity; they have ceased to be the light of the world. Instead of being a terror to evil doers, they have become their safest hiding places," etc.

Hence, knowing and confessing themselves to be sinners, priests and people, they resort to a vicarious atonement, of which, Gregg, in his "Creed of Christendom," thus pertinently discourseth:

"Sin contains its own retribution and penalty, as surely as the acorn contains the oak. Its consequence is its punishment. It needs no other, and can have no heavier. Its conse-

quence is involved in its commission, and cannot be separated from it. *Punishment* (let us fix this in our mind) *is not the execution of a sentence, but the occurrence of an effect.* It is ordained of God to follow guilt. This conviction, once settled in our understandings, will wonderfully clear up our views on the subject of pardon and redemption. Redemption becomes then a regenerating process. We can be redeemed from the punishment of sin only by being redeemed from its commission. Neither can there be any such thing as *vicarious atonement*, which is a relic of heathen conceptions of an angered Deity, to be propitiated by offerings and sacrifices. Punishment, being the result of sin, cannot be borne by other than the sinner. It is for orthodox dialectics to explain how divine justice can be *impugned* by pardoning the guilty, and yet *vindicated* by punishing the innocent. The sin which has absorbed *our* soul may be repented of—may be turned from; but in the case of a sin of which you have induced another to partake, you may repent of, *you* may, after agonizing struggles, regain the path of virtue, *your* spirit may re-achieve its purity through much anguish, and after many stripes; but the weaker one whom you led astray, whom you made sharer in your guilt, but whom you cannot make sharer in your repentance and amendment, whose downward *course* (the first step of which you taught), which you cannot check, you are compelled to witness. What forgiveness of sin can avail you there? *There is your perpetual, your inevitable punishment.*"

It must be admitted that the sin here commented on, is, above all others, the most heinous, probably the last to be forgiven, but even *this* must sometime in vast eternity have an end, else the appalling doctrine of endless hell torments would be true, which is revolting when we remember God is good as well as just. Our good parent, Father James Whittaker, took a lively sense of its enormity when he publicly remarked that it was a "great consolation to him to know that no human beings could lift their eyes in hell and point to him as the cause of their misery," and happy are all who can in truth say likewise.

After all, friend Gregg to the contrary notwithstanding, there is such a thing as pardon. If thy brother trespass against thee, if he repent, forgive him, pardon him. So can a merciful God lift the sufferings from a soul that has repented and made all amends in his power. If he could not, then the attribute of mercy were unnecessary. "Whosoever sins you (my successors), remit—pardon—they are remitted unto them." Jno. 20, 23.

DUAL GOVERNMENT.

By Elder W. Leonard.

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"In the beginning God created man, and called their name Adam." Thus the race was started under generative law; and this law they were to bind upon their children. Their order was complete, and God blessed them, and said to them, "Multiply and have dominion over every living thing which moveth on the earth." If they stood upright the government would stand; if they fell, it would be broken. They did fall, and sorrow-

ful have been and are the consequences to the race.

By this fall, and their posterity "sinning after the similitude of their transgression," we were all brought under the curse of broken law. Consequently man seized the power to rule over woman, and she lost her standing by his side, and all rights pertaining thereto. Reasoning from these premises, it is plain that it was not intended that the earth should stand exclusively under male power. The Patriarchal rule, the Law, the first Gospel Age, the Witnesses, in both sexes, all point to a steady struggle to reproduce a *dual* government in these last days.

The Church, brought in by Jesus, was still under male rule, which rendered it imperfect. Its founders and leaders saw and preached but in part. Jesus, reasoning from the past, upon what was yet to come, predicted a falling away. He foresaw that Christ's second coming would be like unto a marriage; or would produce a Church governed jointly by man and woman, corresponding to the first Adam, the figure.

This government, as was predicted, commenced with the Latter-day Church. Ann Lee, a great revelationist, received from the Christ Spirit the same light and principles that were lived out by Jesus. She established a Church strictly under male and female government, which has existed nearly a century, restoring woman to her place, which she lost by the fall.

Ann Lee, and the best seers in her Order, predicted that *dual* governments would become universal; and the best evidence of the truth of their revelations are the changes which have come over spiritual and earthly governments during the last half century.

Then, to suffer not a woman to speak in public, especially the churches, was the rule and not the exception. Many leading minds have seen and acknowledged the principles of this Church, but have stumbled at this *dual* government. They have hesitated, doubted, and stood back; and the Church has sadly felt the effects of such hesitation; but, like an army with banners, onward moves this new governmental idea in the civil and ecclesiastical world of thought.

Half a century since, women could find no place as teachers, as public lecturers, critics on political matters, voters, or preachers, as they now do. All this has a significant meaning, and the question is, what will it grow to and end in?

Who would have thought, in the days when John Endicott hung women in Boston for daring to speak in public after he commanded them not, and found support from men taught in the old school theology, that, in less than two centuries after, halls and pulpits would be opened to them by the hundred; or that scientific and legislative bodies would give them public hearing? Who would then have dreamed that, in the councils of this nation and from every quarter, a host of strong-minded men would speak out and demand for women the right of suffrage? Evidently such a condition of things is upon us; and who, in view of this can say there has not been a steady advance, toward a *dual*

government, since God established it in this Church and Order?

For ages past, a period of universal peace has been predicted, from which innumerable blessings would flow to nations and peoples. Be it remembered that this was to come in the latter days. Appealing to universal history, are we to expect this millennial state to result from the rule of man alone? When political troubles have arisen among disagreeing rulers, men have furnished swordsmen by regiments, and have always been ready to turn out their warriors instead of peace-makers. Men suffer greatly in war by their barbarity; but women have been by far the greatest sufferers. Millions of them have lost fathers, husbands, sons and friends who have been sacrificed upon the battle fields of the various nations of the earth.

Besieging armies have indiscriminately slain untold numbers of mothers and infants. Mothers and daughters have been worse than murdered, and left to starve; they have been carried into captivity and sold as slaves, or left to perish by thousands in barren and desolate places of the earth.

If noble women find their places in national councils, will they not look back on these bloody pages of history and strive to turn the weapons of cruelty into plow-shares? Will they not labor to have the prophecies of the ancient sons of God fulfilled? Is not God pressing on this movement, in order to bring about this universal brotherhood for which the world, through the instrumentality of dual governments, seems stirred up to work and look?

Man first invented the *still*, and from it he has poured out the liquid fire that has scourged and consumed large portions of the race. It has proved a curse to both sexes, and a moral desolation to all nations, filling prisons, lunatic asylums, and pauper houses, and turning the feet of many into the paths of sin and sorrow.

No pen can paint the sufferings that have been brought upon our world by this terrible evil, and upon women in particular. Accordingly, we see her rising up in society, striving to banish the pest, and lift the curse from herself and children.

Temperance reforms have not proved a perfect success: popularity and pride have required large revenues for support. Statesmen, to collect these, have worked *against* these reforms. Their laws so encourage distillation and importation remain in full force. Thus, those men who sit at the helm of power by law crush out all temperance experiments, and drunkenness still continues among all classes, statesmen themselves setting the example. Would this be if Woman had the ballot, and a place in the councils of the nation? Judging from their past example in temperance and other reforms, we think not. As long as navies and standing armies exist, and intemperance is thus supported by law-makers, it is impossible to uproot prostitution. From the day that woman receives her political rights, which the age will surely grant, better laws and morals may be hoped for. The reform will pass through both Church and State.

For nearly a century the Shaker Church has stood under this form of *dual* government, and proved its blessings. Their spiritual and temporal government both stand in this Order, and they have never ceased to pray that, under the law of progress, it may yet find its place in every land and nation upon earth. Whenever this takes place, society will begin to realize the ruling power of this Church, what it is, and where it originated; and, though it may be new to the age, they will find it as old as the heavens; that it began in the morning of creation, and, instead of opposing, the rational, thinking classes will advocate it.

From their own political plane they will cast their eyes upward, and see that, while they enjoy it on earth, the dual order exists in the mansions of the blessed.

BEAUTIFUL EXTRACT.

The following extract from Frederick W. Robertson, expresses the laboring thoughts of my mind better than I could find words to do it with. The Bible and Inspiration are subjects of investigation fully in order at this present time.

"The INSPIRATION of the BIBLE is a large subject. I hold it to be inspired, not dictated. It is the Word of God—the words of man; as the former, perfect; as the latter, imperfect. God the Spirit, as the Sanctifier, does not produce absolute perfection of human character. God the Spirit, as an Inspirer, does not produce absolute perfection of human knowledge; and for the same reason in both cases—the human element which is mixed up with the Divine element—else there could have been no progressive dispensations. Let us take the case, the history of the creation. I hold that a spiritual revelation from God *must* involve scientific incorrectness: it could not be from God unless it did. Suppose that the cosmogony had been given in terms which would satisfy our present scientific knowledge, or say rather, the terms of absolute scientific truth. It is plain that, in this case, the men of that day would have rejected its authority; they would have said 'Here is a man who tells us the earth goes round the sun, and the sky which we see to be a steroma fixed and not far up, is infinite space, with no *firmament* at all,' and so on. 'Can we trust one in matters unseen who is manifestly in error in things seen and level to the senses? Can we accept his revelation about God's nature and man's duty, when he is wrong in things like these?' Thus, the faith of this and subsequent ages must have been purchased at the expense of the unbelief of all previous ages. I hold it, therefore, as a proof of the inspiration of the Bible, and divinely wise, to have given a spiritual revelation, *i. e.* a revelation concerning the truths of the soul, and its relation to God, in popular and incorrect language. Do not mistake that word incorrect; incorrect is one thing; false, another. It is scientifically incorrect to say that the sun rose this morning, but it is not false, because it conveys all that is required, for the nonce, to be known about the fact, time, etc. And if God were giving a revelation in this present day, He would give it in modern phraseology, and the men He inspired would talk of sunrise, sunset, etc.

Men of science smile at the futile attempts to reconcile Moses and geology. I give up the attempt at once, and say, the inspiration of the Bible remains intact for all that—nay, it would not have been inspired, except on this condition of incorrectness.

"Neologianism is a large word, and embraces an almost endless variety of views; but, to be candid, I look upon Bibliolatry with quite as much dislike as Arnold did—as pernicious, dangerous to true views of God and His revelation to the human race, and the cause of much bitter Protestant Popery, or claims to infallibility of interpretation, which nearly every party puts forth. I believe Bibliolatry to be as superstitious, as false, and almost as dangerous as Romanism."

I think quite so; they are mother and daughter.—Ed.

CELIBACY.

By Daniel Frazer.

"What are the effects of abstinence from exercising the generative functions?" Freedom from all diseases of those functions.

"What does your eighty years' experience contribute to physiological science?" It contributes the above important fact.

"What forms of disorder arise from such abstinence?" No specific form of disease is incident to a virgin life—the life we live. We enjoy better health than do those outside our body.

"How does it affect length of days?" Favorably. The writer is seventy years of age; was thirty when he came here, and indorses the above answers in all their details. To philosophers and physiologists we say, form your theories according to the above facts, and we will abide the result. We assume that man is in possession of and manifests a two-fold life. The lower, represented by the baser propensities; the higher, by the attributes of goodness, truth, mercy, and all aspirations God-ward. In view of this assumption, the above questions may be summed up by one inquiry: "*Can men and women live, in the exercise of the higher, divine life, to the exclusion of the exercise of the generative functions?*" We take the affirmative of this question, and it is for philosophers, medical men and others, to show—give evidence—that the position we have taken is untenable; when they do, we will meet them with an experience of nearly a hundred years. And this experience is barely a drop to the bucket of the experience of past ages.

In Thibet, celibate institutions have flourished for thousands of years. The Brahmans and Ascetics of India can speak of their experience also. To-day, China and Japan have their celibate orders. There, existence in these stereotyped civilizations is an inverted prophecy—that celibacy has existed in these countries for untold ages. The Therapeutæ of Egypt present their experience. The Essenes of Judea had their celibate communities. The order of the Vestal Priestesses in ancient Rome lasted about one thousand years; and the monastic orders of Europe, down to the present day, about two thousand years. And, strange to say, before Columbus touched these shores, Mexico and Peru had each their own civilization, and celibacy was found in them both.

From every quarter of the globe we have

concurring evidence that, whenever man has made any progress beyond being a mere animal, the law of the higher life has broken forth from celibate institutions. First in history, and foremost in the field, is Asia; next is Africa. Europe responds for more than two thousands of years in similar manifestations. Ancient America adds her quota of experience to the practicability of a virgin life. And lastly, the Shakers of modern America, in the sunlight of physiological law, and in all the well-understood relationships of social life, add their testimony to that of past ages, that a celibate life is not only practicable, but favorable to health and longevity. And it is a condition necessary to their wants—an essential preliminary to their happiness—the manifestation of the divine element in their spirits. Because of this life was Christ manifested in Jesus, to gather all into one fold, who progress above and beyond the procreative law.

The idea that a virgin life is a contravention of the Creator's plan, seems to me to be one-sided, and certainly is a low estimate of man's ultimate destiny; and is not sustained by man's nature, nor by the analogy of other created things. Human beings are as really subject to be reaped, as is the grain they sow. On this subject Jesus said: "Cannot ye discern the signs of the times? the harvest is the end of the world; the angels are the reapers, and ye are they on whom the ends of the world have come"—the ends of the generative life. In harvesting grain, the reapers gather the elements of their own bodies. So, in the harvest of the world, the angels gather those in whom the elements of angelic life are quickened. These, when gathered, will manifest the Divine civilization, in which are neither *war* nor *want*. "Their bread and water shall be blest, and sickness taken from their midst." The Shakers, as a people, are in the full realization of the former, and to the latter, freedom from disease, we are surely and steadily approaching. We take a practical view (as did Jesus), that all are not prepared, as yet, for *this* life. But we think that humanity needs our example, to which, if they do not attain, they may approximate.

From the wide-spread action of Spiritualism we anticipate greater results; its mission thus far has been to disintegrate old organizations and ideas; all their attempts to organize, heretofore, have made bad worse. When its present phase is accomplished, we trust, as a wave of spiritual light has reached rudimentary humanity, that it may be succeeded by a wave of light and warmth combined, necessarily convicting and organizing in its results. If the Spiritualists organize a higher civilization on the generative plane, and, if the more advanced portion realize a higher ideal than we present, we shall be most happy.

Outside of our Order there is a growing desire for a permanent amelioration of human conditions. Governments, which rule by brute force, as do lions, are not acceptable. The diseases that afflict humanity, especially those referable to the generative functions, are appalling. In the midst of plenty, and in the possession of the most productive agencies the world ever beheld, it is supposed that nearly twenty millions of persons in the British empire alone, have, during the present century, perished from lack of food. The power to possess wealth and to increase

See eighth page.

Shakeress.

A. DOOLITTLE, EDITRESS.

APPEAL TO THE SISTERHOOD.

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The Shakers, who, as a people, were but little known or understood by the outside world (except through business transactions), were prompted by a sense of duty and the solicitations of friends to fit up, on the first of January, 1871, a small vessel called "*The Shaker*," and release it from its moorings where it had been securely anchored in a quiet harbor through the storms of nearly a century, and trim up its tiny sails, and send it forth over the great waters on a mission of love. It contained, as they believed, many treasures, which might be a blessing to others of earth's inhabitants, as they had been to them.

The plain truths which this little craft contained were unpalatable to some, while others hailed with gladness any medium of truth, though small in the beginning, as a harbinger of a good time coming. Truth is potent in removing error and in breaking down idol worship in the form of churchal creeds and lifeless ceremonies. Those who had been famishing on the dry husks of theology, and whose souls were longing for living, spiritual bread, said: "Send, Lord, by whom thou wilt." Such were prepared to read, consider, and understand.

At the end of twelve months, the little voyager came back bearing good tidings. It had made many friends while sailing to distant ports; and, although the waters were whitened with the sails of many large and powerful vessels laden with all kinds of wares, yet there seemed to be room enough for "*The Shaker*," and all had treated it with kindness and respect. Thousands were heard to say "Send out '*The Shaker*' again; it has done us good." Again it went forth, and, at the close of the year 1872, it returns (like Noah's dove) to the ark, bearing an olive leaf. The meed that it brings is not praise merely, but the sound "It has been a blessing to us; we cannot do without it. Long live *The Shaker*! — '*It must not die.*'" And now, in behalf of the Sisterhood of the Shaker fraternity, I would greet all the readers of our little sheet with "*A Happy New Year.*" This is not merely a compliment, a meaningless sound passing the lips, but is heartfelt; and we pray that the light of truth may illumine your pathway, and that holy influences from angel spheres may surround you, and lift your thoughts and affections to things of enduring worth. This would augment the happiness of all.

And, my dear sisters of the Shaker Community, let me ask you all, as one, to unite, with renewed efforts, the coming year, to advance the good cause. Truth and virtue have always been maintained through individual self-sacrifice. Let us be thankful to be counted worthy to suffer, if thereby truth may be promoted. There is *work* to be done; a *cross* to be borne, and a *crown* to be secured; and *woman* must act her part. Let us be as

angels in our own home; strew fadecless flowers — innocence, purity and love — in life's pathway.

This will attract angels from higher spheres, and they will commune with us. We shall, also, feel the blessing of our good brethren, who have resolved to eat the fruit of honest toil. When they go forth to plow the field and sow the seed, they will return to their peaceful home with gladsome hearts, knowing full well that they will meet kind-hearted, God-fearing sisters, who will welcome them, and administer to all their necessities.

How many magnificent dwellings there are at the present time, in our own country, with beauteous surroundings of shrubbery, choice fruits, and flowers of varied hue, and frescoed walls, and floors overlaid with costly tapestry within, that are destitute of all those essentials which make home desirable and pleasant. Luxury is there; but the white-robed angel of *peace* does not find shelter. Better and more to be desired is the humble cottage, with a scanty morsel, where peace dwells, than a king's palace where envy and strife bear rule.

And O, how many men there are at the present time who, by the unreasonable demands of their wives and daughters, in the eager pursuit of the goddess Fashion, are compelled to resort to unjust measures to procure means for such extravagance!

Ah, woman, how art thou fallen! Instead of being an angel-friend to lift man up in the scale of moral purity, your mediumistic powers are turned to demoralize him. Let this be a lesson for the daughters of Zion to study. By it let us learn to regard the law of *use*, and not be content to live upon the labors of our brethren, and eat the bread of idleness; but toil with them; aid them in all the duties of life; rejoice with them in prosperity, and suffer with them in adversity.

Do any of our outside friends ask What are the social conditions and spiritual enjoyments among the Shakers? We answer: True friendship; brotherly and sisterly affection; devoid of sensuality in our domestic relations; and, in our religious associations, we, in *concert*, raise our hearts and voices in prayer and praise; and feel that the heavens bow down while we become lifted up in spirit to meet loving messengers from higher spheres, who feed the spiritual part, (which cannot subsist upon gross, material things,) with immortal food. *This, to us, is real joy.*

SELF-DISCIPLINE.

By H. Bullard.

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Conversion of heart, to my mind, is the correction of one's life; and this is the result of conviction of one's sins — a conviction deep and heartfelt. Were there more of this conviction in the Churches and in the schools; if, in every family, each individual were enjoined to carry into life, moral principles and religious truths, would not society be more benefited, than in all or any belief in preaching, that alludes to some righteous being, but requires no righteousness in our own lives?

In my Shaker home, in which I have en-

joyed peace and plenty for more than thirty years, purity and righteousness are enjoined; while good works are the rule and not the exception required of the members; and these are taught as requisite to a Christian character, in a Christian community.

The early training of the child is quickly apparent in the human character. The physical constitution of the child is the foundation of the physical man or woman. Proper food, cleanliness, and a good, moral training for the correction and direction of the child, creating activity in virtuous ways, greatly add to its future character and happiness.

Discipline should not be outgrown with childhood; but, as the primary branches of education are to the collegiate course, so should be the discipline of the child to the adult in riper years. Self-government should be more severe than was the paternal; the moral and spiritual faculties should rule the animal passions; thus proving that individual improvement is the basis of general reform. "He that ruleth his spirit is greater than he who taketh a city;" and those who are able to bring every thought, word and action into submission to the law of Christ, stand forth noble specimens of humanity, a praise in the earth. From childhood to mature age, life should be a continuous unfolding of better existence, of superior principles, "progressing from faith unto faith;" as one position is gained, we should be prepared for another and advanced movement.

A progress is called for from Christian professors, from the plane of Adam and Moses, up to the life of Christ. The discipline will consist of thoroughly dropping the generative practices of humanity, and adopting the life of the heavens — heaven on earth. Passion subdued, peace ensues; the earthly or natural exercise of the passions abandoned, the spiritual or heavenly element is given the full control. This is a work all must perform for themselves; this is self-discipline for an eternal existence. Said Jesus: "I indeed lay down my life of myself, no man taketh it from me." This was his discipline, self-discipline, and of him, as our exemplar, let us "learn; for he was meek and lowly in heart" — disciplined for the heavenly life.

TRUE ESTIMATION.

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If is often said that knowledge is power, and this is true. Skill or faculty of any kind carries with it superiority. So, to a great extent, wealth is power, and genius has a transcendent gift of mastery over man. But higher, purer, better than all these, more constant in its influence, more lasting in its sway, is the power of character — that power which emanates from a pure and lofty mind. Take any community, who is the man of most influence? To whom do all look up with reverence? Not to the "smartest" man (physically), not to the cleverest politician nor the most brilliant talker, but to him, who in a long course of years, tried by the extremes of prosperity and adversity, has approved himself to the judgment of those around him — of all who have seen his life as worthy to be called wise and good.

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MISSION.

By Jane Cowan.

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In perusing the columns of *THE SHAKER*, as it reaches our midst, on its Gospel mission, I am forcibly reminded that we need such influences as it brings to bear, to awaken in our minds those latent aspirations for spiritual food which appear to slumber in our breasts, without fully considering, as we should, the great necessity of seeking enjoyments, in a spiritual point of view, and rejecting the fitful pleasures of time, which will perish.

Not that the teachings heralded by that paper are wholly or in part different from the faith heretofore taught, and by the faithful lived, in the different Shaker Societies, for a goodly number of years; but I trust the time has now come that light and knowledge will become more widespread, and that, through the columns of this much-cherished paper, many will learn where to look for truth and righteousness, who are walking in darkness without knowing the way of life, or the requirements of God to mankind.

Seeing there is a strong desire on the part of the contributors to our paper, to disseminate true Gospel principles, and not suffer their hands to become slack, or their hearts to wax cold, with regard to spiritual things, so, in this light and in this hope, we rejoice that the way which God has marked out to be a "savior of life unto life, or of death unto death" to all, may be handed down as an immaculate treasure to those who have not been so favored as ourselves, but who might perchance receive the Gospel, believe and be saved; I concluded, though very weak the effort, to throw in my mite to uphold, so far as may be, the cause we are struggling to maintain.

In casting my eyes around to see the necessity of aspiring for and looking beyond earthly and transitory things, I see those who have walked in a humble, Christ-like manner; in short, have lived simple Shaker lives, and denied themselves of all earthly enjoyments, and have lived pure and chaste before God; their shining examples and virtuous deeds irradiate their countenances, until they seem like diamonds of light in our midst, and reassure us that we too may become the worthy recipients of God's favor, being harvested from the earth by our own virtues and godly life.

So, with these views on what does and will bring true happiness to the sojourner here in time, we are much pleased to see the efforts made, on the part of Believers, through *THE SHAKER*, to enlighten the minds of mankind as to what constitutes a true Christian; and how nearly the requirements of Believers comport with the life and teachings of the Saviour, who are able to say, "We are the way, the truth and the life; follow us as we follow Christ."

God's chosen people have ever been called upon to sacrifice their earthly desires and propensities; consequently, if we reach the goal they reached, less effort by us than they made cannot secure our eternal happiness.

Then, how comforting the thought that the way of life is made plain, and that, in addition to the life and example of Jesus, we have

the way also marked out by Mother Ann which consummates the way of life, and confirms our faith in the plan of salvation as taught in this our day. There is a fullness of light and peace, beyond which we have no aspirations; but with it our souls can rest secure, feeling sure that, although the number may be small who will become true heirs of heaven, yet feeling conscious that there will always be a remnant who will retain the testimony, and consequently maintain the principles of the Gospel through all succeeding ages.

Who then, but an ingrate, can reject so high and holy a calling, to work out salvation here in time, and endeavor with their might to be eyes to the blind, and ears to the deaf, and a light to souls dead in trespasses and sin? this is certainly the duty of Zion's children; hence it is plain that all our endeavors should tend to elevate the human race, by ever pressing onward and upward, and in this way be a light to earth's weary pilgrims on their heavenly journey.

I WANT TO BE A SAVIOR.

By Anna Dodgson.

—o—

How often we are cheered by the sweet sound of the little chant, "I want to be an angel, and with the angels stand," as it comes from the lips of bright-eyed, juvenile innocence. And who is so hardened that her soul, upon reflection, does not affirmatively respond to the desired *want*? But I am thinking that for mature years, where furrowed brow, dimmed eyes, and whitened locks bespeak experience in this world of ours, we might with propriety sing of wanting to be, or becoming, saviors. O, how our world needs practical salvation! And is there not already a call for saviors to arise and stand on Mount Zion?

I want to be a savior and on Mount Zion stand,
With self-denial for my shield, and sword of truth
in hand;

To live a life that's sinless, in Innocence and love,
With wisdom of a seraph, and meekness of a dove.

I want to be a savior: then saved I first must be
From selfishness and envy; from worldly pride be
free;
From base, low, groveling passion, I must have
wings to rise,
Not seeking worldly glory, but reaching for the
prize.

Like Jesus Christ our Pattern, the lowly Nazarene,
Performing acts of mercy, each savior must be
seen,
And boldly chiding error, with stripes, if needs
should be,
Completes a savior's mission, as by the word we
see.

We have two holy Patterns—Christ Jesus and
Christ Ann,
Who've taught us to be saviors, and form'd and
laid "a plan,"
By which each human creature who ceases from
all sins
Becomes a Christ or Savior, whose mission here
begins.

Then come, O come, ye saviors, and stand on
Zion's hill;
There boldly rear your standard, your mission to
fulfill,
To save from sin and sorrow all who will hear the
call.

Be resurrected, born again, and freely give up all.
A practical salvation, in thought, in word and
deed,
Brought forth by self-denial, is what our world
does need;
And many a blessed savior now on Mount Zion
stands,
With crowns upon their heads, and harps within
their hands.

HENRY VINCENT ON THE SHAKERS.

—o—

* * * "I contented myself with the results I saw before me, and thought them sufficiently remarkable to command the respectful and thoughtful attention of the Church and the world.

"I saw a community of men and women of all ages living a pure celibate life, under the same roof, full of sweetness, love, and gentleness—a happy family of brothers and sisters. I knew that many of them had been married men and women before they were led, by a religious principle and motive, to 'crucify all worldly lusts,' and enter into what they regard as the millennial state. I know that this life had been lived by monks and nuns, who were excluded from each other with a prison-like rigor, under lock and key, and bolts and bars; but here I saw a spiritual family—the once husband and wife entering upon a new life in the daily presence of each other—and that this chaste community had tested this life of purity for seventy years, without any cloud arising to dim the lustre of its chastity.

"Of course we all exclaim, 'How can these things be?' And the profligate and the base raise the yell of laughter; but the Shakers modestly reply, 'Not unto us, but unto God be all the glory.' The world laughs again, and slanders; but the answer is the FACT of this life, which this people lay open to the gaze of all the world. I saw, moreover, a people who will not hold private property—a people who rest securely and in perfect harmony and prosperity, upon a community of goods. The dream of Utopia is here realized. They work hard; they enjoy the fruits of their industry; they live simply and frugally. For ten years they have ceased to eat swine, or to drink alcoholic drinks, except under medical advice.

"I saw that this community of goods sprung from a deeper motive than a social or economical truth. Indeed, in one of their publications I found this paragraph: 'They could not understand how so-called Christians (brethren and sisters) could be members of the same religious body or Church, and be divided into rich and poor in the things of this temporary world, but who are vainly expecting that in the world to come they will all be willing to have eternal things in common.' Thus their communistic idea springs from a *religious* motive, and such a fact is worthy the contemplation of thoughtful men.

"I inquired into the internal working of the Community, as to how disputes or misunderstandings were settled, if they unfortunately arose. I was told that here again they adopted the Christian plan, speaking to the brother or sister alone, and, if that failed, 'tell it unto the Church;' and that so far all had moved on with harmony, and no serious difficulties had disturbed them. Another thing I have also seen in relation to the Shakers: Every one in America with whom I have spoken speaks highly of their moral character, of their truthfulness, of their honesty in their dealings with their fellow men. All bear this testimony, with the exception of those degraded people who believe there

are no such things as virtue and truth on the earth.

"Surely the success of this community must have a cause. What is that cause? I do not pretend to answer the question. But it is a question worthy of an answer. Many similar experiments have totally failed. Why has this succeeded? Within the past forty years, the Owenite experiments in England and America have failed; but *Shakerism is a living and triumphant fact*. Let me urge upon divines and scholars, in their rambles through America, to visit the Shaker Community at Mount Lebanon, and if they are disposed to inquire, 'How can these things be?' my answer is, 'Come and see.'"

A NOVITIATE.

—o—

DEAR SHAKER.—Ever since I first saw you, I loved you, and ever will. Every time you have appeared to me you have awakened earnest thoughts in my mind, and sweet feelings in my heart. I have looked upon you as an expression of the condition and spirit of our people; the people among whom I am happy to be counted. You go out into the world to tell its children what we are, what we think, how we feel; and I am thankful to you for that. You try to let them see our character as a people; you try to make them understand our ideas about God and our duties to him, about life generally, and more especially about the beautiful relations we are called to hold to one another in our peculiar sphere; you try to have them appreciate our feelings of sympathy for our fellow-men, of pure and true love to one another, of deep reverence for our Divine Parentage, whose will, revealed to us through worthy mediums on earth, is the rule of our lives. Thus, always finding you engaged in this noble work of enlightening the minds of men, in regard to these things, do you wonder that your monthly visits to me have been seasons of great pleasure? And still there is one thing that I have felt, and that I would like to say, through you, to my young companions with whom I love to be united in every good work.

The beautiful life that we are called into, inspires the mind continually with new thoughts and ideas. Not one step can be taken, not one word spoken, not even a feeling can enter the heart of a true Believer, without his faith taking hold of it, and judging whether it be for God or for self. This is a great work. To youthful minds whose powers and energies have not been wasted in a worldly life, and for its selfish relations, it shows every moment higher and better ends to aim at; such youthful minds it accepts as virgin soil to till—grounds that have been but too long neglected. I feel exceedingly interested in these labors to reclaim the realms of nature in the human heart to their Lord, and it gives me great joy and courage to know that there are so many who have turned their attention in this direction; that I have so many young companions fervent in their feelings and earnest in their resolutions to carry on the work of God in their own souls, cost what it may. I have often felt the power of love and sym-

pathy flowing from heart to heart among those who are being redeemed. By being a little more willing to express our thoughts and feelings, we might do one another some more good, stimulate one another to new exertions, to gain gifts that are worth possessing, gifts of heart and mind, the power to feel truly and deeply, to think soundly, and to express ourselves simply and acceptably. Being now near the beginning of a new year, I feel a desire to enter a covenant with my young brethren and sisters, to pay more attention to these things, to devote more time and labor to studying the laws of our Order, which are as important to us as are the laws of the natural order to those who adhere to it. And if ever we should be called upon to communicate the fruits of our labors to one another, we should be as willing to give as we are to receive, and we should find fully as much blessing in the former as we are finding in the latter.

EMIL BRETZNER.

[From the Albany Express.]

THE OUTRAGE AT THE WATERVLIE SHAKERS SETTLEMENT.—The following letter, written by one of the sisters of the Watervliet Society of Shakers, to a sister at New Lebanon, describing the situation of affairs at the former place, will be read with interest:

SHAKERS (Albany County), {
November, 1872. }

Dear Eldress Antoinette:

In a recent letter you sent to me, you thought it would be some time before you wrote again. We feel no claim on your precious time in that direction, yet we do beg your love and sympathy, in these trying times for soul and body. To be aroused from our beds by two extensive fires in one week's time, and then the insecurity which we constantly feel, has so unnerved us, that it is impossible to get a good night's rest, although the brethren keep a constant watch; and again, the burden and wear upon the strength of the brethren, with so much upon them, make our hearts ache. The barns and sheds for our oxen, cows, and young stock, with all that we had to keep them through the winter, gone, together with all the oats, which we had for the horses, was there stored for threshing. The oat crop has been a failure for several years past, and the brethren have had to buy. This season it was good; had enough to have carried through to another harvest.

We can courageously endure privation, and labor hard, but, when night comes, it brings with it such a feeling of horror that we long for an eternal day. If we sleep, we are only frightened that we have been to sleep. When the bell strikes it is the knell of fear; and still feel that all that has been is unaccounted for. We know of no personal enmity, no rivalry in business, or any thing unusual on the part of Believers; but we do know that there is a very low state of morals at the present time; robberies are committed very frequently; men are seen masked; hen-roosts are robbed, and various places pillaged. This has been going on until it has grown into a regular organized band of desperadoes,

who, seemingly, have no other object than to rob and secure money. On the morning of the fire at our place, two men were seen and sent away from the Church Family's office; two men were also met running toward the Second Family. On the evening of the fire, two men tried to get into the office at the Second Order, which leads us to think that the object of firing the barns was to draw the brethren away from those places, and leave them unprotected.

We know no other way than to be faithful in duty, and fervent in prayer, looking to the higher powers for protection.

Now, perhaps, your motherly spirit would like to know how we shall make out, as we depend so much upon the dairy for the support and comfort of the family. I will tell you: As we have, late years, kept more milch cows through the winter, we have not laid down our winter supply of butter, as formerly; therefore, under our present affliction, not being able to keep but a few cows, we have agreed to have one-third of our meals without butter, and to lengthen out our shortening for pies, to do with one-third less pie. As we have a good supply of apples and potatoes, we can live comfortably. Even a piece of bread and a cup of cold water would be a sumptuous meal, if we could only banish our fears for the future, and go to our rest in safety.

Do not forget us in your prayers, nor withhold some of those strong spirits which encamp around about you, to come to us, to inspire us with strength and courage. We have no less thankfulness for the Gospel of salvation, and the privilege to be Believers, on account of our recent affliction, but will toil on to the end of life's journey.

Yours, in affliction, HARRIET.

WASTE BASKET.

—o—

Write and educate yourself and others. No well-meant effort in mental discipline is lost; it is even as in spiritual things, "where no labor in the Lord is ever in vain." Words are mediums through which to convey ideas; the knowledge and use of them is often termed *education*.

But what if a person should know how to speak and write with all the tongues of men and angels, and yet lack ideas, would they not be *learnedly ignorant*? as when possessing the gift of tongues, of healing, of knowledge, and all spiritual gifts, yet lacking the gift of charity, or love, they are nothing when judged by the standard of true Gospel travel of soul.

Write, therefore, for the *Shaker* and *Shakeress*. The contents of the "Waste Basket" will rise up and claim its due share of honor in its support.

At any race of half a dozen men or horses, do each one win the prize? or can only one win at a given time? Write, therefore, and keep the Waste Basket full, and The Shaker well supplied with good matter.

"What is the chaff to the wheat?" saith the Lord. Why, without the chaff there could be no wheat; it is as necessary as a Waste Basket. Therefore write, meditate; and re-write on one side of the sheet only; after preparing as best you can, and it having passed the ordeal of the society's local editor, send it neatly folded, ready for the *Waste Basket*, for we must have plenty of matter for our *Shaker* and *Shakeress*, as we could not make even a world out of nothing.

"WE."

—o—

The usual editorial term of "we" is no longer a subject of doubt. But the world has waited long for the *SHAKER* and *SHAKERESS* to illustrate the point by giving it a *dual* signification.

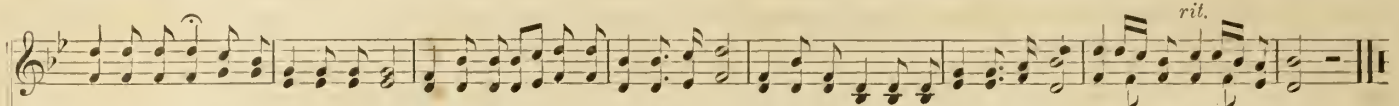
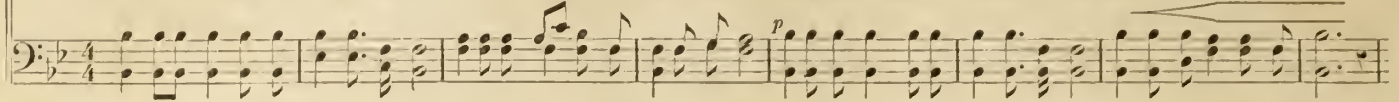
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BEAUTIFUL SHORE.

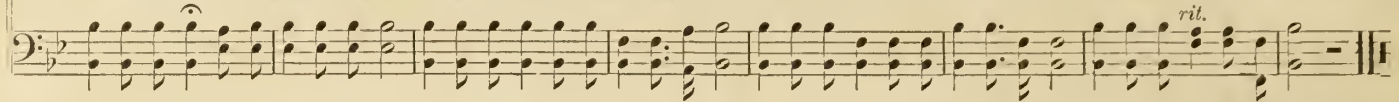
rit.



1. Time's dark billows and tempests may roar, Yet will I sing of that beautiful shore, Where the chill winter of life shall be o'er, Ne'er to return to the soul.
 2. Glad - some the spring of that fair happy land, Blossom and fruitage in glo-ry ex-pand, While the soft breeze from its emerald strand, Scent-laden float to us here.
 3. Pil - grims who tar - ry, your time yet abide, Slowly ro - ced - ing is life's eb-bing tide: O - ver its sur - ges your spir-its shall glide Safe to that beau-ti - ful shore.



Blest summer land, free from sorrow and gloom, In fadeless beauty our spirits shall bloom, While the earth casket in-her - its the tomb, Sea-sons su - per-nal will roll.
 Love builds its mansion all pearly and bright, Rising in grandeur in rose-tinted light: 'Tis for the blessed, whose robes are made white, Heavenly homes have been rear'd.
 Hap - py the tho't! If our hearts are made pure, We an - in - her - it-ance there shall secure. Hope still confides in the prom - ises sure, When here our journey is o'er.



[N. F., Mt. Lebanon.]

(Continued from fourth page.)

it, without creating any, the antagonism between the accumulative products of labor and the laborer, the condition of the productive class, particularly the agricultural portion, reveal a state of things too awful to contemplate. A war establishment to kill and to destroy, is at the same time associated with extensive missionary efforts to preach a gospel of peace which they do not possess. We must be borne with, when we designate such a civilization a Satanic form of human life, the organic law of which is "the love of self at the expense and neglect of the neighbor." To bring about a distant approximation to our form of human society, we ask for the elevation of humanity to the practice of the law — "the love of self, and the neighbor as self." The organic law of our Order is: "*He that is greatest, shall be the servant!*" To those who wish to enjoy a Divine form of social life, we say, "Come and see" whether such operates among us or not.

THE LITTLE QUAIL.

By Richard McNemar.

Traveling once along the way,
Thinking of this latter day—
How much progress we can make,
Since our lives are not at stake.
Ancient saints could little gain,
Still by persecutors slain;
Now protected from the foe,
Saints can have full time to grow.

Next I thought, If sinners knew
That we thus our safety view,
Would they not yet try to kill?
Could they not our vitals spill?
Through my mind this thought I cast,
While a log I closely passed,
Where a little quail did sit
Fair and easy to be hit.

Instantly I made a stand,
With a stick I raised my band;
Thrice I struck with all my skill,
But no vitals did I spill.
Once my stick just grazed his tail,
But the well-protected quail,
Sound and nimble took its flight
Through the forest, out of sight.

Instantly the spirit spoke,
"As this quail escaped thy stroke,

So the wicked strike in vain
In the great Messiah's reign."
O, what wonders I did view
As the little creature flew!
Every flutter of its wing
Seemed to cry, "*The Lord is King.*"

Had I then an army seen,
Full of rage and cruel spleen,
I should felt no more surprise
Than amidst a host of flies.
While the cross of Christ I bear,
Under his protecting care,
Every danger I shall shun,
Till my work is fully done.

He who gave this striking sign
Has stretch'd out his meas'ring line:
Persecution's at an end;
Now we may with Christ ascend.
Blessed day bow bright and clear!
O what fruits the saints can bear!
Righteousness through every stage,
Now can grace this GOLDEN AGE.

THE CHURCHES OF OUR LAND.

By Cecelia Devyr.

—o—

Loud ring their bells, and loud their organ tones
Pour the grand anthems that by art were given.
Wealth, learning, eloquence, their proud dominion
hold:

But what of God, of Life, of Love, of Heaven?
A seeming fitness blends all outward things—
Concordant sounds and softly mellowed light;
We almost list the rush of angel's wings,
And watch for saints in radiant robes of white.

Can heap'd-up shams the Infinite allure;
Or flatt'ry charm the all-embracing mind?
Can systems that oppress and spurn the poor
Be brought to God, and His acceptance find?
Is He deceived by fashion, pomp, and show?
Can grandeur hide disease, deceit and sin?
May every wickedness the heart can know
Come to these temples and gain entrance in?

If stern, misguided hearts go forth no more,
The Martyr's unrelenting fire to light;
If ruthless persecutions cease to pour
Their venom'd darts with wild inhuman might,
Does there abound that precious gift of God—
Faith in the good that is, and that which yet may
be?

Is Christ-like charity their basis broad?
And is the'r focus — *Truth* — unmarr'd and free?

When youthful manhood, full of noble zeal,
An offering makes of his unfolding life,

Is there an inspiration he can feel,
To meet his ardor and award his strife?
And does the soul of woman bear no fruit,
Nor spread its branches like the olive tree?
Beneath the ban that bade her to be mute
Must her expanding powers forever be?

Alas! alas! the altar's fire is dead;
God's Spirit meets the soul no longer there:
But canting *mockery* gives stones for bread,
And scorpion answers to the cry for care.
Our prayer ascends, O be it thus no more;
Come, sweet refreshing from the Source Divine,
And spread true Brotherhood "the wide world
o'er."

Which poet-prophets saw in "auld lang syne."

Let Truth reveal to science Nature's laws,
Let faith not die 'mid superstitions dim;
For truth and science both shall seek the Cause,
That gave all souls one universal hymn.
Write *God*, write *Goodness*, on the nation's heart,
Not with a legal pen by man's decree;
But let iniquity the land depart,
And make the young Republic *pure and free*.

SHAKER AND SHAKERESS.

Addresses of the Local Editors and Publishers.

—o—

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F. W. EVANS,
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FIFTY CENTS
PER ANNUM.

LOVE,

THE BOND OF OUR UNION.

CHRISTMAS and New Year, with all their joys and sorrows, have come and gone throughout our happy land, but not so their remembrances. These remain, and, like new-mown hay, send forth, from the storehouse of memory, a fragrance very grateful to the providers, but still more so to the recipients of and participants in their festivities. As these have been religiously rational, so will the pleasures of the *past* be ever present—always “green,” a “joy forever.”

The people of God, of the latter day— the day of His spiritual “power”—were to be *emphatically* “a willing people.”

The North Family, whence the “*Shaker and Shakeress*” issues, is the head of the Novitiate Order (composed of three families), where all the inquirers into *Shakerism*, who come to Mount Lebanon, do congregate, and where all new converts to it find a home, during their initiatory and probationary period of the *new life*, into which they may have been ushered.

Anciently, one asked, “How are the dead raised, and with what body do they come forth?” *Modernly*, many ask, “How can you Shakers and Shakeresses, who are dead to the world, and to its (to you) sinful pleasures, enjoy Christmas and New Year, or any other social holiday season?”

And we make answer, that “Godliness is profitable to all things, to the life that now is and that which is to come”—to all things relating to the soul and body.

Our Christmas and New Year's tables did not “groan under” adulterated, poisonous compounds, and costly viands, either liquids or solids; nor did they groan over the ruined health which the consumption of such things occasion; for, although bountifully supplied, their contents were gustatory and enjoyable to the palate, and agreeable to and easily digested by the stomach. This, though earthly, is no trifling blessing in this day of artificial dressing and feeding, and of superficial, highly-seasoned cookery. Then we had a *mental feast* of spiritual union and love; hearty, happy greetings from soul to soul, and presents from all the Brethren and Sisters to the Elders, as the Representatives of the Family. These were in the form of little missives, of which the following are specimens, the first two from the more advanced in years and experience, and the last from the youngest convert to our Order:

“North Family, Sabbath Morning,
“Dec. 25, 1872.

“*To the Elders*: May the blessing of our Heavenly Parents ever rest with their representatives in care—the Elders—and bless them with Heavenly courage, fortitude and Divine Love, and when their labors of love are closed, may an abiding peace be theirs.

“Be so kind as to accept from my spirit, on this occasion, a Christmas blessing.

“D. F.”

ANOTHER.

“*Beloved Parents*: It is with deep feelings of love and respect that I address you at this time. I am truly thankful for your heavenly ministrations, so fraught with wisdom and love.

“I bless you for your fatherly and motherly tenderness to all your little flock. Justice and mercy are yours to impart; while condemning the evil you cherish the good. The spirit of Jesus, and of our ever blessed Mother Ann, shines brightly in your daily lives, which to me is evidence of the true and holy *anointing* wherewith ye are anointed. I know that I am blessed in many ways, and have cause of great thankfulness for my privilege in the Gospel. I feel especially thankful that I am permitted to live and associate with those in whom I have the utmost confidence as Leaders and Watchmen in Zion.

“I love and bless you, kind parents, and it shall be my constant labor to strengthen and build up the walls of our Zion, according to my small capacity. In this way I can gain and retain *your* love and blessing, which I hope ever to possess.

LEVI.”

ANOTHER, FROM THE YOUNGEST IN PRIVILEGE.

“*My dear Elders*: I am happy that I have this opportunity of expressing my growing love and respect for you, and of acknowledging my appreciation of the influence you are holding over me. My prayer shall ever be, that I may prove myself *worthy* of your love and confidence, and, at the sacrifice of every thing earthly, I pray that I may be simple, and keep my union with *you* perfect at all times. Hoping that you may live long to encourage others, as you have encouraged me, is my sincere wish.

“With kind wishes, and the compliments of the season, I am yours sincerely,

“ELMER.”

Thus it is, that from the heaviest and most faithful burden bearers to the babes in Christ, the love of truth and goodness, of God, of each other, and of humanity, is the only real *Bond of our Union*, that holds us together in a Community of goods, in an arbor of Peace, with the Communion of Saints.

CORRESPONDENCE.

Extract from an English Letter, dated Oct. 20th, 1872.

“I see, by this week's ‘*Medium*,’ that the Bishop of Chester takes the position that Jesus was the first to enter Heaven; and that even David was not in the (Christ) heavens, although more than ten centuries had passed since his death.”

Turning to the October (25th) No. 1 find the following: “The Intermediate State. A Sermon on the Intermediate State by the Bishop of Chester, just published.”

“The clergy, for many years, have regarded the intermediate state of the soul (between death and the physical resurrection) a sealed subject, until Dr. Bartle, Principal of Frestfield College, Liverpool, brought out his novel work, in 1869, entitled ‘*Hades*,’ for which he was charged with heresy. Now the Bishop of Chester comes to his support, making his own views on the ‘*Intermediate State*’ identical with those expressed by Dr. Bartle in his work.”—*Ed. of “Medium.”*

Dr. Bartle: In *Hades*, we read (p. 113): “The portion of Scripture from the Acts proves that the soul or spirit of Christ was in *Hades*; because St. Peter declares that God did not leave it there. It must of necessity have been in that region, otherwise its removal thence would have been an impossibility. (Page 38.) Death is simply the separation of soul and body.”

Page 194. “We find St. Peter stating that the patriarch David, who, he said, was both dead and buried, yet had not at that time ascended into the Heavens, although his death occurred a thousand years before.”

Page 226. “With St. Paul, to die was gain; but the crown of righteousness would not be given him till that day; meaning the *day of judgment*.”

Chapter VII. “Let it be clearly understood, then that the expression ‘sleeping’ implies ‘waking;’ and, therefore, whenever we find the word ‘sleeping’ used of the deceased, it never means that the soul is in a state of unconsciousness.”

Page 202. “*Hades* is a Greek word, and literally means the *invisible place*; and the word ‘*hell*,’ in its primary meaning, signifies the *hidden place*; and in this place it is almost identical with ‘*Hades*.’”

The editor of the “*Medium*” presumptuously advises these two great Orthodox lights (or balls of darkness) to attend some of the seances, and there learn that the disembodied souls of men and women have no idea of attempting to gather the identical materials of their long-ago discarded bodies. As to the *day of judgment*, it is when a man (or woman) brings himself (or herself) to judgment by the *confession* and the *discontinuing* the *commission of sin*—missing the mark.—*Ed.*

Postscript of a letter since received, dated December 8, 1872:

“P. S.—I sent you a London ‘*Standard*,’ in which you will see our good friend, Mr. Hepworth Dixon, has been figuring in Court. Sir

J. Eastlake, counsel for defendant, is reported elsewhere to have spoken in the highest terms of the Shaker communities, saying that "Dixon's description of them was the redeeming feature of all his books."

I shall not fail to either write, or send you a paper every week, until I come amongst you. — E. J. W.

BERLIN, CAMDEN CO., N. Y., }
December 18, 1872. }

Editor of "SHAKER AND SHAKERESS:"

It is a source of joy to me, to know that the *Shakers* are sending forth, into this wilderness world of sin, Christ's doctrines of "peace on earth, good will to man." Since the commencement of the late war, the rising generation have been taught, by the popular clergy, and the religious papers, that war is an essential part of Christianity; that men shot down in battle, while filled with hate and wrath, and striving to kill those who had never injured them, are taken directly to heaven, and crowned as saints and Christian martyrs, and placed on thrones of honor and glory at the right hand of God.

During the war, ministers went to steamboat and railroad stations, to take leave of soldiers leaving home for the scene of slaughter, and there went through the blasphemous ceremony they call *prayer*; and then presented the soldiers with flags and New Testaments, and exhorted them to go and fight manfully, like Christian heroes. And should any one have been faithful enough to the true testimony of Christ, to declare that Christians never did, and never can, fight, he would have been denounced as a heretic, a traitor, and antichrist, and threatened with flogs, prisons and assassination. There was not a priest, nor a paper, to be heard of, that dared to say that *God is true*, and that *Christ is the Prince of Peace*.

Seeing and knowing these things to be so, I wondered whether God would permit the rising generation to grow up under the teachings of this Balaamitish priesthood, with none to tell them that their preaching was antichristian lies. But, in the darkest hour, "*The Shaker*" appeared, saying emphatically and truthfully, "Christians never did, *never can*, fight!"

And now I rejoice with joy unspeakable, and have only to add: Go and *prove* to honest inquirers after truth, that all the Churches that believe in and practise war, are but the "synagogues of Satan," with no shadow of right to name the name of Jesus. This you can readily do, beyond all controversy or cavil, by comparing *their* practises with the precepts and practise of Jesus, as set forth in the New Testament, in which they all profess to believe.

Your friend,

JEREMIAH HACKER.

We receive requests like the following:

"I should like to see some of the internal workings of your Order published in your very excellent paper, if consistent with your rules, etc. I feel satisfied that your mode of life has a purifying tendency, producing a contentment and love that the world knows not of."

In this number we shall somewhat minister to this demand.

Novitiate experience of T. Stroud, of Enfield, Connecticut.

He thus writes:

"December, 1871. On the 6th inst., thinking

to confess what I believed to be the last of my bad sins and thoughts, and feeling that, in my own strength, it was impossible — that, indeed, it was like taking my life — I entered into such a labor of prayer as before I had never been able to bring myself to. I knelt, in strong cries to God, was absorbed in intense abstraction; and there fell upon me a remarkable power, as of a wave of electricity flowing through me. It came and went suddenly, and another succeeded. * * * I went in all earnestness, and confessed in deep humility. At night, a few minutes after retiring to rest, this power returned, filling my muscular system, as though charged from a strong electric battery. I remember that I lay and speculated upon the nature of this spiritual operation. The shocks lasted in full force for two and one-half minutes, and the effects for hours. The charging process commenced in my breast, and proceeded upwards to the top of my head, and downwards to the tips of my fingers and the ends of my toes.

"Knowing that there was no visible agency to create electricity, I was forced to the conclusion that it came from an invisible source. But, whether directed by some intelligent beings or agents, under some general law or otherwise, I am unable to determine. It has been often repeated, but always when my mind and feelings have been earnestly engaged in endeavoring to gain power over some evil passion or propensity of my fallen nature."

THE SHAKERS.

By A. B. Bradford, late Consul to China.

—O—

"A city set upon a hill that cannot be hid."

In the valley and along the sides of a mountain which flanks the Hudson River, in Columbia county, New York, dwell the Mount Lebanon Society of Shakers, one of a number of settlements that compose the Shaker Community of the United States. Besides this one, New York has two other settlements; Massachusetts four; Maine and New Hampshire each two; Connecticut one; Ohio four, and Kentucky two. Each of these has one or more "Families" — offshoots that branch out from the parent stock, and are helped, by common consent, to independent landed estates.

As this remarkable people are almost wholly unknown to us in Pennsylvania, I propose, on this occasion, to give some information as to their origin, their religious views, their community principles, their economy, by which I mean their mode of living, and any thing else that occurs to my mind of interest to you concerning them. Of course, what I have to say does not purport to be a thorough discussion of a most interesting subject, but only a few items of fact and thought — all the result of a visit I made to Mount Lebanon during last summer.

1. THEIR ORIGIN. When we read Josephus's History of the Antiquities of the Jews, we find that there was a class called *Essenes*, who, although they make no figure at all in the New Testament history, produced great effect in the Christian Church. These were, no doubt, the prototypes of the *Shakers*. To this class Jesus of Nazareth belonged; from them he got many of the ideas which he inculcated in his public teachings, and by their rules he regulated himself in regard to a celibate life.

If any one will make himself acquainted with the history of the *Essenes*, he will find it hard to discover in their system any thing to criticise, unless it should be on the subject of *marriage*. For while they allowed marriage to be a good thing for those who occupied a lower plane of spirituality, for themselves, "they neither married nor gave

in marriage, but were as the angels of God in Heaven."

A second class of *Essenes*, to meet the obvious objection that the race would run out on their principle of celibacy, did practise marriage; but it was the marriage of love, not lust. It was to provide offspring that should be strong to bear the responsibilities of human life.

Truth is the daughter of Time; and Time goes long with child. These embryonic ideas of the *Essenes*, and some other wise people among the Greeks, two thousand years ago, in regard to the right method of propagating the race of human beings with a view to their improvement, have come to the birth in our day. We have now college professors who have discovered at last the old secret, that the same laws for improving the lower order of animals, if applied rigidly and scientifically to the human species, would, in due time, make it certain that every child born, being sent for, and not coming by chance, would come into the world *beautiful* in person, *intelligent* in mind, *happy* in disposition, and *good* in character. I live, I shall die, in the hope that, in a century or so, if the world preserves its peace, and gives science and religion a fair chance to solve their problems, that the human race, in the four respects I have named, will not occupy the low plane we now do, but when every mother's son shall enjoy the inheritance he is entitled to by virtue of his human origin.

The Shakers then, whether they intended it or not, are, I think, a reproduction in our age of the severe morality and heroic life of the primitive order of the *Essenes*, one of whose chief characteristics was celibacy, and to which order Jesus of Nazareth belonged.

2. THEIR RELIGIOUS VIEWS — MOTHER ANN. As science reveals to us the magnitude of the universe, and the comparative nothingness of the planet which forms our dwelling place, the mind is oppressed with the thought that the individual may be overlooked by the Almighty Father in the care He exercises for the whole. Hence it is natural for every child to love its mother best, since the mother, by her watchfulness, knows and cares for the small and multifarious needs of her offspring. So, the human soul, when on the one side it speculates like an angel concerning God; on the other, brings its human wants and weaknesses with it, and longs to find in the Divine character the *maternal* idea. The Jewish Psalmist expresses the feeling which every properly-developed man evinces, who takes an outlook upon the vastness of the universe, when he exclaims, "As the hart panteth after the water brook, so panteth my soul after Thee, Oh God." Theodore Parker, in those wonderful prayers he offered in the beginning of his religious services in Boston, seemed to regard God as *Dual* — as possessing the peculiar love of a mother for her child, as well as that of a father; and therefore with great reverence, yet with the deepest filial feeling, and with a marked effect upon his audience, addressed God as a dear Father and Mother.

If this childlike trait of character is developed as men become spiritual, it is not difficult to see that, whereas the Shakers regard Jesus as a Divine Prophet, and believe in his mission, yet, to meet their conception of the *dual* character of God — to satisfy the longing for a mother's love, which all men feel when they think of their loneliness in the great universe, they should accept Mother Ann Lee as an avatar of the Christian economy, as Buddha was in the Brahminical, and as Mohammed was among his countrymen, and that they should yield her honor and reverence.

According to the old ideas, that ruled the world until astronomy and geology corrected them, man was the center of the universe. For him alone the sun shone by day, and the moon gave her light by night, and the stars of heaven twinkled in the firmament, and the seasons rolled around, giving the beautiful alternation of summer and winter. But now we see that man, glorious as he is in intellect, and more glorious as he is yet to be in the future, is only an incident in the vast creation — that he has come up from a low origin to his present place by the great law of evolution, which is to carry him onward

still in his grand career. But we must pay the price of every thing we have, and if we glory in the results of scientific research, and are proud to know what the telescope and the spectroscope have revealed of the magnitude and composition of the universe, we must experience a reaction and feel oppressed and discouraged at the comparative nothingness of the world we inhabit, and the ephemeral duration of the generations of man, as one appears upon the stage to-day, and tomorrow passes away into the oblivion of eternity.

If, then, science, from a material point of observation, represents man as a lonely orphan, calling for his father and mother, from a moral point of view, and on a level which the multitude have not reached, but which has been attained only by the spiritually minded, it may represent the dual nature of God, and meet the desire we all feel for a mother's sympathy and love, as well as a father's care.

For reasons such as these, probably, the Shakers have an uncommon reverence for woman as such. In all their affairs of government and advice she is the equal of man. Her desire and right to lead a celibate life are religiously respected and protected, and although the tongue of slander, as might be expected, has in some cases vilified the Community, there is no person who has made himself acquainted with them that for a moment suspects any thing against their character on this score. The grand idea in their religion, to which all the rest is auxiliary, is, that for them, as true believers, making Jesus their model, a celibate life is the highest Christian attainment. To carry out this idea as an end, they use, as means, simple diet, constant, but not exhaustive labor, natural periods of rest, freedom from worldly associations, the most perfect cleanliness of person, and of all their surroundings; in short every thing that will enable them to maintain purity in heart, speech and behavior. In noticing the complete victory which strong men and beautiful women have achieved over what they call the generative lusts of the flesh, I could not help saying to myself, give me this stern unbending principle, this lofty, organized devotion to an idea, and let me infuse it into an army of a hundred thousand men, and I could conquer the world! Away then with the sneering suspicion that the continence of the Shakers is only an outside show, and that human nature is too strong for such restraints. The religious instinct is a part of human nature, and it can control all the rest. The history of monks and nuns, of anchorites and flagellants, proves that when men and women *really feel* an act of self-sacrifice to be a *duty*, they can accomplish it; for the will is controlled by the strongest motive, and it is the prerogative of the human soul to pause in the moment of temptation and call into its presence all the opposing motives, and thus stand strong in its integrity of purpose.

Some of us affect to pity the Shakers, in their retirement from the world and their circumscribed limits of enjoyment, and practise of a celibate life. But they don't thank us for our pity. The principle of compensation comes to their aid, and when they compare the miseries of the world with what the world calls their privations, they are more than thankful for their quiet and happy homes. How little do people dream, when, in our present type of civilization, they see thousands of men and women swirling around in the vortex of temptation, and going down, the victims of vice and of overwork, that there is a sweet home among the Shakers where temptation is comparatively unknown; where vice is a stranger; where contentment and plenty reigns; and where what shall we eat? what shall we drink? where will we sleep? what shall we be clothed?—those three questions that produce the eternal moil and turmoil of the world, and keep up the courts of law, and fill the penitentiaries with victims, never harass a single soul! Some, indeed, sickened with the emptiness and heartlessness of society, strike their sails and heave their anchors when, on the voyage of life, they approach this haven of rest. Others wish to introduce their children

there, if they cannot go themselves. One New York lady has three daughters at Mount Lebanon, all endowed with beauty and talent, and their education is conducted by the best of teachers, in one of the best and most thorough schools I ever knew.

3. THE SHAKERS ARE ALL SPIRITUALISTS. Before the Rochester knockings, the fame of which has become world wide, these people claimed to hold communication with departed spirits. In this, except among the followers of Swedenborg, they were alone among the churches. I have often wondered at this fact; for the first article in the creed of all the Protestant churches is the dogma of the plenary inspiration of the *whole* Bible; and both the Old Testament and the New clearly teach that living men *may* hold converse with the dead; in other words, that the dead have only departed from our sight by assuming the spiritual body of the resurrection; that they still live, still take cognizance of us, and sympathize with us, and afford us help and comfort. This is as clearly taught as human language can teach it in the Scriptures, and especially in the recorded interview which King Saul had, through the woman of Endor, with the departed Prophet Samuel, in 1 Samuel, 28th chapter. The record states that Samuel actually appeared to the king, and announced to him the issue of the battle which was to be fought next day. Whoever reads the passage attentively will see that clairvoyance was then practised; that mediumship was the connecting link between the two worlds, and that when conditions were favorable, it *was possible* for those in this world to receive truthful communications from those in the world of spirits. This passage of Scripture history was robbed of its meaning by M. Henry, the commentator, who said it was not Samuel who appeared to Saul, but the *devil personating* Samuel. We, however, live in a day when the *ipse dixit* of a clergyman will not overrule both facts and philosophy, and this passage stands as it was written.

With all their reverence for the Bible, the Shakers do not regard it as a final revelation, teaching for good and all what we are to believe concerning God, and what duty God requires of man. They do not believe that God, as a Father, has forsaken His children upon the earth, leaving behind Him only a composite book, made up of sixty-six tracts, which have been exposed for centuries to interpolations and alterations that have given birth to all the jangling creeds of Christendom, and that are known even in their present condition to but only a small portion comparatively of the human race. On the contrary, they believe that Heaven still vouchsafes its revelations of truth and duty to mankind everywhere, as in the olden time, when men went to "inquire of the Lord." They think that God commissions his angels and the glorified spirits of just men to give to mortals who, on the high plane of holy consecration, keep their minds in a state of receptivity, that knowledge of the present and the future, and that sense of duty which all men feel to be so desirable. When, therefore, our age was surprised by what was believed to be communications from the spirit world, it was nothing new to the *Shakers*, who, in their retired position from the busy world, were familiar with the idea. This explains the sympathy which everywhere prevails among the *Shakers* and the *Spiritualists*, and which, on this one subject, forms a bond of union between them. — *Beaver (Pa.) Radical*.

NON-ORIGINALITY.

By J. S. Prescott.

—O—

"There is a divinity which shapes our ends,
Rough-hew them as we may."

Man did not originate himself, and therefore cannot comprehend his own existence. Solomon, who was wiser in his generation than many others, said that there was "nothing new under the sun." An apostle said, "Since the fathers fell asleep, all things continue as they were from the beginning. The

history of the world to-day is "history repeating itself."

Jesus, the author of primitive Christianity, did not claim to be the *originator* or source of truth, because truth existed before him. He said, "To this end was I born, to bear witness unto the truth." This was his peculiar mission, and in the execution of it, although violently opposed, he proved his fidelity and faithfulness, his steadfastness and integrity, to that degree that he was called "the faithful and true witness."

His memorable sermon on the Mount, containing the "golden rule," which meets with a hearty response in every man's breast, was not original with him, but was one of the maxims of Confucius, a Chinese philosopher, who lived long before him. Then where was the originality? Not with Jesus, nor with Confucius, but with God. For the principle existed in the creation of man, and was worthy of being handed down to the latest posterity.

When Columbus discovered America, it was called a "new world," but such was not the fact. America was as old as any other part of the globe—it was *new* only to those who discovered it, and on this right of discovery the King of England based his claim to give charters to English emigrants to lands belonging to the *Indians*, who were then the original inhabitants and proprietors of America. William Penn called in question the justice of the King's claim, and argued the point with him at some length, in which he obtained the victory of "right over might."

The facts are that the English crown was largely in debt to the Penn family, and King Charles proposed to liquidate those "old claims" by ceding vast territories, three thousand miles away, belonging to the North American Indians.

Penn accepted the payment, after first proving to the king that he had no more moral or legal right to the lands thus proposed to be ceded or chartered, than the American Indians had to the island of England. Penn inquired of the king how he would feel and act if some American Indians, cruising about in some of their big canoes, should discover the little island of Great Britain, and straightway should take formal possession of it, and then proceed to apportion it out as hunting and fishing grounds for their several chiefs. "Zounds," said Charles, "I should think it a great piece of impudence, and would fight them with my army and navy—my brave English soldiers and sailors."—*Ed.*

And when Wm. Penn came over to America, before settling a colony himself, he called the natives around him, under the shade of a large tree, and there made a treaty with them, on the most friendly terms, offering them a reasonable compensation for all the land he wished to purchase of them, by which he gained their entire confidence, and secured their friendship. He looked upon them *not* as savages, but as the legal owners of the soil—as children of the forest—and treated them kindly as such, and they, in return, ever afterward called him "Father Penn," and do the same to this day.

This was placing *originality* where it belonged. The influence of this admirable example of Wm. Penn, and his "Peace Policy" toward the aborigines of our country, is still felt in the old Quaker city of Philadelphia in "brotherly love," and no doubt has more or less influence on the policy of President Grant's administration toward the present races of Indians.

If a man writes a history, and records facts, those facts did not originate with the historian—they existed before him—all he had to do was to compile them, and bring them up to the surface in book form, and bear witness to the truth of them. The Bible is held sacred because of the *truth* it contains; but the *truth* itself did not originate with the Bible, nor with the compilers of it; it existed before either of them. Then, where was the *originality*? Not with the Bible, nor with man, nor with the Son of Man, but with God.

So it is with the revelations given in our day. If there is any *truth* in those revela-

tions, that *truth* did not originate with man nor with woman, but with God. All that mortals can claim as to originality is their mediumship—being called to bear witness to the truth revealed—and if they fail to do this, they fail to fulfil their high and holy calling. "Ye are my witnesses, saith the Lord."

It is now generally admitted that God is dual—Father and Mother—that these divine attributes do exist in the Deity, and have *always* existed, from time immemorial, yea, "from everlasting;" that the dispensation under which we live is emphatically the Reign of the Eternal Father and Mother principles; hence, mercy is mingled with judgment. *Truth* is applicable to both sexes, it being both male and female—self-existent—hence it is written, "As for the truth, it endureth and is always strong; it liveth and conquereth forevermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things, and all men do well like of her works."

"Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power and majesty of all ages. Blessed be the God of truth. And with that he held His peace. And all the people then shouted and said, 'Great is truth, and mighty above all things.'"

"True to Thee, my God, forever,
True unto Thy word and way,
I will stand, and no affliction
E'er shall turn my heart astray.
Deep within my soul are anchored
Faith, and hope, and love divine,
And my early vows to serve Thee
Hold me, hold me ever Thine."

CHRIST A COMMUNIST.

By William A. Pratt.

COMMUNISM is denounced by Christians as opposed to the spirit of their religion. That it is opposed to the egotism and self-righteousness that is so marked a trait among those who style themselves Christians, cannot be denied; but it is not opposed to Christ's teachings. The recorded sayings and doings of that religious hero show every where a communistic spirit, and it is reasonable to suppose that what is unrecorded partook in a greater degree of that same spirit, for biographers are prone to conceal the more unpopular qualities of their heroes.

The kingdom of heaven, so often spoken of by him, instead of being construed into a mysterious spirit home for a select few, I believe can be understood better in a common-sense way—to have reference to an ideal earthly home of a communistic nature which he hoped to institute as a home for his followers; a home into which no man could enter unless he was born again, or in other words until he became dead to the customs and conventionalities of society as it now is and became like a little child again with a mind more impressible to natural habits; a home into which he said it was hard for a rich man to enter, doubtless for the same reason that it is hard to get rich men in our day to enter a community on account of their selfishness; a home where, if treasures were deposited, no fears need be entertained of their destruction by moths and rust, for in such a home every thing will be utilized for the good of all, and nothing hoarded up for the gratification of a selfish few, where thieves could not exist, for every thing would be common property, and where there would be no distinctions of age, rank, or sex.

The Golden Rule, enjoined by Christ upon

his followers, contains the essence of all his religious teachings, but it is not practicable outside of a community. An individual, adhering to that rule in the present homogeneous state of society, is like a sheep among wolves and must certainly be devoured.

The first Church instituted by Christ's immediate followers, was a community, moulded, doubtless, after the fashion of that which they had so often heard described from the lips of their master.

Let sectarians denounce, then, as they will, our communistic theories; they know not what they do, and therefore should be forgiven. Did they read the Scriptures with their own instead of dead men's eyes, they would see that to be a true follower of Christ is to be a communist.—*The Communist.*

SPIRIT COMMUNICATION.

AURORA, N. J., Aug. 14, 1872.

To Dr. G. Haskell:

"*Spirit Child*: Through the Divine assistance of spirits from higher spheres than the material plane of life, I have been permitted to come here and communicate a few thoughts expressive of my views of the Resurrection-life of the *Shaker* Institution—as we view it, another and higher plane of spiritual existence than the animal, sexual or social plane in the external life. In this you are educated that a life of true sexual moral purity, or womanly virtue, is the only road that leads to true happiness—the happiness that leads through the endless spheres of present and future spiritual existence. As the happiness of the future depends upon the life of the present, you know what your early instructions were. The principles taught by true Quaker Friends do not differ so widely from the Shakers as do those of the world.

"As these were the principles you were taught when a child, and the principles imbibed and practiced till you arrived at mature age, what I would here express is my thanks to the good Father of all life, animate and inanimate, that the *Shakers* have an existence in the land. I consider it the saving Institution of the age. In it is cultivated true spirituality and strict morality, and all the higher affectional elements of the nature of the individual are cultivated in the highest, grandest and broadest fraternal sense; the Fatherhood of God, the Motherhood of Nature, and the Brotherhood and Sisterhood of all Humanity's children, as they become quickened in spirit, resurrected from a life in the flesh—that more glorious Resurrection-life of the Spirit.

Hoping this will reach you, and thanking the friends for giving me this opportunity of communicating to you, I am yours in spirit,

RUTH BARRY.

To F. W. Evans and Antoinette Doolittle.

TRINITY DUALITY.

A *Trinity* is an innovation upon the theology of the human race. All mankind—from the most enlightened nations and classes down to the most benighted heathens—believed in the *duality* of the Deity until the creation of the *Trinity* by *antichrist*. However distorted their views of the character of the Supreme Being might be, this *one truth*, that God was *Male and Female*, still remained to them.

It is an axiom even with the Chinese philosophers, that the world was created by the male and female principles.

It remained for the smoke from the bottomless pit of antichristian, sin, ignorance and spiritual darkness to becloud and obscure this most beautiful, simple and self-evident of all truths.

Mosheim, in his "Ecclesiastical History," says, that "Theophilus, Bishop of Antioch, was the first who ever made use of the word *Trinity* to express the distinction of what divines call persons in the Godhead." And MacLaine saith: "The Christian Church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either *no ideas* at all, or *false ones*, has wounded charity and peace without promoting truth and knowledge. It has produced heresies of the very worst kind." Mosheim continues: "There were deplorable divisions kindled, throughout the Christian world, on the subject of *three persons* in the Godhead. So that the Emperor Constantine, seeing the flames of controversy daily spreading through the empire, called the Council of Nice to settle the question. At this council the Emperor—the great '*infallible*' head of the Church—took *one side*, and, five months after, changed to the *other*; and the Trinity became an orthodox doctrine by vote and by authority."

And thus men have worshipped, and still worship, a triune monster, having no existence, and whose "likeness" or "image" does not exist, and therefore cannot be "clearly seen" in any part of the universe of God, visible or invisible.

All the religious sentiments of the ancients, whether written or oral, attest the principle of *male and female* in Deity. Not only do the Gentile records *universally* confirm this fact, but in the Hebrew writings and Scriptures also the same truth is maintained.—*Ed.*

CELIBACY AND LONGEVITY.

By Elder Richard Bushnell.

Now in his 82d year. A brother whom I esteem as *one of the best men now living upon the earth.*—*Ed.*

It has often been stated, by physicians and others, that a married life is more conducive to longevity than an unmarried life. Now, if the term *unmarried*, is meant to include all such as are not joined in lawful wedlock, no doubt the statement may be true. For, of both sexes there are vast numbers whose lives are incompatible with decent modesty, and much more so with a life of chastity and virgin purity.

But, as it regards a life of *entire abstinence* from sexual commerce, or carnal indulgence of any name or nature, I think the following will disprove the above statement:

In the society at Mount Lebanon, within about ten years, there have deceased, of male and female members, 36, whose united ages average over 86 years. The great majority of them came into the society in their youth, and lived a *virgin* life, agreeable to the faith and principles of Believers. And there are now living in the Society four members, who came in their youth (under twenty years of age) one of whom is now in the 102d year of her age; another over 98; and two in their 92d year; also, about ten or twelve more, whose ages are between 80 and 90 years. Most of them united with the society at an early period of their lives.

See also our report (on page 45 of the June No. for 1871) of a family of *ten*—eight males and two females—all of whom but one, who is now living and in his 95th year, died among Believers. Their respective names and ages, (which average near 62 years) are given as above.—*Exchanges, please copy.*

Shakeress.

A. DOOLITTLE, EDITRESS.

PAUL AND THE BISHOPS.

WHEN the bishops of Rome, in solemn conclave, decided that they were sole arbiters of theological truth (an erudite historian asserts they almost conceived they were Deity itself), and created an imaginary Triune God for man to worship, did they not falsify the declaration of the inspired Apostle Paul, who testified that "the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead?"

Monstrosities do not proceed from Deity. Creative forces are orderly, and they form and produce their kind. The creation is a reflex of the Creator. If we pass through the whole realm of the natural, which is a correspondence of the spiritual, where shall we find the likeness of a *Triune God*—three male beings conjoined in one?

Do we not see the *dual* principle, positive and negative, male and female, manifest in all of God's creation, from man, the apex, down through all grades of animal life, continuing to the vegetable and mineral kingdoms?

Can we marvel that the imaginary Trinity in the heavens should be reflected upon the earth, and a duplicate be formed here? The ruling power on the earth, at the present time, is a trinity of doctors of divinity, civil law, and physic.

Through the *God Trinity*, which *man* has formed for man to *worship*, the sun "of Divine revelation has been darkened, and the moon (ruling earthly governments) turned to blood;" and through the power and influence of the trinity of doctors, the war spirit has ruled. Doctors of divinity have invoked the blessing of the Holy Trinity upon the deadly weapons of war, and the doctors of law, through the power vested in them, have forced fathers, brothers, and sons, to leave all that was dear to them on earth, and enter the ranks of those who were marching to the gory battle field, there to face the cannon's mouth; while the doctors of physic followed in their wake, ready to amputate shattered limbs, and bear the bleeding and dying to hospitals or to the grave.

But thanks are due from many hearts, that, in the fullness of time, the light of divine revelation has pierced the dark clouds which, through a false theology, have for centuries been gathering over Christendom.

Now the cloud is lifted, and we see a Heavenly Father and Mother, instead of three male Gods in one. We have caught a glimpse of the *true dual God*, full of wisdom and love, and begin to understand the mission of the Christ Spirit manifest through earthen vessels. The angels who came to Jesus and Ann, and ministered to them, always sang the song of peace and good will. The spirit and element of war can never enter the inner spiritual Christ heav-

ens; nor go beyond the *world's trinity* of gods.

And O how joyful we feel in believing in a Heavenly Mother! Children in nature love and revere their father, who provides for them; but who can understand and feel their needs, and supply them, like a true mother? Her ears are ever open to their cries; and, when in distress, she gathers them to her bosom.

No longer do we remain in a semi-orphan condition, having a Father in the interior heavens, without a loving Mother. And, as this beautiful truth shall come to be more generally recognized and acknowledged, their *dual* likeness will manifest itself in the outward governments; and in the various relations of life, woman will occupy her proper sphere, and all will eventually see that the visible creation is an outgrowth from the invisible, and that it is God's purpose that we should all progress from inharmonies into the beautiful, good, and true.

IS WOMAN A SLAVE?

By E. H. Webster.

—o—

John Stuart Mill says, "The law of servitude in marriage is a monstrous contradiction to all the principles of the modern world, and to all the experience through which these principles have been slowly and painfully worked out. Marriage is the only actual bondage known to our law. There remains no legal slaves, except the mistress of every house."

Strong, brave words! but are they *true*? Paul said, "The wife hath not power of her own body, but the husband." If she has not possession of her own body, and is in subjection by the law to the will of her husband, who, though exhorted to be her saviour and deliverer as Christ is of the Church, we fear that the charge must be admitted.

Paul gives, as the occasion of this servitude, that, although "man was first formed, woman was first in transgression; and if it were any more excusable in man to sin in consequence of the seduction of the woman "whom the Lord had given him for a helpmeet," than it was in her to yield to the serpentine nature which allured her, he certainly has the case.

The consequences resulting seem evidence that her part and lot was exceedingly sorrowful. "Thy desire shall be to thy husband and he shall rule over thee."

A condition of freedom was prophesied of in the forty-fifth Psalm, under the figure of one who is called to leave her father's house and all her kindred. "*The king's daughter is all glorious within.*" She, as well as the virgins, her companions, who follow her, accept the heavenly Bridegroom, instead of any earthly marriage, and serve Him with gladness and rejoicing.

Jesus who was most emphatically woman's friend and Saviour, alluded to her sad condition when speaking of the weeping women who followed him: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children; for behold the days are coming in which they shall say, 'Blessed are the barren,' etc."

"THE TRUTH SHALL MAKE YOU FREE."

His new manner of life broke the spell of slavery for all who would live it, whether Jew or Gentile, male or female, bond or free, and they could henceforth "serve the Lord day and night in his temple." "Ye are the temples of the living God." "The temple of God is holy, which temple ye are." "Ye are

bought with a price, be not ye the servants of men."

BE WITHOUT ANXIOUS CARE.

Searching and critical as is their meaning, we find a whole volume of tender and pathetic teaching in those simple words of Jesus to Martha, when troubled, that Mary was not more active with her in temporal care and ministrations, "Mary hath chosen that good part, which shall not be taken away from her." "Martha, thou art careful and troubled about many things, but one thing is needful." He did not directly say that her burdens were unnecessary; but the inference is fair, that he considered them not more needful than the one which held Mary a learner at his feet.

From his lips such teachings as these are often found among his utterances: "Seek first the kingdom of heaven and its righteousness, and all needful things shall be added," etc. So to the multitude of women to whom life is more a season of anxious care: "What shall we eat, and wherewithal shall we be clothed?" do not the words of Jesus most fittingly apply? "Thou art anxious and careful for many things;" but there is something more of life than these; there is something more necessary, the neglect of which can never be compensated with any earthly gain.

How we belie our profession, and trail it in the mire of earthliness, when we subordinate the higher, the spiritual and eternal to the sordid and earthly; and is it any marvel that with such a maimed and distorted Christianity, earth still groans under the slavery of sin?

In what church or home would the lowly Nazarene be recognized, could he return? "Careful and anxious about many things!" but not of the one thing needful. Careful that the body be well fed, and clothed, and housed! Careful that the latest style be faithfully adopted, and the outward fair and irreproachable; but not equally careful that the soul be growing beautiful in the sight of angels and the pure in heart.

The Martha and Mary type may still be found on the earth. The one too material and engrossed in the carking, consuming cares of life to heed the beatific vision, which still whispers to her in every lull of worldliness; the other too exclusively spiritual.

To our mind nothing shows more plainly the subjection of woman than her voluntary slavery to dress. Whether it be to please a husband, or to secure one, it matters not; the slavery is there, and obliges her to sacrifice health, conscience and gleams of purity and holiness which have flitted by all souls who have had any comprehension of Christly profession and imitation. "Marvel not that I said unto you, Ye must be born again." Strange, yet sublimely rudimental, transforming you from the earthly into the spiritual.

One badge or sign of your freedom, or servitude, is the dress you wear. If it is fitly symbolized by the "white raiment pure and clean," modest and useful apparel, though mocked at by the worldly, it may prove you to be in possession of the principles and integrity which will yield you a solace and joy such as can be found in the banquet halls of none but those who are truly married to the Lamb.

Man is more free; but, while showing most deeply the contamination consequent on having a burden-bearer at hand, instead of a *companion*, he has suffered far less than woman in many things. He has had the hardihood, after years of tinsel and ruffles, to discard them all for a more suitable, warm, and convenient clothing, while *woman*, hampered with confining skirts, shriveled and squeezed with pain producing ligatures, is so deformed that one would never imagine her part of that humanity that was "created upright." Submitting to fashion, which she despises, and which the better part of *men* also despise, but have not the strength to

lift her above (for who would be seen with a plain or unfashionably-clad female friend), evidences her weakness and imbecility.

From whence, then, is to come woman's rescuer and freer? Christ did it, when, in the person of Paul, he declared that in Him "there was neither bond nor free, male nor female," etc. Christ did it again in every woman, who, like Mary, dared to learn Christly principles. Christ did it in Ann Lee, who ground the head of the serpentine nature in herself, and taught her followers to do the same. And those only become most truly free who thus gain the victory over themselves, and become redeemed from the earth.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—*Harvard, Mass.*

WORK OF THE PRESENT.

By Anna White.

Time, with hour-glass in hand, marches on with great rapidity; none can stay its progress. Science has kept pace with time as it passed, and has brought forth many inventions, through which great results are produced. Telegraphic wires now almost belt the earth from pole to pole, and bear hourly tidings of weal or woe from continent to continent. One nation can commune with others beyond the isles of the sea; and friends can greet friends with kindly salutations in an almost incredibly short space of time.

Fleet vessels, impelled across oceans and seas by the power of steam, like so many floating palaces upon old Neptune's broad expanse, all bespeak the growth of ages.

Modern inventions may compete with this honored sire—*Time*—in swiftness; but are not more constant and steady in their flight than are the "sands of life" as they fall from Time's measured glass. And, as we are borne along on life's journey, eternity opens her pearly gates to our mental vision; and, as immortal beings we peer out into the unknown future, as before us it rises in grandeur and beauty.

We sing of the "better land," where brothers and sisters will "meet to part no more." Very few profess to believe that the partial, selfish relations of the generative order will be recognized there; but all seem to think that, by some metaphysical process, parents and children, husbands and wives, etc., will be changed into angels, and that God will show particular favor to them; and that families from the earth-sphere will be re-united in heaven.

But, may it not be asked: what makes that land, to which we are all hastening, the *better land*? Is it the *place*, or the changed condition of individuals, that will augment their happiness? If it depend upon changed conditions, cannot that change, by some means, be effected *now*? and thus produce the ability to sing and speak of the good time that has *already come*, in the *present*?

Is there not too much indulgence in ideal dreams of the *future*, to the neglect of present duty, or failure to comprehend it? Would it not be better to cast about, and see if there cannot be found an existing order on the earth where the will of God is done, "as it is done in heaven?" and, if not successful in finding it, why not make *individual* efforts to establish such an order of things? Is the price too great? Would it require too much self-sacrifice? Or, is it more convenient to wait until compelled by what is termed *death*? God loves the cheerful giver; and he will not fail to reward all who will diligently seek him, and make willing sacrifices to promote his cause.

If this were done, then would our eternal parents be honored; and every such one

would be a blessing to humanity; and would be able to render due praise to the past; to revere the good and true, and reject the false; and to sacredly hold to all the treasures of wisdom and knowledge, which have come down to us as an inheritance.

Thus should we all live in the *present*, doing the work of our own time properly and profitably, receiving beautiful inspirations of the Spirit to aid us; and should be fully prepared for the great *future*, in which we hopefully expect to wear the laurels that we have justly earned.

So we will say: "Let time continue its march, hour-glass in hand." We would not lessen its speed; and there will be no cause of regret, if every duty is well done.—*Mt. Lebanon.*

TO YOUTH.

By Lucy J. Osborne.

While perusing the November number of *THE SHAKER*, my attention was particularly drawn to the article headed "*Angel Eyes are Upon Us*," and to the beautiful poem appended thereto, entitled "*We are Seen*."

Those sentiments appeal so directly to the conscience, that it seems to me they cannot fail to awaken thoughtful considerations in every reflective mind, and I felt an ardent desire that all youthful readers, whose eyes might trace those impressive lines, should feel the great necessity of "applying their hearts unto wisdom," and of remembering that youth is the time to form a good character, and so lay a foundation for future usefulness and happiness, which can be done only by self-culture. And if youth and children could be impressed with the all-important truth that "*God is Light*," and that their every action is open to the inspection of angels, and must eventually be brought into judgment, would it not be a powerful inducement to many to speak the truth, and to live more innocently? And would it not lead them to honor their parents and guardians, by obeying their counsels, thus fitting them to become useful and ornamental members of society?

Many temptations beset the youthful mind, and if all could be impressed with the simple truth, that it is far more noble to acknowledge a fault than to dissemble, and seek to hide it, how much trouble of mind and remorse of conscience it would save. I earnestly and affectionately exhort my young friends to lay aside all that vain and foolish pride which would hinder them from confessing their faults. Remember that "*God is Love*," as well as *Light*. He is merciful and forgiving, and all souls belong to him. He is not a respecter of persons, but of character; and his love flows to all repentant hearts, whether in savage or civilized nations—in the palace or the humble cottage. Let us *trust in Truth*; there is strength and beauty in it. Let it be our motto, and it will prove an unfailing friend to both aged and youth, in sickness and health, in life and in death.—*Hancock, Mass.*

HANNIBAL, Mo., November 16, 1872.

Dear Brother Frederick: Please accept my thanks, and the fifty cents for "*The Shaker*" another year.

I would not be without it for twice its price. Its sweet influence comes to me like angel whispers from that better land, cheering me along the sad and lonely way of life.

O when may I join those "brave conquerors," for so you are, who battle with your own affections, and the whole army of the world's desires. God bless you for the good you are exerting. My heart is with you all.

SYLVINIA JENKINS.

FORGIVENESS.

By Rhoda Blake.

Forgiveness is a lovely grace. Any one who can, in sincerity, say to an enemy, "Thou art forgiven," feels the peace of Heaven. Such possess the spirit of the dying Jesus, when he said "Father forgive them, they know not what they do." But, were the murderous designs of his persecutors changed by his tender words? Did his forbearance destroy their venom, or appease their cruel rage? Ah, nay; but it was the crown of his own glory, and a lesson for all succeeding generations! With sorrow, not *malice*, he viewed their unsubdued passions; and, while they reviled, he was tender and compassionate. The cross which He had borne proved effectual in that hour of trial and need, and he triumphed over that measure of death and hell which compassed his enemies. How unlike was the spirit of those persecuting Jews, when compared with the Heavenly Dove spirit which the lovely Jesus possessed, which was genuine forgiving love. This power of forgiving love is gained by self-denial, watchfulness, and prayer, and flows from true principle; it is not emotional, nor circumstantial, and will not flee the grasp when tried in the furnace of affliction. A loving, forgiving spirit is not the companion of pride, hatred, and revenge; between them, there is no concord. The Christian spirit teaches love and forgiveness, not merely in word, but in *deed*, and possesses a healing power. When Jesus, through the anointing of the Christ Spirit which rested upon him, healed the sick, the halt and the blind, of their physical infirmities, his word to them was, "Go and sin no more." And now, the united voice (or word) of the dual Christ Spirit, which administers a healing power to *sin sick souls*, as well as to diseased bodies, is "*Deny self*; take up the cross, and bear it; go, and sin no more." In this, "the two anointed ones"—Jesus and Ann—are our exemplars. Jesus, according to Sacred Writ, rejected the tempter when he promised all the kingdoms of the world to him, if he would serve him and bow down to the principles which constitute the *world*; but he bade the tempter depart, and bowed his spirit in submission to the will of God.

It would appear that the power of forgiveness, depends upon the co-operation of the *forgiven*, with the *forgiver*. Peter said "How often shall I forgive my brother? till seven times?" Jesus answered, until seventy times seven. Again, "If thy brother trespass against thee seven times in a day, if he will *repent*, forgive him." Sinning against humanity, and our own bodies, often arising from ignorance and force of circumstances, can more easily be forgiven, than sin, or rebellion against spiritual, divine light, given to guide and lift the soul into union and communion with God. This is called sinning against the Holy Ghost, or Holy Spirit. Those who thus sin to a great extent, do not often repent so deeply that forgiving love and power can reach them.—*Mt. Lebanon.*

PROMPTITUDE.

By Martha J. Anderson.

"Delay shortens life, and abridges industry; while promptitude enlarges both."

This is an essential element of character, and should be incorporated in every person's code of individual laws, to enable them to properly and profitably perform the work assigned them in life's busy sphere of action. Said one anciently: "To every thing there is a season, and a time for every purpose under heaven." But dilatoriness, and disinclination to labor, allows proper seasons to slip by unimproved, while good purposes are too often frustrated for the want of decisive action at the right moment. There is a competency of

time for the fulfilment of noble ends and aims, if we rightly improve the present. It is procrastination that breaks the golden threads of life's fair web, and causes us vexation. Like a weird ghost, he haunts the scenes of our daily avocations, and plausibly guarantees a pleasanter time than that which *now is* for the accomplishment of our allotted duties; but the by-and-by only superadds to accumulated labors; and, when necessity assumes her rule, we are fretted into a state of fevered excitement, and then leave our work but half performed.

It is not fitful strokes of zeal
That add the most to human weal,
But patient labor, hourly wrought,
Has wealth amass'd and increase brought.

But few persons are habitually prompt; a natural disposition to ease, combined with mental inertia, incapacitates the many for necessary activity, which incites to promptness of action. It is well to be punctual; better to be ready beforehand, meeting appointments, fulfilling agreements in an orderly and punctual manner, keeping pace frontward of the marching hours.

Promptness is a point of culture that all may attain unto by self discipline. Those who are dilatory should feel the just censure which persistent tardiness often incurs from those who know the precious worth of time, and are instant in duty. Some individuals are regularly inattentive to regulations, being a little late on every occasion. If the bell rings at the accustomed hour, it is five or ten minutes too soon for their convenience; if a special call is made for concentration of labor on some extra branch of business, their leisurely movements in preparation leave them in the rear of the active, who are prompt in every motion, evincing an interest to sustain and carry forward to its ultimate any project the intent of which is for mutual benefit. Such have, for their motive power, determined will. It is just this push-ahead and promptness that completes the thorough business man and woman, gives character and effect to any enterprise, and makes the machinery of life run smoothly.

The blacksmith draws the red-hot metal from the glowing furnace, but does he form his model after he has taken the iron from the fire? Not so; he is ready to strike while yet the heat is luminous, and the material malleable, that he may fashion it according to his will, and the living sparks that fly tell us that to "strike while the iron is hot" is not a meaningless phrase.

Here is a lesson for the young, who are now moulding their characters on the anvil of life (for good or evil just as they will it). Now is the time to straighten the crooked places, while there is ardency of purpose and pliancy of will. The hammer of truth is effective in shaping aright; do not delay to use it with wakeful vigor, to the end that you may be fitted for useful and substantial members of society, the healthful condition of which is dependent on the qualification of its members, who should each fulfil their office so perfectly and actively that a glow of health and invigorating life may add to the structure, strength and beauty.

Delay has stamped on human acts the blight of misspent time and uncompleted purpose, while magnificent thought-built project towers reel and crumble to the dust for the want of solid foundations, laid in actual labor and experience.

'Tis hands that do and hearts that bear
Which lift the burden, lighten care,
And give to life an aspect fair
In this wide world of ours.

So, let us heed each burden-freighted moment that speaks of the blessed "now" to do and bear, that light-winged they may glide into the sunny side of eternity, to smile on our future existence. "We should cultivate that athletic frame of soul which rejoices in

abundant occupation, that we may find the sweetness of that repose which follows finished work, and the zest of that recreation in which no delinquent feeling mingles, and on which no neglected duty frowns."

EVOLUTION.

It was held, by philosophers, that all worlds were originally projected from their respective suns, and were then in a gaseous nebulous state, owing to the intense heat of those luminaries; and that, as they cooled, they became planets, and are now gradually condensing, and will continue so to do, until they fall back into their respective suns, to be again projected in the form of gaseous nebula.

PROPHETS.

By whom were the Prophets inspired?
Or whence came their rhythmical song?
That Avatars have play'd on their lyres,
As they march'd with the ages along?

Was it not by the angelic throng,
Who inhabit Eternity's strand,
The Christs of the innermost spheres,
Who await the Deific command?

The heaven of heavens their home,
Where all primal cells were first form'd:
By these all creation has come,
Have never by evil been storm'd.

From thence were the Prophets inspired,
'Mid the races and nations of earth:
Prophetesses, too, tuned their lyres,
As they sang of the heavenly birth.

Pure glory on glory I see,
For ever and ever advancing,
Rolling on like the billowy sea,
With the grandest of music enchanting.

To the sun, the bright sun, we ascend,
Returning from whence we proceeded;
As planets, when roll'd to the end,
In oceans of fire are bathed.

Ed.

ANALOGY.

By Marcia M. Bullard.

DEAR EDITRESS—Observing in the January number of the "*Shaker and Shakeress*," an appeal for the *Waste Basket*, I contribute my mite for the support of this honorary appendage of an editor.

While contemplating the beauties of God's work with his creatures from the earliest ages to the present time, I see a beautiful *analogy* of the past in the present. That work which was foreshadowed in Israel finds its anti-type in Zion.

In ancient Israel, animal indulgences were atoned for by animal sacrifices; thus typifying the present work of God, wherein the animal nature of man and woman is slain, and the inspirational influence of Divine Love lifts the soul above the base desires of that nature, up to a higher plane, illumined by the light of his countenance.

When I look abroad upon the face of the earth, and behold the Spirit of God "moving upon the waters," striving to raise souls from the horrible pit of indulgences, by the many reform movements in operation, I ask, is there

one spot on this fair earth so far redeemed from the blight of sin, that purity can reign supreme?—a place where woman no longer forms a part of man; but, as pre-figured in the prophetic allegory of creation, is taken from his side, and made an independent entity, united to him only in works of righteousness, pure love, kindly feelings?—where the highest aspirations are to form the Angel character, by a total denial of all wrong appetites, and unchaste desires, thus completely ruling over self?

And an echo rolls across the troubled waters, from the dual-masted "tiny craft," in answer: *There is!* and we delight to bear the glad tidings of peace, love and joy in the life of Christ to all people.

TO CONTRIBUTORS.

Write, but not unless you have something to say upon some one or more of the *Principles* of the paper. Having an idea, express it in the fewest words possible, and in the strongest terms at command. We wish to accumulate matter for several numbers of the paper ahead.—Ed.

GONE HOME.

Since last account published in our paper we have the following obituary report:

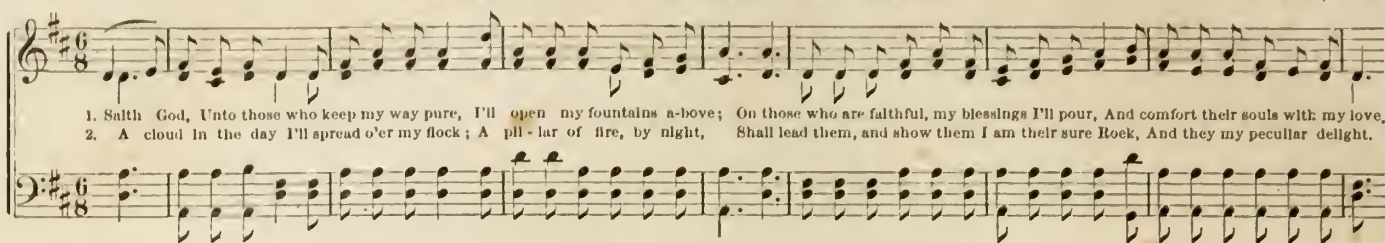
At Canterbury, Polly Kimball, aged 94, deceased Sept. 5th, 1872. Stephen H. Mead, aged 13 years, drowned Nov. 1872. Catharine Lyon, aged 72, deceased Dec. 9th, 1872. At New Lebanon, Dorcus Sweet, aged 39, died Nov. 18th, 1872. Nov. 20th, 1872, Mercy McLean, aged 83 years. At Watervliet, N. Y., Alexander Youngs, business agent of Second Family, aged 57. His demise is a sad bereavement to this family—deceased Dec. 29th, 1872. At New Lebanon, Elder Daniel J. Hawkins, deceased Jan. 15th, 1873. He was brought up from infancy in the Gospel of Christ's Second Appearing, was a trustee for about 40 years or more; at the age of about 81 or 82, was appointed leading Elder of South Family, which place he occupied until his demise at the age of 92 years.

TRUTH OF INWARD LIFE.

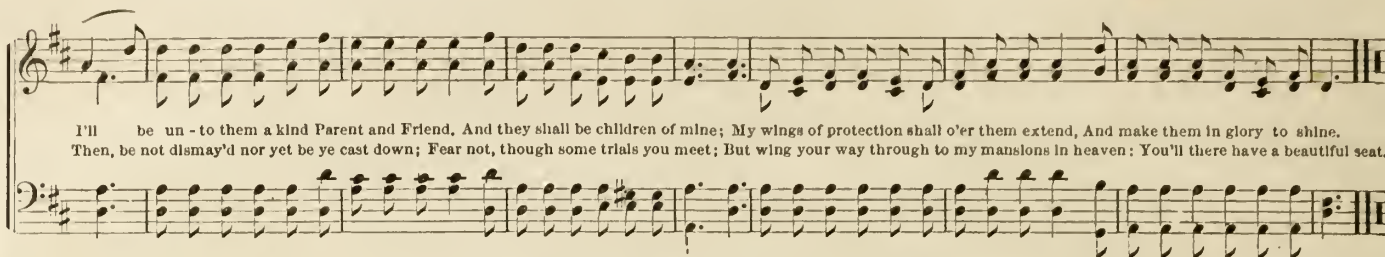
The truth cannot be compressed into a sermon. The reply to Pilate's question, "What is truth," cannot be contained in any verbal form. Think you that if Christ himself could have answered that question in a certain number of sentences, he would have spent thirty years of life in witnessing to it? Some men would compress into the limits of one reply, or one discourse, the truth it took Christ thirty years to reach, and left unfinished for the Spirit to complete. The truth is infinite as the firmament above you. In childhood both seem near and measurable; but with years they grow and grow, and seem further off and further, and grander and deeper, and vaster, as God himself; till you smile to remember how you thought you could touch the sky, and blush to recollect the proud and self-sufficient way in which you used to talk of knowing "the truth." Truth is made up of principles; an inward life, not any formula of words. God's character—spiritual worship—the divine life in the soul. How shall I put that into a sentence, ten or ten thousand? How could Pilate's question be answered except by a life? The truth, then, which Pilate wanted—which you and I want—is not the boundless verities but truth of inward life. Truth for me; truth enough to guide me in this darkling world; enough to teach me how to live, and how to die.—F. W. Robertson.

BLESSINGS FOR THE FAITHFUL.

ENFIELD, N. H.



1. Salth God, Unto those who keep my way pure, I'll open my fountains a-bove; On those who are faithful, my blessings I'll pour, And comfort their souls with my love,
 2. A cloud In the day I'll spread o'er my flock; A pill-lar of fire, by night, Shall lead them, and show them I am their sure Rock, And they my peculiar delight.



I'll be un-to them a kind Parent and Friend, And they shall be children of mine; My wings of protection shall o'er them extend, And make them in glory to shine.
 Then, be not dismay'd nor yet be ye cast down; Fear not, though some trials you meet; But wing your way through to my mansions in heaven: You'll there have a beautiful seat.

LINCOLN AND STANTON.

By Cecilia Devyr.

Strange was their station, call'd to guide a strife

That shook a continent from sea to sea;
 To order death along the ranks of life,
 And wrap in flames the blessings yet to be.
 'Twas their's to speak the word of stern command

That gave the inspiration to the hour,
 As if they knew an earnest spirit-band
 Sustain'd and aided every human power.
 They struck with deadly shafts the monstrous crime

That fiends had fortified with walls of lies;
 They made it feel the weight of judgment time

In crimson earth, and more than crimson skies.
 They made the wrath of man conduce
 To aid the plans of Wisdom and of Love;
 To turn the raging passions into use,
 They sent the Vulture to precede the Dove.
 'Twas their's to make the red-mouth'd cannon speak,

And call the warrior to his gory field;
 And it was their's to screen the low and meek,
 And be, for God, their guardians and their shield.

When storms of fury swept across the land,
 We sought protection only from on high;
 They broke the cloud, to show us Mercy's hand,
 And bade us on the Nation's heart rely.

In faith we prayed that duty might be done;
 That Freedom might her heritage possess;
 That peace and victory, through terrors won,
 Should "come to stay," and banish all distress.

And is not prayer a focalizing power,
 To draw the fires of truth, to burn the dross?
 Ah, well we proved it in that fearful hour
 When human vision saw but human loss.
 'Twas not for party, nor for section proud,
 That Zion's ardent supplications rose;
 But that the land should be with right endow'd,
 And God should his progressive laws disclose

When hung the Proclamation's shining page
 All bright-triumphant for the world to feel,
 Then came the spirit of unconquer'd rage,
 And stamp'd it fiercely with a sable seal;

And it became the death-decree of him
 Who was the instrument of hosts unseen,
 And then a passport through the valley dim,
 And through the gates that weighty forces screen.

But Prophecy, the child of fervent prayer,
 Gave Zion light to view a future grand,
 And bade her faithfully herself prepare
 To aid the work immortal spirits plann'd.
 We saw the tears that mingled near and far
 Wash from that seal the blackness of its face;
 And now it beams a brilliant changeless star,
 The pledge of freedom to an injured race.

How gratefully our hearts recall that time;
 How place we Stanton close by Lincoln's side
 Amid his toils, his sacrifice sublime,
 And 'neath the burdens of whose weight he died.

One balmful thought, to which he oft referr'd,
 And drew its solace round his closing life,
 Was, that his heart compassionately heard
 The claims of Zion to be free from strife.
 Oh, not with hero-worshippers we bend;
 But honor give to whom is honor due:
 Pray God to bless whome'er will truth defend,
 While yet perchance "they know not what they do."

Mt. Lebanon.

ANCIENT PILGRIMS.

By Julia Johnson.

Lord, make our spirits whiter—
 White as the driven snow;
 Like to the ancient pilgrims,
 Who suffer'd here below.
 Give us a heart that's humble,
 Touch'd with the martyr's zeal;
 Clothe us with truth and wisdom,
 And make pure love our seal.

Fill us with thoughts of heaven,
 Of worthiness, and prayer;
 And with thine arm, O save us
 From ev'ry earthly snare.
 Lead us unto the fountain
 Whence flows the living stream—
 Sweet waters of repentance,
 Which will the soul redeem.
 Where bloom the fairest flowers
 That flourish here below;
 Where walk the brightest beings

That earth can ever know.
 O lead us, Holy Spirit,
 Down in the lowly vale,
 Where fear and mortal bondage
 The soul cannot assail;

Where tears of sinful sorrow
 Flood not the pure in heart;
 Nor sense of earthly yearning,
 Life's piercing pangs impart.
 Lord, make our spirits whiter—
 White as the driven snow;
 Like to the holy ancients
 Who conquer'd death below.

Hancock, Mass.

INDEPENDENT TRACT SOCIETY.

The subject of this society is to counteract the efforts of ecclesiastical despotism, seeking to unite Church and State in the United States. 25 cents means membership. Address

A. B. DAVIS,
 Clinton, Mass.

Why should we not accord to the second christian dispensation the authority for a revelation of God correcting the theological views of former revelations, since the attainment of absolute truth is a work of progress? Our credentials are to be found in the work of God itself among us. G. B. A.

SHAKER AND SHAKERESS.

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 .. JOHN B. VANCE, Alfred, York Co. Maine Shakers.
 .. NEHEMIAH TRULL, West Gloucester, Cumberland Co. Me. Shakers.
 .. CHARLES CLAPP, Union Village, Warren Co. O. Shakers.
 .. EZRA SHERMAN, Preston, Hamilton Co. Ohio Shakers.
 .. STEPHEN BALL, Dayton, Ohio Shakers.
 .. JACOB KULP, Pleasant Hill, Mercer Co. Ky.
 .. J. R. EADES, South Union, Logan Co. Ky.
 .. J. S. PRESCOTT, Cleveland, Ohio Shakers.

SHAKER AND SHAKERS

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F. W. EVANS,
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ENGLISH SPIRITUALISM.

"It does move."

—O—

THE contest that is raging in England between Protestant skeptics and Spiritualists in relation to supernatural events, is not generally known by Americans, both parties being firm believers in the principles involved, and in the facts produced by them *in the past*. The Church of England and its sectarists, are continually and persistently teaching faith in the "miracles" and spiritualistic phenomena of former ages, and in preceding dispensations. Spiritualists, while adhering to that belief, add thereunto faith in the recurrence and occurrence, in our own day and generation, of all the supernatural phenomena of former times; as recorded in authentic writings or scriptures of the Jews and Christians; and not excluding similar reliable records by other races and nations, whether so recorded in or outside of their Bibles.

The spiritualists are waging an aggressive war, and have made repeated onslaughts against the established Church of England and her daughters, the "dissenting" sects, as they lay intrenched behind the scientists, headed by Prof. Faraday, and with somewhat a similar chance of success that Lord Cardigan possessed when he "rode into the jaws of death" with his intrepid "six hundred."

The British press, like the walls of ancient Babylon, surrounding all other institutions, have pursued a system of masterly-inactivity tactics — dogged silence. It has stood immovable in its towering contempt, presenting to Spiritualists a front impregnable and unassailable with any hope of success.

Some two years ago, the "London Dialectical Society" was formed, composed of about thirty-six distinguished, learnedly — scientific men, with the avowed purpose of "laying" all the spirits that had been "conjured up" by the Spiritualists. After attending *séances* and critically examining the modern supernatural manifestations (a fair and rational mode of procedure, and the very one the Church and its sects should have adopted), the result is, itself, the most wonderful of all hitherto publicly known spiritual phenomena. For these thirty-six scientists, under the lead of H. G. Atkinson Esq., F. G. S., having spent two years attending the *séances* of thirty-two of the most distinguished Spiritualists, beginning with Emma Hardinge and ending with Home, the aristocratic medium, thus report:

"Your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and, further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilized world, who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived

at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

The statements of witnesses are given at length, embracing an accurate description, amplified by cross-examination, of some of the most remarkable phenomena which have been witnessed. This important evidence may be thus summarized:

1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time, without visible or tangible support.

2. Fourteen witnesses testify to having seen hands or fingers, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched, or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often, when requested, when the hands of all present were visible.

4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any visible agency.

5. Five witnesses state that they have seen red-hot coal applied to the hands or heads of several persons without producing pain or scorching.

6. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

7. Three witnesses state that they have been present when drawings, both in pencil and colors, were produced in so short a time, and under such conditions as to render human agency impossible.

8. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days, and even weeks before.

The work also contains communications, letters and statements from many persons."

THE LONDON TIMES.

—O—

As Cyrus, in his siege of Babylon, after finding that he could neither breach the walls nor successfully storm the gates, simply turned the river Euphrates, and, with his whole army marched in on its dry bed; and from the inside, himself opened the gates, so have the spiritualists turned the river of feeling and public opinion in England, respecting Spiritualism, by the report of this dialectical committee. And now the great gates of the city, the *London Times*, are actually opened.

The hitherto silent "Thunderer" did, last year, report a "Shaker" lecture, that included Spiritualism, delivered in St. George's Hall, while it would not lisp one word of a preceding lecture delivered by Emma Hardinge on Spiritualism itself, in the same hall. To-day, its mouth and columns are thrown wide open, in the cause of modern supernaturalism, and the whole English press are sure to follow in its wake.

The "New Dispensation" opened by the cotemporary and "John Baptist" of Ann Lee — Emanuel Swedenborg — is progressing toward its destined ultimatum, a permanent and reliable means of communication between this earth and the spirit world, that will effect a radical revolution in all existing national and social systems, in Church and State, preparatory to the final unfoldment of two distinct orders. It was spiritualism that presaged the downfall of ancient external Babylon, in which a great assembly of her lords, her priesthood and *savans*, saw the supernatural *hand*, writing on the wall, at the time of their midnight revels, "weighed in the balance and found wanting!"

Modern spiritualism is also perpetually prophesying the downfall of our mystical Babylon. Justice is holding the scales, and the disembodied souls of men and women in the spirit world, who, in their earth life, have suffered from, as they have partaken of, the evils and plagues of our modern Babylonish social system, are pronouncing and executing judgment. From the inner heavens the cry is heard, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

In ancient Babylonia Cyrus found the *then* chosen people of God — the Jews — who had incorporated spiritualism as one of the elements of their system. Josephus records how the Jewish priesthood, issued from their temple and city in gorgeous religious procession, to meet the "conquering hero," who was marching upon them, they showed him his own name in their sacred writings, as a prophesy of the very events then transpiring of which himself was the principal — the chief actor. And he, having previously seen the procession in a vision, had been instructed how to treat them, as they had been supernaturally instructed how to receive Cyrus and his army.

SPIRITUALISM AND SCIENCE.

—O—

(Reprinted from the *TIMES* of December 26, 1872.)

It is now nearly twenty years since the late Professor Faraday made public the result of his investigations into the then fashionable mania of table-turning. With apparent conclusiveness, he proved that the mysterious movements which were at that time the new nine-days' wonder of the world, arose from unconscious muscular action; but, such is the tenacity of a belief once received into the mind, this solution of the pseudo-miracle seems to have satisfied few but those who were prepared to accept it by previous disbelief. Spiritualism and its adherents never heeded it; they went on their way rejoicing, and rose day

by day on stepping-stones of their former selves to mysteries wonderful and still more wonderful. Our Australian correspondence of this morning shows that the spiritualist epidemic has reached the Antipodes, and that it has already attained the dignity there of having its own Press, and, still more, its own schismatics and sectarians. That in a generation which boasts itself to be one of exact science and plain matter-of-fact, a belief should have been so long-lived, and should have grown even to such proportions that Mr. William Howitt, one of its chief fanatics, can number its adherents at "twenty millions," and that it should have attained to such an age and vitality without its falsity having been demonstrated to the satisfaction of all but the very ignorant, is strange indeed. It is evident either that the subject is surrounded by unusual difficulties, or that in this matter our scientific men have signally failed to do their duty by the public, which looks to them for its facts. We believe the latter to be the case. It may be said, and is said by some, that spiritualism was long ago investigated and proved to be a mass of imposture and delusion; but, as a matter of fact, this is not so, for there has never been undertaken an inquiry of that impartial, authoritative, and thorough nature which alone can decide a prejudiced controversy. Our savans, too much preferring to give themselves up to such matters as the descent of men from monkeys or the fertilization of the world by means of mossy stones falling through space, have forgotten that, however absurd the phenomena and paraphernalia of spiritualism may be, the sifting and settling of the whole matter, once and for all, would be a practical benefit, for which the age would thank them at least as much as it thanks them for recondite theories and abstract speculations, half of which are only laid up in print for the next generation to ridicule.

Mr. Home himself attended at one of the meetings, and gave evidence as to his "levitations" and "elongations," relating among other marvels, the generally-known story of a seance at the Tuilleries. He tells us of a lady who was in the habit of seeing "heads in her lap at night. They were quite luminous; there was quite a glow about them." The Master of Lindsay, now Lord Lindsay, and well known for his various scientific knowledge and researches, deposes to have seen Mr. Home elongated eleven inches, floating round a room in an arm-chair, "pushing the pictures out of their places as he passed along the walls" of a room at Mr. Milner Gibson's house. Lord Lindsay also testifies to Mr. Home having floated out of a window in Victoria street eighty-five feet from the ground, and in at another on the same story. He has seen Mr. Home in *full light* standing in the air seventeen inches from the ground.

Mr. G. H. Lewes, in a letter, full of sound maxims, cautioned the committee not to confound "the cause we do not know with an unknown cause;" and Professor Tyndall was willing to "pay due respect to the invitation of such men as Mr. Wallace or Mr. Crookes, and to witness whatever new phenomena they were in a position to show him."

Mr. G. H. Lewes gave golden advice when he said, "Distinguish between facts and inferences from facts." Mr. William Howitt asked whether the Dialectical Society, after having determined the truth of spiritualism which had "now received the assent of about twenty millions of people in all countries," would proceed to investigate the correctness of the theory of the Copernican system, of gravitation, or of the circulation of the blood; for spiritualism, he considered, "stood fairly on the same basis of fact."

These extracts from its pages may serve better than any thing else to give our non-spiritualistic readers some idea of the marvelous proportions to which the faith, which at first was a mere turning of tables, has swollen in these latter days.

Such was the *Report on Spiritualism*, and our readers will probably agree that, if it proves nothing else, it proves that it is high time competent hands undertook the unraveling of this Gordian knot. It must be fairly and patiently unraveled, and not cut through. The slash of an Alexandrian blade has been

tried often enough, and has never sufficed. Scientific men forget that in the matter of Spiritualism they must make themselves fools that they may become wise. They must conform to the conditions imposed; even in conjuring one has to do as much as this. They must meet the "mediums" on their own ground, and, if possible, cut that ground from under their feet. To take an extreme case, Spiritualists assert that certain phenomena are only manifested in a half light, or in the dark; scientific men refuse to meet them under these conditions, and what is the result? Causes are not ascertained, delusions are not exposed, impositions are not detected, and the company of fools are confirmed in their belief. Surely a scientific man is a match for a medium, even in the dark; and surely the one can bring his science to bear wherever the other can bring his "mediumship," whatever that may be! We will suppose that the man of science consents to sit at a dark seance, and that something happens which he cannot explain. What then? He is not compromised or converted, and, without being in the least so, may go again and again, and it will be strange if by dint of precautions and expedients he cannot sift the whole matter in a very few sittings. It is owing to the stiffness of scientific men, and their refusal to meet the Spiritualists on their own ground, that this matter has not been settled long ago."

Thus is the wisdom of the wise confounded and their worldly greatness humbled. Mother Ann said, while in vision, "I see souls in the world of spirits who have lately set out to embrace the gospel, and I see them under the beautiful operations of the power of God. I saw Ezekiel Goodrich flying from one heaven to another." She spake of another soul who had "risen from the dead and come into the first heavens, and was traveling on to the second and third heavens." All of which goes to show that, while there may be chemistry, astronomy and even spiritualism, without Christianity, there can be no Christianity without spiritualism, ancient and modern. "These signs shall follow." They shall lay hands on the sick and heal them, as truly as did Jesus and his apostles, and do many wonderful and good works, under the head of Christian Spiritualism. — Ed.

SOUL PETRIFICATIONS.

By Giles B. Avery.

Petrification and death seem almost synonymous. "The soul that sinneth shall die" is a truth uttered from the mouth of God's prophets and witnessed to by the whole human family. *Soul life* is the beatific benediction conferred on man by the redeeming Gospel of Christ. "A crown of life" "Eternal life" is the bountiful reward of righteousness.

Not long since we were reading of the petrifying wells of England. According to the statements of our author the waters of these wells are *pure*, clear and limpid in appearance, and pleasant to the taste; but, so charged with silicate of lime, that, as their spray rests upon an object exposed to the air, where the moisture becomes evaporated, they coat that object with stone; or, if it be porous, they charge the pores with stone, so that, in a few months, its whole substance becomes, as it were, changed to stone. The most delicate vegetables, as tiny mosses and flowers, exposed to the spray of these waters, are turned to stone; even bird's nests, and eggs — the germs of future life — become petrified! As on we

read, and drink in the full sense of this narrative, our spiritual senses were quickened. A thrill of inspiring pleasure welled up in our heart, in the contemplation of our opportunities for the attainment of "*eternal life*," flowing from the heavenly fountains of inspiration and love, and fever its wells of salvation and joyous blessings. The beautiful plants of gospel graces, cherished by these pure and living waters, appeared fresh and green, decked in vernal bloom and gorgeous beauty transporting to the senses of the Gospel Traveler, and filled us with raptures; and our spirit instinctively poured out praises to God that a *soul life*, capacitated to appreciate and drink up this inspiration, was vouchsafed to the pure in heart.

Succeeding these transports of joy, a sadness indescribable seemed to pall our spirits as peering into the spiritual conditions and haunts of men, we saw myriad millions of our race whose souls were petrified with the stony waters from the wells of sinful worldly pleasure entombed in spiritual death! Many of these waters, like unto those of the petrifying wells of England, are pure to look upon, clear and limpid, pleasant to the taste, and cheering to the senses, but, alas! charged with soluble stone — limpid death — piercing every pore of the being and charging every fibre and sprig, yea, even the flowrets and germs of future spirit life, with death, — stone! Slowly, imperceptibly, but surely, *petrifying the very soul itself*, converting its lively sensibilities to *stolid* death.

Changed to this petrification human beings could be, for a time, in the angelic society of the pure and good, who were quaffing inspiration from the overflowing wells of salvation — the fountains of life, and love, and heaven — and yet be utterly insensible to their bliss! And, if this insensibility to heaven be not hell, vainly is the spirit of man gifted with sensation.

To those thus petrified by sinful pleasure, the most gorgeous flowers and luscious fruits of paradise were no better than the bitter apples on the slimy, murky beach of the sea of Sodom; all, *all* are without delight; for the perceptive faculties are entombed in stone! — stone so dense that repentant waters may not permeate the being. Hence, for such there is no forgiveness, as forgiveness is predicated on repentance. But these can only be relieved from their sarcophagus through sufferings of emptiness, hunger and solitude; hence, though they eventually have a resurrection, it is not of life, but of condemnation; and their revival into spiritual life must be slow and painful, like the evolutions of soil from the granite rock. This condition is the result of sinning against light, and the knowledge of the truth! It is a warning to those that are at ease in Zion! — an admonition to those who sit in heavenly places, and bask in the sunbeams of truth — not to partake of the pleasures of sin, which petrify the powers of sensation.

Soul life, — eternal life, — senses able to regale upon the odors of the flowers of heaven, and taste the sweetness of the fruits of Paradise; to enjoy the melodies of the angel choirs, and drink up with gustation the wine

of consolation newly expressed from the clusters of the heavenly vine, are alone the rewards of a virtuous Christian life of virgin purity! — *Mount Lebanon.*

"INFIDELITY" or skepticism to the warring theology of Babylon, is one mark of a true Christian.

INQUIRIES.

By Napoleon Brown.

TO THE CHURCHES UNIVERSALLY — LET THOSE ANSWER WHO WILL.

Did Jesus *do* what he taught? Did he love his enemies, and do good to those who hated him? Did he bless them that cursed him, and pray for them who spitefully used him? And when they smote him on the one cheek, did he turn the other, also? Did he do unto others as he would have others do unto him? Did he loan to every one that asked him, hoping for nothing again? When he taught to judge not! did he judge? Condemn not! did he condemn? Forgive! did he forgive? Did he cast the beam (if he had one) out of his own eye, that he might see clearly to pull the mote out of his brother's eye?

Did he forsake father, mother, brothers, and sisters, and all worldly relations with its goods and possessions? Did he crucify his carnal life?

If so! Who are his followers? — *Pleasant Hill, Ky.*

TIME.

By Daniel Orcutt.

"Time and tide wait for no man." We are constantly reminded of this truth, as we leave days, weeks, months and years behind. And, are we becoming better, as golden opportunities come and go? We are certainly growing better or worse.

Writer, how stands the verdict regarding yourself? You must know, if you are true to your own conscience. Having lately crossed the line which separates 1872 from 1873, what is your ultimate aim for the present year? Your aims may be good. But good desires, without corresponding efforts, will not benefit you. If you make earthly pleasure your ultimate aim, you will certainly fail of finding real happiness. "For what is earthly pleasure? 'Tis like the snowflake on the river. One moment there, then gone for ever."

The desire to be like the meek and lowly Saviour, unless that desire calls forth daily practical obedience, will not make you like him. If you would live with Jesus in heaven, you must live to Christ on earth. The time allotted you for heavenly discipline, and for holy living, like the current of a mighty river, is swiftly passing. Therefore, give earnest heed to the injunction, "Work while it is day." For "to-day is gold, tomorrow is dust." Resolve to be so pure in heart that you can "see God" in yourself; and act fully up to *that* purpose; then the work of redemption will have commenced. Will you make that resolve? The prudent mariner, when sailing in windy latitudes, sweeps the horizon with his glass, to ascertain if there are signs of a storm. As night approaches, he shortens sail, sets his watch, and keeps a good look-out. If prudence be necessary when applied to things of time, how much more so when applied to our religious life here, and to the life which is to come? For the soul is of more importance than the body; and time is of less importance than eternity. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." — *Enfield, Conn.*

AMERICAN SLAVERY.

THE WOMAN'S SUFFRAGE QUESTION — THE CASE OF SUSAN B. ANTHONY.

THE case of Susan B. Anthony, who was arrested on charge of illegally voting at Rochester, at the late presidential election, was before the United States District Court, Judge Hall presiding, at the city hall, yesterday. The court room was crowded with spectators, among whom were Miss Lydia Mott, Mrs. Jane Hesse, Miss Phoebe Jones, and other ladies. Judge Henry R. Selden, of the counsel for Miss Anthony, briefly recited the facts that at the late presidential election, held in the 29th congressional district, Miss Anthony appeared before the registration board and was registered, and at the election she appeared and cast her ballot, and it was received and counted the same as the others, and the cause and the sole cause of her arrest is, that she was a woman. If this proceeding is sanctioned, she will be punished simply because she is a woman. He asked her discharge because she had a constitutional right to offer her ballot and express her choice as to whom she desired for her rulers. The right of woman to vote is not an appropriate matter for consideration here. It is not claimed that, under the State constitution, Miss Anthony is entitled to vote; such authority can only be found in the laws of the United States. He cited the first constitution and the 13th, 14th and 15th amendments in support of his position. He held that the 14th amendment, although the fact might have been overlooked by its constructor, gave to all citizens, whether men or women, the right to vote and hold office, and that therefore Miss Anthony, being a citizen under the constitution, in being taxed, etc., possessed all the rights and privileges of a citizen, together with the political right to hold office and vote; and the constitution of the United States did not give to any State the right to restrict the right of suffrage. Mr. Selden's argument was quite lengthy and exhaustive.

Judge Hall said he was of the opinion that Miss Anthony had no right to vote, and decided to discharge the writ of habeas corpus, but denied the application for her discharge from custody, and allowed the case to go before the supreme court of the United States, where he understood, they desired carrying it. — *Albany Express.*

Susan B. Anthony is, or she is not, a human being. If she is a human being, she may do wrong, and may be punished for that wrong under laws which she had no part in forming, and by executive officials of those laws, whom she had no voice, or choice, or vote, in electing. Is that republicanism, or is it Church and State slavery not yet abolished?

PENALTY vs. TRANSGRESSION.

By Nicholas Briggs.

BELIEVING that God is just, and that strict justice will be impartially awarded to all his creatures, we confidently anticipate reward for faithful obedience to his known behests, and corresponding punishment for transgression.

The law of penalty and the law of recompense are co-existent; a comfort to the virtuous; a terror to the vicious. They are inexorable laws, governing our moral and spiritual as they govern our physical being.

They do not *well* who ignore retribution for sin, or at least imply as much in their specious arguments; and while we may respect the sincerity of their motives, we must condemn the sophistry and deplore its influence.

Rogues and libertines find eminent satisfaction in the idea that future punishment is a myth — an antiquated notion.

We rejoice that ecclesiastical thunder no more terrifies the masses; that the dogmatism

of fanatical religionists, and the arbitrary creeds of pseudo-reformers, no longer fetter the minds of intelligent men and women. We hail, with infinite pleasure, the era of free thought and speech; but every Christian, every true lover of mankind who desires to behold virtue as the acme of all aspiration, would have philosophy and science co-operate with religion in ameliorating the condition of our race.

Inevitably we are social beings. Our destinies are as closely interwoven as the twigs of the climbing vine. Being virtuous ourselves we breathe purity on our brother and sister, who are therefore made better and happier for our existence. We illuminate the little world in which we move with a holy light that pierces the dark places, turning gloom and despair into beautiful hope and trust. Our conversation is elevating and soul-inspiring, and our daily life gives tone and color and health to society.

But when men are low, and gross, and sensual, this influence is deadly poison, infectious and contagious; a moral Upas, near which no good thing can thrive. Bad men draw down society to their own level, and fiendishly exult in defacing the image of God; but this exultation is succeeded by remorse for the suffering and ruin they have caused, and despair at their own degradation. They have condign punishment, a veritable hell, grim and terrible. "The present is hell, and the coming tomorrow adds new torture to the curse of to-day."

In further elucidation of our subject, we will present a little parable.

A poor man receives notification from a distant country that, by appearing in person within a specified time, he may become the possessor of sufficient wealth to render him comfortable for life. He succeeds in obtaining money with which to prosecute his journey, and embarks with bright anticipations for the future.

On the way, through cruel robbery, his little all is lost, and the delay thus occasioned is fatal to his bright hopes, for, by his non-appearance the property passes into other hands.

Formerly he had managed, by dint of industry and economy, to eke out a comfortable subsistence; but now the disastrous disappointment proves too great for him, and he turns to intoxicating drinks to forget his sorrow.

The robber, the author of all this trouble, is at last touched with remorse, and seeking his victim, tenders in full the amount of which he had despoiled him, penitently expressing sorrow and asking forgiveness.

The injured man replies: "Restore me wealth, which through you I lost — honor and position in society, which but for you I might now be enjoying. You are the cause of all my misery; restore me, therefore, to happiness, ere I forgive you."

The application and relevancy of this supposed case are apparent.

If a man deviate from the straight road to Heaven's Kingdom, he may, by carefully retracing every false step, regain the true path; and though he find himself behind his former comrades, and the loser of much valuable time, still the misfortune is confined to himself, and he has done no injury to other souls. But if he mislead a fellow-pilgrim, the case becomes more complex. He finds, after taking

observation and ascertaining his position on the chart of life, that he has not only *himself* to restore to rectitude, but his *brother* also. His victim may have wandered into many by-paths—may have become entangled in bogs and morasses; he must be sought, extricated, and toiled for until he is again restored to Heaven's road. The penitent may have to work years, aye ages, to effect this; but justice demands that he shall retrieve the *results* of his own conduct, dire as they may be.

Is not our reasoning logical? Is not our conclusion reasonable? By simply tracing back effect to cause, and contrasting our original error with its logical result, injury, perhaps irreparable, to ourselves and other souls, have we not indeed a full penalty for transgression?—*Canterbury.*

THE PRESS.

[*Evening Register, Hudson.*]

"THE SHAKER AND SHAKERESS." This is the title of an exceedingly neat quarto publication, issued monthly by the Shaker Society at Mount Lebanon, and ably edited by Elder Frederick W. Evans. While it must be a powerful auxiliary to the Society in whose interests it is conducted, from the high tone of its general contents and the literary ability it displays, it cannot fail to be popular with a large class outside the Shaker community. We welcome it to our table.

METHODIST SERMON.

"The first requisite with a little child is not to teach it the Lord's Prayer, or ask it, What is God?—What is heaven, or hell? But teach it to take care of its health; teach it physiology; teach it, as it can understand, simple facts in science.

"Just so with men and women who tell me they are ready for heaven, and know exactly God's intentions about the race. Why, they cannot tell you the difference between a cabbage and a goose! They know about God, and don't know one simple law of health! Ready for heaven, and so ignorant of themselves, they bring children into the world with not enough physical stamina to live! And why? Because, by debauchery and sin, they have entailed on their children their own rottenness and weakness.

"We must learn to raise children aright before we talk of religion. Religion, I insist, is last, not first. We must learn all about this world before we study the next world. Better learn to boil potatoes than study theology.

"Why have we so many skeptics in the church? Why do not our young men attend church? because they have been taught authority—authority all their youth up, instead of being taught to rely on their own strength—to stand on their own two feet.

"First, that which is natural, said old Paul. He was right. First, know the laws governing your own bodies—first, know of this world: first, study science, and then build your religious faith on that science.

"You cannot get science from the Bible. The fathers of the church tried to do that, and a flat world, with angels above the molten heavens, to drag the sun out of a pit in the morning, was Bible astronomy. This is all wrong. We have begun at the wrong end. The true law is science first, and then religion."—*Bann of Light.*

True science is Shaker theology.—*Ed.*

CARD.

LEBANON SPRINGS, November 10.

In the Banner of October 26th I regret to see the revival of an error which went the rounds of the press some months ago, and which, at the time, I denied by published cards. Please do me the justice to state—

1. As I regard the Shaker order as a testimony against "the pollutions that are in the world through lust," I have never desired their renunciation of celibacy.

2. As I consider the greater part of their discipline as eminently protective of the celibate life, I have never desired the abrogation of any rule that prohibits shaking hands and kissing.

3. As I view their societies as nuclei for some of the purest and most refined of human souls, I deprecate their dissolution, unless that God shall build up for poor humanity some equally as good or better "covert from the tempest."

Yours for truth,

J. ROBE.

[From the Irish.]

THE BLOOD.

—o—

Six thousand years after his era began,
The astonishing fact was discovered by man,
That the blood in his body does not remain still,
But rushes along like the race from a mill.

Certain vessels called arteries, hidden within
The body, conduct from the heart to the skin,
While others called veins throughout every part
Of the system conduct from the skin to the heart.

The heart every instant gets fill'd with new blood,
Prepar'd as you'll see, from the air and the food;
And this new blood is driven throughout the whole
frame,
As from a force-pump by the force of the same.

The blood in its passage leaves everywhere
Some of what it has got from the food and the air,
Which is all taken up, ere a moment be gone,
To replenish the tissue, the fat and the bone.

Throughout the whole structure—bone, muscle,
or skin—
Where the arteries end the veins begin,
And changing its colour from red blood to black,
The blood enters the veins and is so carried back.

When the old blood arrives by the veins at the heart,
It is mixed and churned up in a chamber apart,
With a thick milky fluid, nutritious and good,
Which the stomach and bowels have drawn from the food.

It is then driven off by a similar force
To the lungs, where the air cells receive it, in course;
Where at every breath it takes up through the skin
The material parts of the air within.

Thus regenerate, vigorous, lusty and red,
And once more forced back on its fountain head,
To the artery chamber it rushes again,
And is ready to start upon service again.

What we get from the air is equal in weight
To what we derive from the food which we eat;
But what we breathe out, I must tell you once more,
Is of poisons the worst, as I told you before.

In a much clearer light you now may perceive
What it's hoped you'll hold fast and devoutly be-
lieve,
That for health and enjoyment the very best fare
Is the soundest of food and the purest of air.

Then show that you value your blood and your skin,
Remove every nuisance without or within;
Obey all the laws that are made to that end,
And regard the inspector of health as your friend.

If your house has a taint, employ in good time
Either carbolic acid or chloride of lime;
But of all disinfectants the earth is the best—
Smells covered by earth are for ever at rest.

With all these precautions don't fear any harm,
And yield to no panic or foolish alarm;
When the enemy comes, be brave but prepared—
Survey your defenses and stand on your guard!

"It is not what we eat, but what we digest,
that makes us fat; it is not what we read, but
what we remember, that makes us learned;
it is not what we earn, but what we save, that
makes us rich."

As the wild waves that fiercely contend in
mid ocean touch gently the shore, and speak
in the low, soft music of broken ripples, so
will the heart, once tumultuous with passion,
when brought under *self-control*, breathe holy
love as it nears the promised land of rest.

To love the unlovely, to sympathize with
the contrary-minded, to give to the unchari-
table, to forgive such as never pity, to be
just to men who make iniquity a law, to
pay their ceaseless hate with never-ceasing
love, is one of the noblest attainments of
man, and in this he becomes most like
God.—THEODORE PARKER.

FAITH is not a light thought that sweeps
across the brain to be condensed and fall in
tears; it is not a mere *emotion* like the wind
that rises powerfully, then dies into the still-
ness of the air; neither is it like the light-
ning's flash that gathers force to dissipate, and
return from whence it came; nor the frag-
rance of the flower borne away by the pass-
ing breeze, but it is a *life germ* planted in the
soul; and by cultivation and growth it gains
strength and lifts the heart to high and holy
aims, and opens the vision to the beauties of
a new angelic life.

OUT WITH IT.

—o—

How many kind thoughts die unborn; how
many kind words are stifled unspoken. Hearts
hungry for a word of appreciation and praise,
would leap for gladness if they knew the
kindness that we feel toward them; but
while they plod on in doubt and darkness, we
stifle kindly aspirations, and the cheering
thought and sympathizing word dies within
our hearts and makes no sign. Why need
we be so reticent concerning things that are
good? Most people are outspoken enough
when angry and discontented. They find fault
boldly, with a relish; but words of praise are
with them exceedingly few.

It is true that he that flattereth his neighbor
spreadeth a net for his feet. We are to avoid
flattery and fulsome praise. But yet, when a
glow of honest admiration or approval rises
within our hearts, why not out with it, and
let it gladden others as it cheers us? How
happy families might be if every thought
of thankfulness manifested itself in speech
and action from day to day. How many a
home, now dreary and uncomfortable, might
be made joyous with light and sunshine, if
we would not only rebuke with fidelity, and
reprove in love, but would also show in words
and deeds our sense of gratitude and approval
when we can honestly do so.—*Exchange.*

TO SUBSCRIBERS.

—o—

THOSE wishing to subscribe for THE SHAKER
AND SHAKERESS will please enclose fifty cents,
with their address very plainly written. Full
name, town, county and State. We intend
that the *original music* shall be worth the half
dollar.

THE WASTE BASKET!

—o—

THAT bug-bear of impecunious writers of news-
paper articles, the receptacle of the effusions of
many ambitious aspirants for cheap notoriety, to
you, poor suffering humanity, is much indebted.
Among newspaper and magazine writers of all
descriptions and grades there is a continuous
striving to excel in making all of their articles
agreeable and readable. It is a positive necessity
that their productions shall tickle the public taste.
It is a matter of bread and butter to them. No
editor in the world would think for an instant of
publishing an ill-written article, no matter how
great the truth advanced. Though he may treasure
the idea, and, at a future time, produce it in a
more acceptable form, still the original is flung
ignominiously into the Waste Basket. Disagree-
able matters of news, police items, etc., are worked
into as pleasant a shape as possible. It is the
righteous fear of the Waste Basket, and the con-
sequent diminution of the means of living, that
brings matters of fact and fancy to us in a piquant,
pithy form. By this same benefactor of mankind
are we saved from the infliction of numberless
wretched love stories with the inevitable con-
clusions.

So ought we not to recognize in the Waste
Basket, an institution proper of every sanctum
editorial, the wholesome dread of which makes us
brush up our memories for the almost forgotten
rules of punctuation and rhetoric? Then long
live the Waste Basket! and let us unite in keeping
this appendage of the "Shaker and Shakeress"
full to repletion. We shall find on trial, that the
more we write, the better we write. Write an
article for every issue, for a year, and let them all
be consigned to the Waste Basket; still, be not
discouraged; for an idea in some one of them may
suggest a train of thought to another mind, the
expression of which may be fraught with value to
mankind. I close with a promise and a wonder-
ing; a promise to do the share of one at least in
this direction, and a wondering as to the company
amongst which this article will find itself, when
consigned to the "Waste Basket." E.

Shakeress.

A. DOOLITTLE, EDITRESS.

FREEDOM OF THOUGHT.

IN days of yore we had so much veneration for our sires and grandsires, and such entire confidence in their opinions, that we felt safety in thinking and believing much as they thought and believed. Occasionally an erratic individual would venture to strike out for him or herself an independent course of action; but such were sure, while striving to get the wheels of their car of progress out of the old ruts in which they had been accustomed to run, to feel the strong pressure of conservative public opinion. This was grievous to bear. But times are gradually changing, and conservatism is yielding to the progressive tendencies of the age.

All now claim the right to think and act freely for themselves, independent of the past. Human ideality of to-day is raising a higher standard of truth and right to gather around; for the present generation is reaping the benefit of the ripest experiences of the most coherent thinkers and philosophers of former ages, which is of priceless worth; and may be profitably used as auxiliaries to present superior attainments. The present is so closely allied to the past that, as seen in vision by the prophet Ezekiel, "The wings of the living creature," which rolled forward the wheels of progress in the past, touch the wings of the living spirit which is at work in the same direction to-day. There is no break in the march of progression. "The living creatures" of each dispensation move straight forward; "they turn not as they go."

We live in an analytic age. By the accelerated action of the brain, ideas are increased, minds are expanded and go deeper into cause and effect than at any previous time; and reason, as a God-given power to humanity, asserts her right to the throne, in matters relating to the theological views and religious sentiments, as really and freely as in natural science. The civil polity protects all law-abiding citizens in the exercise of perfect liberty of conscience, and guards the rights of all persons, irrespective of nation or color, in their theology and religion. The American flag, wherever seen, is an ensign of human freedom. As it floats in the breeze, it inspires hope and gives promise to all people of a glorious emancipation from bondage, civil and ecclesiastical.

Under this banner have arisen the *Shaker Societies*, constituting the most unpopular body of professing Christians of the eighteenth and nineteenth centuries. Their radical testimony against all sinful indulgences, teaches that those who do not deny all sensual pleasures — all the lusts of the flesh and mind — must suffer in their own bodies and souls the penalty of every violated law, irrespective of the meritorious vicarious sufferings of Jesus of Nazareth.

These Shakers, who, from deep religious conviction, subject themselves to stern self-discipline, are now beginning to be heard.

Thousands who do not feel prepared to walk with them in full communion personally, who cannot say, "Not my will, but Thine O God be done," and thus consecrate their all of person and property, do nevertheless rejoice in those who throw themselves into the burning crucible of spiritual and religious truth, that they may thereby become purified and reflect the image of the heavenly Refiner. They, too, will help uplift humanity to a state of moral rectitude on the earth plane. In blessing they will be blest by higher intelligences, and by progressive degrees will eventually be led by the spirit of truth up to the plane of spiritual life, to unite with those who are forming the angelic character.

Many of this class look hopefully on, and anxiously await the coming of our little "Monthly," to learn if it is well with us, and to see if the star of hope is still brightly beaming over our pathway, which leads to the heavenly home, the "city which hath foundations whose builder and maker is God."

While in the present, as in the past, we realize that "struggle is the condition of victory," and that only "through conflict can deliverance come," we yet say, God be praised! Our "reward is with us," and we feel that Heaven's blessing rests upon our labors, and that truly "the lines have fallen to us in pleasant places."

REST.

By Florinda Sears.

THERE is a rest for the people of God. In days gone by — those days of which we read in the New Testament when Jesus and the Apostles received the Christ, and by the power of the Father were commissioned to preach salvation — brother Paul, in his epistle to the Hebrews, after wisely philosophizing on the subject, declared, "There remaineth a rest for the people of God."

Learned divines have used this text, calling upon their hearers to believe on the man Jesus, and thus insure to themselves this promised rest. But, notwithstanding the darkness, the true light has dawned upon us and a star of hope is arising. Who, from a distance, or within the precincts of our home, will solve the problem, and divine how this rest which still remaineth for the people of God is to be entered? Brother Paul further says: "He that hath entered into that rest hath also ceased from his own works." Thus it would appear we must become "new creatures, new brothers, new sisters, new fathers, and new mothers," that is, spiritual or heavenly beings, instead of continuing earthly and natural.

Again, our New Testament brother rejoices, inasmuch as "we have not a high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin." Why do we flatter ourselves that the promised rest can be obtained in any other than a sinless condition? Then let all enlightened spiritual Christians "come boldly to the throne of grace, that they may obtain mercy and the remission of sin, by confession, as did Jesus and Ann, by the confession of their faults, ere they received the anointing, or the Christ, which constituted them the saviours of the world.

Those who *thus* enter the promised rest are God's people. To them the fires of hell are quenched, and they fear no torment, no judgment to come; their lives being "hid in Christ" with Jesus and Ann. They are the virgins who follow them whithersoever they go; for they are no longer of the number who

are "like the troubled sea, whose waters cannot rest."

We may therefore conclude that the people of God, in the highest sense, are those who really and practically live the nearest to Him, by letting the Adamic life pass away that they may become "new creatures," actuated by the Spirit of Christ, as the life of God in their souls. Such will feel no more sorrow nor sighing — the fruits of sin and wrong-doing.

— Mt. Lebanon.

PURE IN HEART.

By Josephine Deming.

JESUS said "Blessed are the pure in heart; for they shall see God."

See Him where and how? We behold His handiwork in the outward visible creation. The sunbeam, and the tiny flower — the grasses and fruits — the trees with their lofty waving branches — and the murmuring rill, as well as the mighty surging ocean — all bespeak a great producing cause.

We admire the beauties of Nature, and through them adore the Wisdom that formed them, and the hand of Love that gave them as gifts to humanity. But there is a consciousness in our hearts, that a deeper sense of God is needed; that the outward senses, even if properly directed, cannot supply the inward cravings of the soul. We must draw nigh unto Him in spirit, and so thoroughly purify our hearts from all that is sinful and vain, that we can commune with heavenly Messengers, who are sent unto us from spirit spheres to quicken into more life, and produce in us more purity of heart, that we may have still clearer perceptions of God.

This alone can satisfy the unutterable longings in the human soul, for the Heavenly Father's blessing, and the love and tender care of a Heavenly Mother. And when we receive this sweet influence, our hearts go out in love to our brother and sister in Christ, in whom the image of the Divine is found; and thus we see God in man and in woman, the crowning work of his hands, in a higher and more spiritual sense, than in any mere external thing. Purity is the basis of all true and enduring friendship.

What is there in all of God's creation so noble as *Man*, when he stands uprightly, showing forth the image in which he was created? And what being so lovely as *Woman*, when really pure in heart? Then why should we not see God in them, and reverence Him there? What can give greater happiness than to be loved and cherished by them, and to dwell in their presence and partake of their heavenly influence? Blessed indeed are the pure in heart! They dispense light, love, and comfort to all around them; and I would gather to such, and learn to be like them — beautiful in spirit — lowly in heart — and free from all contamination of a worldly, selfish life. — Whitewater, Ohio.

RELIGION.

By Alice Grey.

RELIGION is the only true basis of happiness. "Pure and undefiled religion," outflowing from Wisdom and Love, is soul-purifying and exalting. We may be intellectually wise, and may possess great scientific knowledge and be morally correct in our habits of life; but we cannot form perfect characters without religion.

A mere profession, or belief in some theological creed, will prove ineffectual, unless we live out the law of Love; and we shall be left in the cold, barren region of selfishness, toiling for, and feeding the animal part of our natures, instead of the higher spiritual faculties of our souls, which would lead us to condemn error in our *own* lives, and to look charitably upon the faults of others.

True religion will teach us to be tender and compassionate; to be as ministering angels of love and mercy to the fallen and lowly, and to take them by the hand, and walk with them in the path of virtue.

Thus shall we help to lift them up to better conditions, by practically showing the power of love, and the worth of that kind of religion, which will not allow us to stand with folded hands, and see a brother or sister in need or distress, and coldly say, "Be ye warmed and clothed;" neither in a Pharisaical manner boastingly say—"I thank God that my condition is otherwise;" for "He knoweth the proud afar off." Pride is incompatible with true Christian religion, which fills its subjects with humility and love. — *Whitewater, Ohio.*

In the October, 1872, number of "THE SHAKER," edited by Elder G. A. Lomas, was given a succinct account of a meeting which he attended in a pine grove in Canaan, at the "Social Gathering," of the three families of the novitiate order at Mt. Lebanon. He made mention of a conversation that took place at the time between six young sisters, which he thought worthy to appear in print. Some of our outside friends have since urged its publication; for they were anxious to see it. Though somewhat lengthy for our small paper, we have concluded to publish it. It was prepared by the sisters expressly for the occasion, and was repeated from memory.

DIALOGUE.

—o—

THE GOSPEL WORK—ITS PRESENT AND FUTURE INCREASE.

MARGARET PATTEN—CHARLOTTE BYRD—
SON. SALL.
ANN OFFORD. MELISSA SOUL and
MARTHA ANDERSON. MARGARET CLEVELAND.

MARTHA.—We hail this year, 1872, as the Twelfth Celebration of our *Social Gathering*, and as the centenary of the opening of the Gospel. In reviewing the past, from the first stages of the work to the present time, we find much that is interesting and instructive to the thoughtful and observing mind, and encouraging and hopeful to those whose aspirations are spiritually directed.

I propose to trace the onward progress of a system which, though small in its beginning, embodied the germs of scientific, moral and spiritual knowledge, which, by culture and growth, would become widespread—a revelation of truth that was and is destined to shake the foundations of the old heavens and earth, and bring to perfection a plan of true harmonious development for humanity.

We who are in the enjoyment of the good that has been accumulated and conserved by the consecrated lives of those who were pioneers in the cause, with their faithful successors, can testify to the permanency and validity of those principles which constitute a solid basis for a life in which the nobler faculties and God-like attributes of mind and soul can be unfolded, and, through the influences of increasing truth, rise to the altitudes of heavenly perfection which the Creator designed all intelligent progressive beings should occupy.

MARGARET P.—Are you not mistaken in this being the centennial year? I thought it was not until eighteen hundred and seventy-four.

MARTHA.—I referred to the revelation in

England, not to the actual occurrence in America. Am I not right in the assertion?

ANN.—You are. *Mother Ann* (Lec) received a baptism from the Christ sphere in seventeen hundred and seventy, when confined in prison, on account of her advanced religious ideas. During her imprisonment she had a clear conception of the loss of mankind, and of the only means that would resurrect them into a higher life. For the space of two years, and amid great persecution, she openly bore her testimony against a generative life for Christians; then she received a revelation of the work in America; and in seventeen hundred and seventy-four, by the aid of Divine power, she, with her little band of eight souls, was enabled to leave the shores of the eastern continent, and through the guidance of the spirit of truth, was led to this *land of freedom* where liberty of conscience is enjoyed. "For liberty is the soul's right to breathe, and, where it cannot take a long breath, laws are girdled too tight."

CHAR.—What you have said is in accordance with our record. While listening to Martha's expressed thoughts a desire for the increase and spread of this pure Gospel was stirred anew within my heart. With her I would turn and return the pages of this celestial work, and bring to open reflective view the increased outgrowth of Mother's pure Gospel. We should be immortal teachers to mortals, developing to external and internal glory, that nature whereon is entamped the seal of God.

MEL.—We will note the progress of this Church, and, as we traverse the recesses of truth, strive to let the blinding scales fall from spirit eye-sight, that all who see and hear may be edified and encouraged in the upbuilding and sustaining of a cause, noble in its purpose, refining in its character, and angelic and eternal in its life.

MAR. C.—What need was there of a Second appearing of Christ, when Jesus brought forth and promulgated a system of truth which alone was sufficient for human redemption?

MAR. P.—How could he, without the aid of the Mother Spirit, bring forth a perfect system of truth that would redeem the race?

ANN.—He *could not*. He did not communicate all the truth that was revealed to him, and which governed His own life; surrounding conditions would not admit of it. He said to even his nearest companions, "I have many things to tell you, but ye are not able to bear them now; when I am gone hence I will send the Comforter," etc., which was undoubtedly the Mother Spirit, the essence of love.

MEL.—Do we understand that the Christ is a direct unction from the Supreme, or from the highest order of spirits, who stand as mediatorial agents for the revelation of those exalted truths which will uplift souls from the generative life into the angelic and divine?

CHAR.—The Christ baptism came from the highest order of spirits, who are as Saviours, lights to other worlds, sons and daughters of the seventh sphere, or Heaven; the only redemptive agents and mediators between supreme goodness and souls in this and in other worlds.

MAR. C.—By other worlds, do you mean planets? It is true that scientific discovery has led to the conclusion that they are composed of material substances similar to this earth, and are inhabited by mortal beings who

are adapted to their varied climates. Sir William Herschel said, "It would be no more foolish for a man to build twenty houses and only have one inhabited, than it would have been for the Creator to frame myriads of worlds similar to this (and in many respects excelling it), and then have only this one little dusty ball peopled with rational, intelligent beings?" But, do you suppose *they* are fallen and need redemption's work, as we all admit the inhabitants of this world do?

CHAR.—By other worlds, I mean the six successive spheres or worlds, preceding the seventh, and also the planets, the inhabitants of which, whether fallen or unfallen, need the influence of the same spiritual agencies to unfold in them (as natural beings), the seed buds of eternal life. As was once remarked with inspired power, "Mankind, whether fallen or unfallen, need the mighty power of God to resurrect them from the natural into the spiritual."

MARTHA.—It is a broad and liberal system of theology that admits such universal dissemination. A grand and lofty thought, the acme of which is the converging of all souls to one harmonious Center—Eternal Wisdom and love, the Creative Source of the universe of mind and matter.

MAR. P.—Christ signifies *anointing*. It was this Anointing Spirit that inspired the Witnesses of former days when they prophesied of the millennium, and uttered many truths in advance of the knowledge and life of the people. The divine unction has also rested upon the successors of Mother Ann, spiritually qualifying them (in the order of leadership), to administer the Gospel in its power, and increase to other souls.

ANN.—Ancient philosophy taught that there was but "one God, the Father of all;" and its numerous deities were intermediate spirits employed as agents, for God was too pure to be approached by mortals. This ancient religion or theology is identical with ours, and we may consider all religions as merely progressive steps, by which the human understanding has developed itself in every time and place, and will continue to develop itself in the future.

MEL.—May we not conclude that the evident design of the "second appearing" was to reveal the *female* in Christ? Its intent also was progress, as prophesied by Isaiah: "To the order and beauty of Christ's kingdom, in the latter day, there would be no end."

MAR. C.—Eternal progress! beautiful thought. No popish or protestant creed, or thwarting priestly power could check its course; but pure and simple in its unfoldings, it guided Mother and her little band to this land of freedom, to establish a Church that was too universal in its religious sentiments to find continued existence under the combined Church-and-State government of England.

MARTHA.—Then we believe that the Shaker Order holds a closer union to, and more abiding relations with, the American government, than does any other organized church to its government?

CHAR.—We do. The effect of the American revolution was the institution of a republican form of government, which entitled all to an equal right in political and religious belief. Thus America became the land of free thought and free speech, as J. M. Peebles

writes: "A land where the people, conscious of their God-given rights, and cringing before no cowed priests, feel themselves 'sovereigns.'" This prepared the way for the organization of the *Shaker Church* (in America) where the unadulterated principles of Christianity were recognized and wrought out in the daily lives of its members. Hence the product of this Republican Government was the establishment of a *spiritual* government, moving in a corresponding line with the regulations of the civil polity, yet exceeding it in purity and holiness, although the interior order will be dependent for its increase of members upon the outward order.

The progressive advance of religious ideas, the rising wave of spiritual thought, and the wide diffusion of the holy teachings, and principles evolved by wisdom in the civil government, are the fruits of this union. And, as far as republican principles are diffused and acknowledged, so far will the abstract principles of true Christianity be extended, until all shall see and own their truth and validity. The growth of freedom and progressive rights which belong to humanity are embodied in both. No sectarian creed, or fearful priestly symbol harass the soul, or make it a subject of terror by arbitrary laws; but true liberty is ensured to all who nobly and uprightly maintain the just principles upon which these two institutions are founded.

Thus we see the civil and religious governments advancing toward a genuine union; and the Christian Church, established upon a true foundation, will be blessed and protected by the civil government, and they will co-operate and work harmoniously together, while the superior law in the *spiritual order* will be as a guide to the earthly order; and both standing in relation to true principles, will toil in harmony with God's creation, in the cultivation of the soil, and the hills and dales will unite with those who work the work of God.

MAR. P.—You have clearly portrayed the relation that will exist in the future between the civil and religious governments, when *woman* shall not be excluded from her right to aid in purifying and sustaining the constitution and laws of the natural order (which right is fully awarded her in the spiritual order). As this should precede and be as a light *outside*, we know the day will yet dawn when *woman's* voice and influence will be blest by the Republic, even as it is in the Temple of Christ's second appearing.

ANN.—That will be a glorious day, *Margaret*; but you are rather fast; you are foretelling the joys of the future. Let us go back to the *past*, and from that rise to the *present*, then to the future, as was our intention in this conversation.

MAR. C.—Was Mother's testimony a *new* revelation, or was it a revival of the principles of the Primitive Church, with an increase of spiritual life and power?

MEL.—The principles of truth vary in power and strength, according to the growth of mind, and Mother's testimony, with increased revelation, was a revival of the same principles. Thus, the standard of truth was raised higher, with an increase of self-denial.

MARTHA.—Great and truthful principles have outlived generations, traditions and corruptions, and have descended to us in the transcendent light of their heavenly origin. "All good cometh from God, the source of light and

perfection." Important and elevating truths, manifested through chosen mediums and witnesses (and designed for humanity's good) through past periods, have often been misconstrued, and seemingly perverted, by coming in contact with those corrupt influences which result from man's lost condition, and, through his inability to perceive, or unwillingness to accept and apply them practically, they have, for a time, been turned from a free and effective course. "But truth, although crushed to earth shall rise again;" and, however deeply it may be buried in the *débris* of error, it shall be brought forth by the agency of that Almighty power, which overrules all things, to shine untarnished in the lustre of its divine light.

MAR. P.—We must not overlook the fact, that in the formation and regulation of the Church, much suffering was endured. Souls consecrated to truth freely gave their lives for those who should succeed them in future generations. We who are now in a greater fullness of gospel blessings do not comprehend or realize the depths of sorrow which often overwhelmed their spirits.

MAR. C.—And in this our day, many, not appreciating that fullness of blessing, would conceive the idea of great personal disadvantages and trial. This feeling arises from a lack of consecration and devotion to gospel communistic interests. We possess much greater strength with which to bear life's needful burdens, and carry forward a noble and glorious spiritual work, than when, in Mother's time, only *eight* souls were with her to sustain and minister the truth.

We are surrounded with gospel relations, and number eighteen established societies (and bright spots they form in this broad *free* land of America), and, if there were in each society but one individual, true and faithful to gospel principles, would there not be more mediums for imparting the strength of virtue and the worth of goodness, than in Mother's time?

(To be continued.)

TO THE EDITRESS.

By Emma Jane Neal.

THERE is a line of demarcation between those who live a worldly life, and the practical believer in Christ. One of the apostles said, "If ye be risen with Christ, set your affections on things above, for ye are dead (to the world), and your life is *hid* with Christ in God."

It seems difficult for persons outside of a Shaker community to see and comprehend the source of our supplies; therefore they cannot believe that within the precincts of our home there is aught but monotony, a dull round of duties; and they do not see how the great and growing desire for *change*, and what is called *pleasure*, can be satisfied, *especially* in those who are full of young life.

We are two-fold beings—have outward senses of hearing, seeing, etc., with which we hear and see external things, which, if not abused, are a blessing to us in our earth life. We also have *spiritual* organs corresponding to the natural. If we use the *external* to the exclusion of the *internal*, then all our enjoyment must be derived from the sensuous; but if the spiritual senses are developed, and we learn to commune with angels, and with them climb the immortal hills of truth, and roam in the ever-verdant fields where we can cull flowers

that will not fade, and gather heavenly fruit that is sweet to the taste, then we feel joy of enduring worth, and *pleasure* that will never die.

If we fill the Christian character, we shall neither *joy* nor *sorrow* as do those who live a worldly life; but I am an admirer of the beautiful in nature, from which we may take useful lessons; and I think an occasional change of air and scenery is conducive to physical health; yet we do not find comforts or pleasures abroad that equal those of our own home and its surroundings.

I recently took a trip into a north-western county of New York State, and I send to you a few lines which I penned on that occasion. Do with them as you think proper. Our journey was performed partly by rail and coach, and partly by boat down the winding stream known as the Sacandaga. The scenery was wild, but varied and beautiful.

Our little bark lay tethered to the shore,
Which soon would bear us down the winding stream,

Mid scenes beyond the skill of man to paint.
Earth's verdant carpet now we tread with care
Unto the water's brink.

All things arranged, the signal given, we move.
A thrill of mingled joy and fear pervades
The mind, as o'er the laughing stream we glide
But soon our trusting hearts the nerve relieves
As in our worthy pilot we confide,
And, giving up our minds to nature's gaze,
Sweet inspiration fills the quickened tho't
With themes sublime from her vast book of lore.

O erring man, puff'd up with vain conceit
Of thy superior worth, take lessons
From the wild-wood's beauty; rare, sublime, it
Breathes perpetual praise, an offering free,
A grateful recompense for gifts bestowed,
Outvying all thy feeble skill can give.
The massive heights o'er which the wild deer
bounds,

Stand forth as monuments of silent praise,
Save when the huntsman's gun doth echo
there,

Or cry of wild beasts rend the nightly air;
These, *these* alone thy sacred precincts mar.
O nature fair! enchanted with thy views,
Thy broad expanse where meekly thou dost
weave,

In solemn stillness, rarest patterns pure,
Of taste exquisite, wrought by skillful art,
Without a boast of thy achievements great.
The Author of thy gifts my soul adores.

And, like the wild bird in thy temple pure,
On freedom's pinions let my soul take flight,
Far from the haunts of man's ambition vain,
There my small tribute offer at thy shrine—
Unsoiled by vice which often treads the aisles
Of sacred temples rear'd by *human art*,

And from thy teachings learn henceforth to act
In life's great drama with untiring zeal,
Not for ambition's weak and worthless prize,
But, like Thee, offering simple, pure and free,
God-given powers to bless humanity.

Thus, while we're wafted on thy bosom calm,
Thou placid stream, winding 'mid verdure fair
Through smiling fields and circling lofty
mounts,
Let these sweet hours their hallowed impress
make

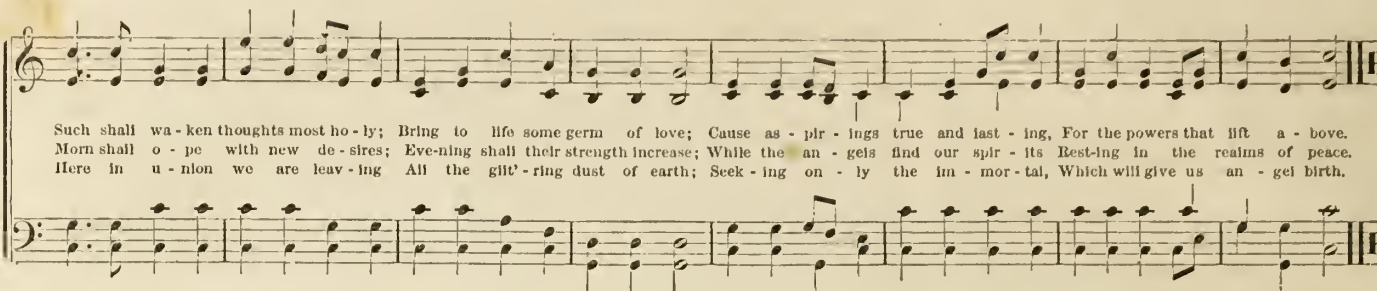
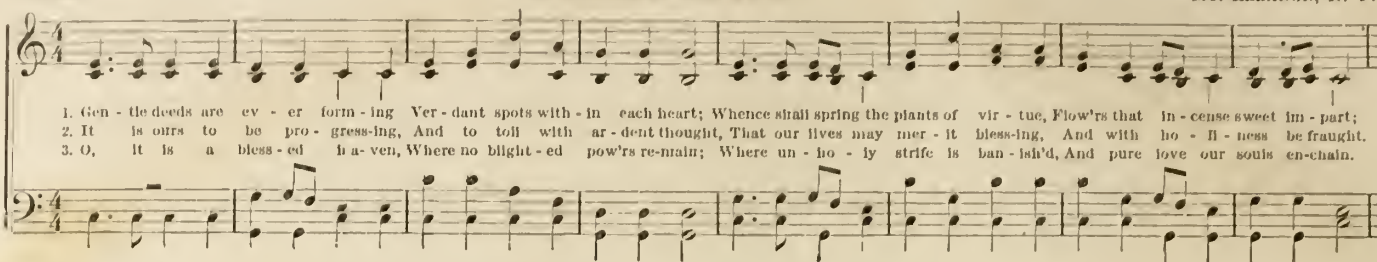
Upon my life when cares and toils surround.
In true reflection may I oft recall,
And drink from memory's spring the same
sweet bliss

Which fills my soul with tranquil thoughts of
Heaven. — *Mt. Lebanon.*

Andante.

GENTLE DEEDS.

MT. LEBANON, N. Y.



THE SPIRIT I COVET.

By Amelia Calver.

—o—

Praying spirit of my Savior,
 In my heart O, find a place;
 Help me, when the night is darkest,
 When upon the desert waste.
 When the day seems drear and cloudy,
 And sweet hope her powers resign,
 Blessed Savior, be thou near me;
 Prayerful spirit, be thou mine.

Peaceful spirit of my Savior,
 Caust thou find a place with me?
 Give me power to calm the tempest,
 While upon Time's billowy sea.
 I would have my words and actions
 Bend subservient to thy will;
 That, should wrath my bosom enter,
 I can whisper "Peace, be still."

Steadfast spirit of my Savior,
 Let me feel thy scepter's sway,
 Then like thee, I'll tread with firmness
 Duty's path, in trial's day.
 Like thee, I will stand unyielding
 To the lurking charms of ease;
 Over self will reign triumphant,
 Seeking God alone to please.

Forgiving spirit of my Savior,
 Take possession of my heart;
 When offenses grieve my spirit,
 Wilt thou then thy balm impart?
 Aid me to recall thy sorrows
 On the crucifixion day,
 When in sweet and tender accents,
 "Forgive them Father," thou did'st pray.

Loving spirit of my Savior,
 Let me in thy fountains bathe,
 Ready to renounce all pleasure
 Which a selfish heart would crave.
 With thy influence for my guardian,
 I can for all others care;
 Joy with them when joy aboundeth,
 Likewise of their sorrows share.

Healing spirit of my Savior,
 O could I possess thy power,
 Gladly every pain I'd banish,
 Frail humanity restore.

Tho' I fail to heal the body,
 May I not the spirit soothe?
 Touch the wounded broken spirit,
 Healing with the tones of love?

Blessed Savior, thy example
 E'er shall be my "Polar star,"
 Guiding, though 'mid trackless waters,
 Pointing on to realms afar.
Prayerful, Peaceful, Steadfast, Healing,
Loving and Forgiving ever,
 Blessed spirit of my Savior,
 O, I pray thee, leave me never.

Mt. Lebanon.

LINES

ADDRESSED TO ELDER DANIEL HAWKINS, A
 SHORT TIME BEFORE HIS DEMISE.

—o—

By Hannah R. Agnew.

—o—

Thou worthy disciple, time's journey is ended,
 Repair to thy treasure above;
 Bright angels are waiting in triumph to meet
 you,
 With songs of rejoicing and love.

With patience and zeal, you toiled in the vine-
 yard
 Of Him, who will justly reward;
 In health and in sickness, in joy and in
 sorrow,
 Devoted your all to the Lord.

The rising and falling of many in Israel,
 You witnessed, and firmly you stood;
 'Mid rough, beating surge, like a rock in the
 ocean,

You braved the tempestuous flood.
 In times of affliction, the Lord has been mindful,
 His angels to guard you he sent;
 His hand was not shortened, his ear was not
 heavy,

When humbly in prayer you have bent.
 Now hear the glad sound of "Well done faith-
 ful servant,"

Rejoice with your Savior and Lord;
 His cross you have borne, and His yoke you
 have taken;

Receive your most glorious reward.
 Go meet the dear friends, who have toiled for
 the gospel,

And suffered on earth with you here;
 Go rest where the wicked shall never more
 trouble,
 Nor sorrow's dark shadow appear.

Your crown is prepared, and your mansion is
 ready,
 Bright angels invite you along;
 Go join in the choir, and sing the sweet chorus
 Rejoice with the purified throng.

O, grant a free blessing to those you are leav-
 ing,
 Give love that will banish their tears;
 Exhort all to trust in the Lord, and remember
 The prayer of the righteous He hears.

And now, fare you well, loving father and
 brother,

With full length of days you are blest;
 Like a well-ripened sheaf that's prepared for
 the garner,

So you are prepared for your rest.

Mt. Lebanon.

SUSAN B. ANTHONY BEFORE THE CON-
STITUTIONAL CONVENTION.

—o—

By permission of the Constitutional Con-
 vention, Susan B. Anthony appeared before
 that body, and delivered a forcible and earnest
 plea in behalf of female suffrage, in which
 she requested the Convention, in making
 their report, to suggest that the objection-
 able word *male* be stricken out of the State
 laws, so that women may enjoy that liberty
 which is their right, for, said Susan Anthony,
 it is just as certain that ultimately the fran-
 chise will be accorded women as that it has
 been granted to the negro; and by your hon-
 orable body assisting us now you will be
 simply performing a duty that, in the event
 of your failing, will be granted by your suc-
 cessors, and to them will be given the honor.

WHAT YOU CAN NEVER CATCH. — Boys and
 girls, what is it that you can never catch,
 though you chase after it on the wings of the
 wind?

You can never catch the word that has
 once gone out of your lips. Once spoken it
 is out of your reach; do your best, you can
 never recall it.

Therefore take care of what you say. Never
 speak an unkind word, an impure word, a
 lying word, a profane word.

SHAKER AND SHAKERESSES

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F. W. EVANS,
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MEDIATORS.

—o—

Does the central man, or woman, create Revolutions in the Natural Order? and Dispensations and Epochs in the Spiritual?—Or, do the Revolutions bring forth their own heroes, and the Dispensations (under law) evolve their own Saviors?

At those momentous periods of the world's history, when there occurs a new Epoch, the earth becomes vitalized and impregnated by an influx from the Parental Fountain, descending through Mediatorial Spheres, and directed by a *Spiritual Intelligence*, who is God to earth during that time. A corresponding *human being* is in the new movement, and has to bear the judgment of the decreasing darkness, and of the increasing light.

In humanity, there is an inherent tendency to deify both the ruling Intelligence and the governing man or woman. Even in this our day, there are many thousands—yea millions—who thus deify the Spirit who, with such mighty power and wonderful manifestations, brought up Israel out of Egypt. And, to them, the "God of the Hebrews" is the God of all Gods. And skeptics, like Hume or Paine, deride, if they do not blaspheme, through this theological error.

Again. If the central man (or woman)—the anointed Lead in the new Era—himself created the whole movement of human and spiritual forces, their failure, as free agents, to obey the Spirit, who "rides the whirlwind and directs the storm," would neutralize and deaden the progressive forces, so that nothing would be accomplished. Then the Divine design would be frustrated, and thousands who would have been blessed by the new Deific Influx—yea, all the inhabitants of earth—would have suffered irreparable loss, through the instrumentality of one insignificant individual. "In Adam's fall, we sinned all," expresses the idea, and, were it true, it would have been better if he had not sinned at all. As Esdras exclaimed, "O Adam, what hast thou done? Thou hast not fallen alone, but all we which be come of thee!"

In the case of Noah, Abram, Moses, Jesus, Ann, each one of whom could have been, and was tempted, and consequently might have fallen—yielded. For a "man (or woman) is tempted when he is drawn away of his own lusts, and enticed" to indulge therein. Had either one or all of these succumbed to the drawings of their inferior passions, would there, in such case, have been no Shepherd, or Shepherdess—no Leader—would all have been lost? By no means!

Like some of the lower animals, humanity in a Revolution, or in a Dispensation, can reproduce a lost member, and even restore a missing head.

When, with any portion of earth's inhabitants, it is harvest time—when the fruit and seed are ripe—there is not *one* only, but a crop, so to speak—a class of souls who are identified with the principles, and baptized by and into the *very spirit* of the "times and seasons." God is in them individually of a truth. And, under a law, which never fails, the real object and design of the Ruling Spirit—the God of the Epoch—is invariably accomplished. How be it, as with Noah and his ship-mates, it may be in only eight souls. But those eight men and women were as fully competent to the task of repeopling the earth as were the first two, or as would have been eight millions.

Out of an "army of the Lord," who had been to John confessing their sins, and renewing their covenant with God and each other, to thenceforth obey the physiological laws of Moses, Jesus and his Apostles were but *thirteen* in number, chosen from the midst of "their fellows," and were "men to be wondered at" by the sense-indulging, disorderly Gentiles around them, who ate any or every thing, and came together as no "brute beasts" ever do.

Now, had either of these been disobedient to his "heavenly vision," the holy Ruling Spirit would have elected another to "take his bishopric." As it is always thus, "the Lord alone should be exalted," and *not* the person of the "Anointed" deified. No man, or woman, should be worshiped; it "fills the land with idolatry" and adolators. Those who "worship the creature"—Jesus—more than the Creator," and instead of Him, do as "greatly err" as would the *Shakers* were they to worship *Ann Lee*.

"I saw an Angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth; and he cried, with a loud voice, saying, 'Fear God, and give glory unto Him; for the hour of his judgment'—the day of judgment—"has come." This Angel succeeded the Angel of *Spiritualism*, who "came down from heaven, having great power, and the earth,"—all who dwell upon the earth—"was enlightened with his glory."

As individuals gather, one by one, "from the East, and from the West, and from the North, and from the South," each one will bring in with him and her a portion of the One Spirit of Good—of Religion—which

pervades the race; and also more or less of the particular system of theology into which they may have been indoctrinated: as the Jew, or Mohammedan, the Hindoo, or Christian (so called), or any one from either of the various sects of these great divisions, which constitute "the old heavens," which must be supplanted by the "new heavens."

There being *in all* a tendency to idolatry, tender, conscientious souls, under this infirmity possessing more religious zeal than theological knowledge, must be gently led by the hand, drawn by the cords of love, and by the influence of true religion, out of false theology. A true and good life will ultimately create a true theology.

Theoretically, all believe in the *progression* of themselves, and of their system; but *practically*, when it comes, they will be nearly unanimous in a determined opposition thereto.

As the *past* history of our race has its ancient records; so its *future* history has been recorded by men and women "who wrote as they were moved by the Holy Christ Spirits" (who, themselves, are existing in a perfect social state), who inspired them to portray and describe scenes in which they would be the chief though invisible actors.

It is thus that the "testimony of Jesus is the *spirit of prophecy*." That is, the spirit of the Prophets is incarnated—externalized upon our earth—in human beings who, individually and collectively, are living out the principles of the coming Millennium.

"Of the increase and going forth" of this testimony "there will be no end," or cessation, until "the kingdoms of this world become the kingdoms of our God, and of his Christ," and all things upon this earth shall have become the reflex of the inner heavens, or spheres. "See that thou make all things according to the Pattern showed thee in the Mount."

God is in the beginning, and man in the ending, of all "the times and seasons" of the *progression* of the race towards its final destiny—a perfect Natural Order, and a pure Spiritual Order, distinct, yet co-existent—the *true relation of Church and State*.

The elements in this work of judgment evolved a *Woman* as its centre of influence, and Leader. And around *her* has gathered a body of men and women who constitute the *Church of Christ's Second Appearing*, whose foundational or basic principles are: Faith in a Dual God, as the Source of all Divine revelation, through Prophets and Prophetesses in all times, and amongst all peoples; a Recog-

ution of Spiritualism, as the "waters of the great deep, in which can float the Ark of Organization. Its main timbers are, Celibacy, Community, Peace—the *Gentile Pentecostal Christian Church*.

This Church has been, is, and will continue to be the Medium of transmission, to the Natural Order, of the inherent and inalienable right of every human being to all the elements of existence, defined and administered in the fear of God, by Rulers of both sexes—like Moses and Miriam (or Deborah)—as simple representatives and obedient servants of the whole population, male and female.

Use, not pleasure, is the unchangeable law. Each to live for all, and all for each. Fox and Swedenborg were fore-runners—"Witnesses": Fox in the *Religious* element; Swedenborg in the *Spiritual*.

CHRISTMAS MUSINGS.

—O— (E. Myrick.)

WHAT do we commemorate, the birth, the life or the death of Him who came to do the will of Him that sent Him? His birth was but a preamble, and his death but a supplement—the fly-leaves to the record of a divine, unselfish and heroic character.

Let the service of the day be a renewed dedication and aspiration to a more faultless fidelity to purity, truth and humanity—that we may "grow in favor with God and man," and that every conviction of right may find a response in duty done.

His gifts were patent to all the world. "Forbid them not to cast out devils in my name." To him it was better than the applause of men. "And inasmuch as you have done a kind act to the least of these, my brethren, ye have done it unto me." He planted the good seed in the heart, the seat of life, where, by cultivation, it would absorb the whole being. He trained the philosophical and emotional to attain higher human happiness than either alone could ever reach. He recognized an immortal relationship as superior to the Adamic, selfish blood relation, which is severed by death. Through his mediumship, Jesus poured light into the world. And to-day we rejoice, not so much in the birth of a good man, nor in the attainment of salvation alone; but in that invaluable (though not infallible) light of progress, elevation, and spiritual refinement, that shines in a life of Christian, virgin purity.

In his life we have a pattern of dignified meekness, sublime courage and blameless integrity; reverencing all times and all places, as they are hallowed by holy work.

"He liveth long who liveth well,
All else is time but flung away;
He liveth longest, who can tell
Most true things, truly done each day."

If we would claim a true relation to our Elder Brother, "the first born," we must become as "lambs slain," (the animal life extinct); and yet, while we live on the earth, we may also reign over the earthly, generative, selfish nature; banish alike poverty and riches; testify against disease, murders, and all forms of our perverted natural powers.

"Ye are the salt of the earth," who would not "destroy life, but save it."

Moses enjoined the strict observance of the law of nature for the generative "children of this world," which would insure healthy offspring, that, preserving physical soundness, they might live, and be, and do good, and not kill one another.

To balance this despicable, though popular check on over-replenishing the earth, Jesus introduced a rational and philosophical check, the out-growth of the generative, by the virgin regenerative life; an innate and natural sequence of the physical, moral, and

intellectual, so beautifully characterized by the four living creatures (Rev. 4th, 6th, 7th,) which were "in the midst of and round about the throne, full of eyes before and behind."

"The fourth was like a *flying eagle*," moving in the highest ethereal element—could bear the direct rays of the sun, and revolted at decaying bodies, a most fitting symbol of man's spiritual nature.

If we would respect this Christian record, we must remember the character and attitude of the "*FLYING eagle*."

GOOD RESOLUTIONS.

—O— (Daniel Offord.)

MAKE good resolutions, and carry them out. They help the growth of virtue in the soul, and are as gentle breezes, or rays of sunshine, or as showers that often fall upon tender plants.

Some persons make good resolutions, but who, not attaining to perfection at once, become discouraged, and think it is of no use to keep making resolutions which are likely to be broken, and that it is only telling falsehoods, and does no good. This is all a delusion. Shall we, because one gentle breeze, or one ray of sunshine, or one single shower, does not produce a crop, say, *It does no good*? No one would be so foolish. So, because one resolution fails to bring us into the possession of any particular virtue, shall we therefore cease to strive? May! "God looks at the heart" and the intent of the soul, therefore let us make good resolutions, and keep them; and then renew, and keep renewing, till we attain to that to which we aspire.—*Mt. Lebanon*.

CITY SET ON A HILL.

PART II.

—O— (A. B. Bradford.)

4. THEIR COMMUNITY IDEAS. The Shakers are one of the few Societies that have successfully adopted the Essenean and Apostolic plan of a community of goods. The Mount Lebanon Society own seven thousand acres of land, on which has been bestowed a vast amount of labor, and on which are immense buildings of the most expensive and permanent kind, and all in the most perfect state of repair. Miles upon miles of stone fence have been built, and, as the Shakers do every thing honestly and religiously, these landmarks, like the old cathedrals of Europe, will be as good as new when hundreds of generations shall have passed away. They have immense wealth in manufactories, and the preparation of herbs and garden seeds for sale; and their productions of all kinds command the market, because implicit confidence can be put in the goodness of the articles they offer.

Yet no man among Believers calls aught of all this wealth his own, but they have all things in common. By a division of labor and by the principle of co-operation, a small amount of daily toil by each person secures a vast aggregate of wealth. Yet they are not a money-making community. That is to say, the accumulation of wealth and an extensive business is neither the primary nor the secondary object of their Society. Believing that a competency is all we can enjoy, they are content with an income of thousands, where it might be, if they pleased, scores of thousands.

Elder Frederick, who, by common consent, is a leading man among them, and verifies *Carlisle's* definition of *Koenig*—king—able man, maintains that the only basis of success for a community is the principle of a celibate life. Marriage, it is alleged, creates selfishness, and produces a diversity of interests, alienations and schisms. This, it must be confessed, has been the case in the history of co-operative associations generally when based upon the community idea; but whether it inheres as a vice in the system, growing out of the necessity of the case, demands a doubt. But to run no risk, the Shaker, having no *wife*, jealous and exacting for her children, there is no motive to build up separate interests and create factions. The good of the whole re-

mains the grand object of each one. If any brother or sister tires of this mode of life, and wishes to set up a family dynasty for themselves, they are dismissed with regret, but are not sent away empty.

The Shaker Societies do not much increase their numbers. But, if the world only knew of their existence—if those who are disgusted with the hollowness of fashionable society, and are bowed down under the disappointments of life, only knew there was a haven of rest to the wearied soul, where peace, plenty and contentment reign, and where the cup of happiness is filled to the brim, the roads leading to their gates would be filled with travelers who, like Bunyan's Pilgrim in the city of Destruction, would flee for their lives and happiness to these quiet abodes. For adults of both sexes the inducements are: moderate employment, the most virtuous society, plenty in all its varieties, and freedom from all care as to the future. For parents who bring their children, the best of schools, and a thorough training in all the economical virtues which make life beautiful and reasonable. Gossip and neighborhood scandal, which poison the air of nearly every village in the land, are entirely unknown. Each member of the family has his, or her, place, and function; and order and neatness, with all their correlative virtues, prevail. For a person among the world's people who is *weak*; that is to say, who cannot withstand temptation in all its forms, and say to the Devil, "Get thee behind me, Satan," the Shaker family is the place for him or her. For here, one who desires to repent and forsake sin, and lead a life of purity, finds every person, and thing, and arrangement, calculated to sustain and strengthen. There are no temptations to evil; there are no suggestions of a mis-spent past to torture the soul by reflection; but forgetting the things that are behind, each person fixes his eye upon the goal in the future, and girds up the loins of his mind to reach it; and I have no doubt that if a Mary Magdalene wished to turn her back upon the past, and set her face Zion-ward, and asked the white-cloud sisterhood to help her in her endeavors to lay hold on eternal life, she would be treated with the same consideration as the other Marys who bless the place with their benign presence. Still, the Community is no orphan asylum, nor widows' asylum, but only a home for all those who feel called and able to lead the beautiful and quiet life they live—a life of industry, and of harmony, and of innocency.

5. THEIR NEATNESS AND TIDINESS. In the cranium of every Shaker, male and female, there is a fine development of the organ of *order*, and all its cognates. Indeed, it is a prerequisite, and *sine qua non*, in every applicant for brotherhood and sisterhood, that he or she be *perfectly clean*, not only in soul, but body, and that they keep every thing around them so. It is beautiful to see, as one walks through all the departments of a family, how heaven's first law—*order*—reigns, and how *perfect cleanliness* prevails. Neither in house, nor barn, nor field, nor shed, can be found any thing that would offend the eye or nostril of the most delicate and fastidious visitor. This perfect cleanliness has much to do with the moral purity of their lives. Degradation and filthiness of the flesh go together; and so do personal and moral purity. There is a gospel in soap and soft water, for which the world is suffering, and it is the first consideration in all reformatory institutions, whether for the body or the soul. A *dirty* Shaker is as rare an anomaly as a white raven, and I have never heard that any one of the Community became either crazy or criminal.

The agricultural interests of this country are suffering because farmers' sons, as soon as they see a little of the world, become disgusted with farming and go to "professions" or swarm to the cities. It is the drudgery, the slovenliness and the want of plan and taste that disgust. Rural occupations are the most independent and pleasing of any on earth. Tradesmen and professional men in Europe, and especially in England, live in cities and make money, only that after a while they may retire to the country and live natural and happy lives. Labor is cheap and they can execute

plans. But, in our country, labor is dear and farming is both a drudgery and wasteful. The recklessness and waste on many a farm, in its expensiveness, cuts deep into the year's productions. A young man, who contemplates farming as an occupation, would save money, in the long run, by paying the Shakers to take him for a couple of years and allow him to work with them, and to see and learn the thrifty way they do things. There are large, commodious sheds to accommodate farming implements of all kinds. You see no tool thrown down where it is last used, and lost; no wagons standing out in the weather, week after week, and going into uselessness. There is a place for every thing, and every thing in its place. There is a regular system of farming which includes five years with its rotations of crops. No building is erected on a cheap plan, for all cheap things are dear, and well the Shakers understand the paradox. Their fences are all in order, their houses and barns are all painted. And in all their interior arrangements an eye is had to *convenience and economy* of labor. A young man trained to their habits, would not only make money in farming, but would take delight in his occupation. A plan which looks ahead five years, and brings money into a man's purse annually, which he feels he has a right to because he has earned it, does away with the idea of expensive drudgery, and makes him proud of his occupation; and party politics which, for its chances to indulge in gabbling, is so attractive to so many young men in this country, has no attractions for him.

With such industry and economy as the Shakers use, and with their large facilities for making money, they yet decline doing so. Their grand object is not to amass wealth, but to live the right kind of life. That their simple diet, their moderate labor, their perfect equanimity of feeling, and entire harmony of views and interests, tend to promote health and long life, is clear from their bills of mortality.

6. **THEIR WORSHIP.** To a person who is a total stranger to their religious opinions, the Shaker mode of worship would appear novel. But so would a Roman Catholic mass in the cathedral service appear to a Scotch Cameronian, who, for the first time, witnessed the formality. And so would a Church of England man regard "fencing the tables" on an old Covenanter communion occasion; or a Quaker meeting. There is a great advantage in being something of a cosmopolite, and seeing other people's modes of worship, and hearing their opinions. Steamships and railroads have brought nations into close proximity with each other; or, to use the late canny phrase of the Archbishop of Canterbury, they "rub shoulders with one another." Bigotry is a religious vice, which lives and thrives in its own poor half bushel. It has no idea that there exists any more world than there is in its narrow quarters, or if there be, that it is of any manner of account. Hence it condemns all opinions and modes of worship, except its own. But bigotry is under sentence of death by the spirit of the age. The facilities of travel bring Brahmins, Buddhists, Mohammedans, and Christians of all sects, together; and being gentlemen, instead of boors and gahoos, they, with mutual respect, compare notes, and soon find out that there is, underlying all their special religions, and forming the substratum on which they all are built, the grand, yet simple religion of Nature, the oldest and purest of all religions, the equivalent of Christianity, which Jesus and Paul authorize Saint Augustine to say, was always, and everywhere, in the world. Thinking and candid men who are freed from the trammels of superstition, are fast beginning to regard the religion of Nature as the one true, universal religion; and that all the special religions are merely sects, based on it, only less pure, and consistent. Amidst these ameliorating influences, produced by travel and international communication, Shakerism, with its peculiar opinions, and its novel worship, cannot be dismissed with a supercilious toss of the head, which the bigoted ecclesiastic knows so well how to show, but advances its claim to the respectful study of all who feel interested in the different religious opin-

ions and practices of the human family. Men of note and ability, like Archbishop Hughes visit their establishments, where they are treated with marked hospitality, and study their system, and always leave them, as they must, with feelings of admiration for their quiet but heroic lives.

I was present, with hundreds of others, most of whom were visitors from Lebanon Springs, and witnessed their form of worship on the Sabbath. At the proper time, the ranks opened gracefully after much singing of hymns; and one after another, Elder Frederick, and Antoinette Doolittle, addressed the assembly, and gave them such wholesome instructions in the practical duties of life, as they never got in their churches at home. Both the persons named are highly gifted as speakers; and, while they devote their talents in this line to the interests of the community primarily, they render on suitable occasions, important service to the world outside.

7. It would be a great mistake to suppose that on account of their celibate lives the Shakers are nothing but monks and nuns under another name. Monks live by themselves, and so do nuns. But the Shakers are a *Family*, living under the same roof as brothers and sisters. Some people who still live like owls, in the twilight of the Middle Ages, imagine that the constant intermingling of the sexes under the same roof must produce licentiousness. Upon this libel against God, and his children, our monastic colleges and female seminaries are built. But the Shakers, believing that the Almighty understands his own plans when he sends boys and girls into the same family, have found out by *induction* what all might know by *deduction*, that the daily life of the sexes in the presence of each other, promotes and secures the moral purity and refinement of both, and thus vindicates the ways of God to man.

Some sensual mortals, who are themselves unfortunately the children of lust, instead of love, and who cannot understand that a man's pure and ardent affection for a woman would protect her against himself, may entertain a suspicion that, after all, there may be improper intercourse among the Shakers. I believe this has never been charged against them, even by those who have left the Community, and gone back to the world. Shaker celibacy is an *effect*, and the causes that combine to produce it are many, and various, and powerful. I scorn the suspicion that men and women who esteem celibacy to be a virtue, and for them a *religious duty*, cannot, with all the motives drawn from heaven and earth, make that attainment. And I regard this fraternity of Christians as accomplishing their end in the great plan of the universe by showing to the world what a degree of perfection human beings can reach, not only in the matter of a celibate life, but in labor, in diet, in giving to woman her proper place as an equal, in contentment, in honesty of dealing and in serene contempt for the empty fashions and pursuits of the world.

Having said so much in just praise of the Shaker Community, I must now offer a word of just criticism.

NO EVIL.

—O—

(H. L. Eades.)

THE quasi-philosophical doctrine of No Evil is almost as darkening and pernicious in its tendency as that which teaches that "one man brought all sin into the world, and another one must take it all out. Or another one that, ignorantly literalizing the scripture allegory of the creation of the man, woman and snake, affirms that the snake was the *immediate*, and God himself the *remote* cause of sin. He having created this trio, with a foreknowledge of the result, acknowledges his part in the transaction, by condescending to be born of a woman, and then permitting himself to be killed, in order to exculpate man, satisfy his own justice, and appease his own wrath. Or still another doctrine, which affirms that it was God's Son, and not Himself, that died, the Father having caused the Son to take on Himself the sins of the

whole world, which he "bore in his body on the tree," and this to relieve His own murderers from the crime they were committing while destroying Him! Rejoice, O sinner, and sin away! Thus exclaims the zealot, "Bless the Lamb of God which taketh away the sin of the world!"—all that have been committed, or ever will be. "Glory to God! Not by works, lest any man should boast. You are not going to get me to mourn over my sins. But I know very well, if Christ has not taken them away, I am certainly lost, for their name is legion." But another class will not admit that Christ died for the sins of the whole world, but only for those who have faith in their creed; the rest to be consigned to endless torment. Thus: A & B in *actual* life, are precisely alike. A believes whilst B doubts, and, as "he that doubts is damned alrcady," B's case is hopeless; so, for the same deeds, A goes to eternal bliss, and B to endless torment, and this passes for Divine justice. Byron seemed to be a doubter; he says: "A natural resurrection seems strange, and even absurd, except for the purposes of punishment; and all punishment which is for *revenge*, rather than to *correct*, is morally wrong; and when the world is at an end, what moral religious purpose can eternal tortures answer?"

Having lately seen an article written with some ability, defending the affirmative of the proposition, "WHATEVER IS, IS RIGHT," in defense of the No Evil theory, has induced me to offer some criticism on the productions from a negative view of the subject. There is a canon of logic which denies us the privilege of reasoning from a proposition that admits of two constructions, without showing which is intended. "It is necessary," says Locke, "in order to be understood, that the hearer should join the same meaning to the words used that the speaker does," else they will be likely to convey darkness instead of light. It seems to me that nothing has been more misunderstood and misapplied, than the following lines of Pope:

"All discord, harmony not understood —
All partial evil universal good;
And spite of pride, in erring reason's spite,
One truth is clear, WHATEVER IS, IS RIGHT."

Those who so flippantly quote this great author in defense of the No Evil theory, forget to state that the argument, which closes with the above lines, is headed thus: "*Of nature and the state of man with respect to the universe*," and not with respect to God, himself, or society. He had no idea that his words could be wrested in defense of that Optimism, which declares that all things, moral, spiritual, and material, are ordered for the best.

The existence of moral discord and moral evil is too palpable to be disputed by any sane man. A son murders his father; there is a "discord" in that particular family; but it only needs to be "understood" to make harmony of it. A "partial evil" it certainly is; but 'tis only necessary to include the universe with it to make it "right"! So on runs the sophistry. Hurricanes are partial evils, when some person's property suffers by them, but they purify the atmosphere, and so, a little blood-letting by wars, purifies society(?) Thus people strive to ease their consciences and harden themselves in crime.

The article opens in this wise: 1st. "The material universe is the expression of the Divine character, and any thing which takes place therein, does so in obedience to law; and all effects are the expressions of Divine Power, consequently right." 2nd. "God is as immanently present in the flower as in the regeneration of the soul!" etc. The flower has violated no law; but it is a strange concession to speak of the regeneration of the soul, when it is in the universe,—a thing that "is," consequently, according to his text, is right, and therefore needs no regeneration. But such inconsistencies are

the natural sequence of wrong positions. 3d. "There is no inharmony except in respect to the finite and individual; and that inharmony does not extend beyond the finite." Here inharmony is fairly confessed; but, to assert that it does not extend beyond the finite—leaves us still in harmony with the Infinite—is freely admitted; for no finite act can change the unchangeable Infinite; but having been created in harmony with God, if we break that harmony by disobedience, the only possible chance of restoration is by returning to obedience. Renan says: "If we cannot see God (in his entirety) we can powerfully feel Him"—who, through the conscience causes us to know his will, which, if obeyed, insures a harmonious relation of the finite with the Infinite; all denial to the contrary notwithstanding. 4th. "The Omnipresent Divinity is everywhere seen, preparing the finite to become united with the Infinite; capable of becoming, and destined to become, a living, conscious universe, begotten in the exact image of the Divine Father in esse and in existence."

If we are to be in the "exact image of God, both in being and in existence, and become conscious universes," then we are gods, sure enough! Than this, what more is God? Wherein shall we differ from Him? And if we are to equal Him in being and existence, why not excel Him? And so—

"Nobly take the high priori road,
And reason downward till we doubt of God;
Make nature still encroach upon his plan,
And shove him off as far as e'er we can;
Or at one bound o'erleaping all his laws,
Make God *man's* image, *man* the final cause."—
or otherwise close with the pantheistic doctrine, wherein "evil ceases to have an objective reality," and that unintelligent nature is the cause of intelligent man, and he only a Darwinian effect.

In defending the No Evil theory, this writer seems to have taken his cue from the ethics of Aristotle, who, notwithstanding he could "reprove the Greeks for allowing their children to grow up as wild beasts," and, as Plato says, "to be torn in pieces by their lusts as by so many wild horses," yet he also affirms that "the first and absolute Good has nothing that is his own opposite." Thus, it may be seen, that in the defense of "No Evil," this great philosopher has fallen into the same palpable inconsistencies of all the lesser lights; wherein, if he is content, I now propose to leave him. "Behold, I come quickly, and my reward is with me, to give to every one, according as his work shall be."—Rev. xii. 22.

South Union, Ky.

LINCOLN.

—O—

A WRITER in the New York Times, after a careful reading of Lamon's Life of Lincoln, makes the following deduction:

"Mr. Lincoln was an infidel—positive, absolute, thorough. He was entirely without religion; and not only without religion, but without any faith upon which religion of any kind could be founded. He believed in none of the doctrines, or even the facts, upon which the Christian religion rests. The man who was always the champion of the poor and the oppressed, who was ever ready for personal self-sacrifice, whose famous Gettysburg oration breathed the very essential spirit of the enthusiasm of humanity, had no faith at all in any divine revelation, none whatever in the Divinity of Jesus Christ, none, consequently, in the authority of his teachings."

If some of Mr. Lincoln's devout friends had known all this five years ago, they would have looked upon his tragic end in the light of a dispensation. After all, it seems that all the Christian virtues may be linked with unbelief and paganism, for undoubtedly, Lincoln was a kind-hearted, generous, benevolent man.

ASSIMILATION.

—O—

(Wm. Russell.)

THERE is an inter-relation existing between all things in the universe, more or less intimate, according to the peculiar character of each. This results from the oneness of Deity. Forms may be infinitely varied, yet, such is the nature of substances themselves, they all attest the oneness of their origin; hence their relation to each other. Because of this relation they all have a transforming power over each other, varying according to conditions and circumstances. The central body in each planetary system not only attracts and moulds every one of its revolving spheres, but is itself attracted and modified by them. Each system also affects and is affected by every other system in the universe, while performing its sublime part in the never-ending dance.

The earth, with its multitudinous inhabitants, is powerfully influenced by the atmosphere which surrounds it, and this in turn acknowledges the power exercised upon it by oceans, mountains, fields and forests. Whether Darwin's theory of the origin of the human species be true or false, man is obliged to own his relation to all inferior existences, and even to feel, oft-times, that they have a controlling influence upon him. Often the face that was to be ever looking heavenward is downcast, and the entire person loves to exhibit its relationship to the groveling broods of earth. The human system, by its excessive absorption of life forces from both the animal and vegetable kingdoms, takes its rank even with the lowest orders. Its activity, which should surpass that of any inferior beings, is often so feeble that it becomes the slave rather than the master of all beneath. This is because of its failure to observe the Divine order of drawing the highest elements of life from sources above the human. The physical system of the brutes, when they are left free to act in accordance with their instincts, is maintained in its natural vigor and order. That of man will be toned to the highest health and strength when the physical, the intellectual and the moral faculties are maintained in their proper order by the use of nourishment best adapted to each. When the corporeal system is unduly cherished to the neglect of the mental and moral, then the man necessarily exhibits his close affinity to the animal. He assimilates himself to the lower life, and by reason of the absorbing and transforming action thus induced, he invariably displays more than brutal passions. He has sunk below the proper plane of his own existence. Examples of such abound in all history, so that it is unnecessary to particularize.

The physical frame, when preserved in due order by a suitable degree of food and exercise, instead of being a hindrance to the growth of the higher faculties, may be rendered a constant aid to them just so long as its natural vigor lasts. Being a product of the earth, it returns to it at last, and is completely assimilated to it; but if it has performed its part well, it has been an honored co-adjutor in the Divine Economy of rearing beings for the immortal realms. When both the physical and intellectual natures are cherished at the expense of the spiritual faculties, something superior to the mere animal is certainly exhibited, but still, man in his true dignity does not appear. What keenness of intellect was displayed by Napoleon! What rapidity of thought and action, as well as accuracy of judgment, on the battle-field and in the affairs of State! Yet his wonderfully keen intellect but served to give a sharper edge to the sword he wielded. He was unquestionably adapted to make a powerful impression upon warlike nations. He changed and molded Europe, but left it, nevertheless, warlike still. Not till the superior faculties of man have that attention paid to them that their nature demands, will mankind cease to be a warring race.

For the purpose of maintaining sound physical health, one needs the food that the system can readily assimilate to itself, so as to preserve harmonious action between all the parts. Any one who is in the habit of observing the effect produced upon himself by the different qualities and quantities of food taken into his system cannot fail to see that his mental and moral faculties, as well as the corporeal, are affected by them. As a general rule, he finds that when the outward is in good condition, the mental and moral forces are in more harmonious play than when the reverse is the case; and when the central manufactory of physical health is disturbed, there is more or less disturbance throughout the whole man. The plain inference is, then, that the food which is taken into the stomach is assimilated, not only to the corporeal blood but also to the more internal or magnetic forces of the system. This fact gives greater force to the expression found in the writings of the Jewish lawgiver. "The life of the flesh is in the blood." The term used for life in the Septuagint translation is *psyche*, commonly translated *soul*; meaning that principle in the human economy that is the stimulator of its every faculty. In the Greek New Testament we have the same word as an equivalent expression to that which Jesus used: "What shall a man give in exchange for his *psyche*—his life or soul?" Deprived of this he is poor indeed! The wealth of the entire world will not compensate him for its loss.

The same care that is to be observed with respect to the food for the body should also be observed in regard to that for the mind. Some things offered as such must be absolutely rejected; others sparingly used, while others still may be accepted as daily nourishment. As a general rule, that which cherishes envy, jealousy, hatred, revenge, strife, and contentions of every kind is to be discarded, though presented by the hands of the greatest masters of expression, and under the most attractive exterior. Though the cup be of the purest gold and set with numerous brilliants, it can never change the nature of the poison it may contain. Even the historian's pages, which too often are but the mirror of human vices, are deleterious, if exhibited so as to make those vices attractive rather than repulsive. What should be a lesson of warning and remonstrance may be so presented as to produce effects the very reverse. Wars are but the exhibition of the baser passions of mankind; but painted too often in colors that belong to their opposites, they serve to cherish these passions rather than to eradicate them from the human breast. Mental food, as well as that for the body, should be such as to produce harmony throughout the entire system. No other should be allowed to assimilate itself, and thus form a constituent part of our intellectual life. Otherwise mental disease will be the inevitable consequence, and restoration to health may not be effected without long-suffering and disagreeable remedies.

Life is of various degrees, to the very highest of which man is entitled as his inheritance. It is enjoyed, however, in its greatest degree, only by those who are in the possession of sound physical, mental and moral health. The Divine Spirit breathes everywhere, but, like the atmosphere, does not produce equal effects upon all. It may dwell in the innermost of man, but cannot be consciously enjoyed in its fullness, nor manifested in its proper effects, where there are the obstructions of physical, mental, or moral disease. Let every string of the human harp be rightly tuned, and celestial music will be produced. When the highest inspirations flow unobstructed into the inner life, they make an essential part of that life. They fashion it in accordance with that possessed in the highest heaven, where harmony perpetually reigns among its blessed inhabitants. — M. Morris.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

LAWS OF PROGRESS.

WHAT is *Time* when measured with the eternal ages which roll in continuity through boundless space? When we look at the imperfect condition of men and things as they now exist, we often feel an intense desire for great and sudden changes, especially in theology and religion; and that the prediction of the spirit through John the Revelator, "Behold, I make all things new," should take effect immediately.

An inspired prophet of olden time said (pointing to times and seasons which God hath reserved in his own keeping), "By measure hath He measured the times, and by number hath he numbered them, and he doth not stir nor move them until the said measure be fulfilled." We cannot change the laws of progression which underlie all growth in material and spiritual things; but we may change our *relations* to them, and be instrumental in helping others to do the same.

If we sow a field of grain, we must expect to give the *seed* time to germinate and grow. We cannot by any means get the stalk, the blade and the ear in one day. And when we plant a tree, if we understand the science of arboriculture, so that we feed and water it, and stir the soil around it at the proper time to produce healthy action, we may *accelerate* its growth, but we cannot bring forth a full grown tree, however much we may desire to do so. The same laws which govern in the visible, are also operative in the (to us) invisible world of causation. In the spiritual, as in the material, we must bide the time. The All Father and Mother of souls, who watch so strictly over their children that "Not one sparrow falls to the ground without their notice, cannot look upon the condition of suffering humanity with less interest and compassion than do mortals. Mercy and truth meet (in counsel) together, and fain would they gather souls under the blessed influence of righteousness and peace, and bind them with the cords of love.

But "justice and judgment are the habitation of God's throne," and his laws do not conflict. Justice must precede mercy. Spiritual death is the effect of violated law; and if souls sin unto death, they must find repentance unto life; justice demands it. Then, mercy stands ready to bind up the broken-hearted and contrite in spirit, and give the sweet balm of consolation.

As we cannot change, or force the laws of progress, how can we the most effectually co-operate with them to hasten our own spiritual growth, and ameliorate the condition of the race to which we belong? God sends angels to sow and to reap; but men and women are the mediums through which they work. The angels could accomplish but little without the agency of man and woman. The higher and purer our conditions are, the more effective will our labors be in helping others. It is not wise for us to neglect any known duty to-day, because there is an end-

less future before us; for each day has its appropriate work. If, step by step, we ascend the hill of progression in scientific knowledge and spiritual truth, the higher we rise the purer and clearer will be the atmosphere, and the stronger will our influence be in drawing others from the low plane of sensualism, and from their wanderings in the cold, barren region of naturalism into the realm of spiritual light and divine ideas, where they can commune with higher intelligences from the unseen world.

"THE CUP."

(Address Joanna Kaime.)

JESUS said, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"

Often times, when a child under the parental roof, have we read, with tearful eyes and bated breath, the glowing account of the crucifixion of Jesus, as recorded by the Evangelists; and, in our childish indignation, demanded of our parents to know why the great and good God suffered those cruel and wicked Jews to so ill-treat his beloved Son. Receiving an answer which served to confound more than to enlighten us, we accepted the traditional faith, that some how, or in some way, though never clear to our understanding, we were to be saved by the shedding of His blood on Mount Calvary.

But our thanks are due to an overruling Providence, that, in the second manifestation of the Christ Spirit, through the instrumentality of his followers, we have received knowledge of the true way of life and salvation; if we would be harvested from, and rise above, the earthly plane, we must shape our lives according to the Pattern, and walk as Jesus walked, drink of the same cup of which He drank, bear the same cross and living testimony which is like consuming fire to the nature of sin; then we partake of the same baptism.

And, as maturer years and broader views were ours, we found still deeper, if not more painful, emotions steal across the brain, and sink into the heart, as imagination depicted the sufferings of Jesus in the lonely garden, on the eve of his "passion." What mingling of pathos and sublimity! the human and Divine alternately controlling. The former, shrinking from the impending crisis, while, in the heaviness of his grief, he said, "My soul is exceedingly sorrowful, even unto death!" yet apparently denying himself of all the sympathy which that expression of sorrow might elicit from his disciples, he said unto them, "Tarry, here, and watch." Then he went forward to intercede with his Father, that, if consistent with his righteous will, the coming trial might be averted. Then, falling upon his face in agony of spirit, he prayed, "Oh, my Father, if it be possible, let this cup pass from me!" Then there seemed to be a heavenly ministration, borne on angel wings, overshadowing him as he softly whispered, "Nevertheless, not as I will, but as Thou wilt." Listen to the mild and gentle rebuke given to his neglectful watchers, on his return from his fervent intercessions, "What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." Then, as if touched with pity for their weakness, and in seeming extenuation of the same, he added, "The spirit indeed is willing, but the flesh is weak."

His disciples were not able to appreciate the grand and exalted character of their Lord and Master—their Elder Brother—until they were imbued with his spirit, and were baptized with the same baptism, which also constituted them "sons of God," for none before him had so fathomed the depths of

man's loss from God, or felt the bitterness into which his whole being was plunged. He (seemingly) felt the dissolution of every tie when forsaken by his disciples, and, in the moment of his supreme anguish, he cried, "My God, why hast thou forsaken me!" What a world of agony was contained in that soul-thrilling cry, "Eli Eli lama sabachthani!"

And did not Mother Ann Lee, who was called to prepare herself as a chosen vessel for the reception of Christ Spirit in his second advent, drink of the same bitter cup, even to its dregs? and by her crucifixion to the world with all its affections and lusts, become imbued with that Divine Unction from on High which prepared her to co-operate with Christ Jesus in resurrecting souls from the earthly order, or generative plane, and bring them forth into the New Creation, or regenerative life?

Verily, there are sons, and daughters too among us who have risen above all carnal ties, earthly affections, and sordid lusts, and can claim a true knowledge of, and relation to, this heavenly parentage. And, who can feel more grateful, or better appreciate, the advent and mission of the Mother Spirit, than her *daughters*, who are so abundantly receiving benefits therefrom? Then, let us not be content to remain inactive and unfruitful; but be quickened to the angel life, by tasting the powers of the world to come; that we, by travel of soul and tribulation of spirit, may become "fruitful vines, *mothers in Israel*," which our Heavenly Father and Mother (God) can bless. For, if faithful to the high and holy trust committed to our keeping, we can with confidence, lift our souls in prayer, asking Heaven's protection, and claiming the promise that, "Whatsoever ye ask in prayer, believing, ye shall receive." Although more than eighteen hundred years have elapsed since that precious promise was given, it is still full of inspiring hope. And who, but those who have wrestled with the strong worldly elements inherent in every human heart knows the intrinsic value of those living words, still fragrant with his tender love to erring man, "Watch and pray, that ye enter not into temptation." Oft-times in spirit, do we catch the echo of that wise injunction, which comes floating on the breeze like the whisperings of some winged messenger of peace from the garden of Gethsemane, "Take heed, Watch! What I say unto you, I say unto all, Watch!"

Brief yet comprehensive is the exhortation. It furnishes an instructive theme from which profitable sermons might be evolved. — *Canterbury, N. H.*

SOUTH HINGHAM, MASS. Jan. 12, 1873.

Dear Friend: In the afternoon of this beautiful day, I find myself alone, or with no visible companion at least, and am thinking how many things I have to be thankful for.

Your little paper for January in its new dress is before me. I have read and re-read, and am very thankful that it still lives and goes forth to the world to teach and help truth-seekers. It is a welcome visitor here, and I am happy in its perusal, and always receive strength and inspiration as I read. I write in haste and inclose fifty cents for the paper. Long may it continue.

Yours for truth,

M. D. B.

HE is truly a man who is in full enterprise; who is perpetually planning new works; who is constantly acquiring new thoughts; who is all the time opening new chambers; who is every day furnishing the rooms of his mind with new pictures and new furniture; who is incessantly spreading for himself a new table with noble aspirations and endeavors, as the sign of soul life. Every man who really lives is living by a generous use of the future. — *Beecher.*

DIALOGUE.

—o—

THE GOSPEL WORK—ITS PRESENT AND FUTURE INCREASE.

BY

Margaret Pattison Charlotte Byrdsall
Ann Offord Melissa Soule
Martha Anderson Margaret Cleveland.

MAR. P.—Certainly. Can we not see from this, that the branches of the *tree of life* "whose leaves shall be for the healing of the nations," have spread, and that beneath it many souls have found a pleasant and safe retreat; thus fulfilling ancient prophecy?

ANN.—As was remarked, the testimony of Christ's Second Appearing, through the female, was a revival of primitive Christianity, with increased revelation; for that in itself was not complete. There was room left for a great increase of faith and works relating to the physical, moral, and spiritual condition of mankind. Nor did those who laid the foundation of the *Second Christian Church* complete the structure. It was not given to Mother Ann to gather the people into Gospel order; during her ministry, they were scattered abroad in valleys and on the hill-tops.

MARTHA.—Great wisdom and care were requisite on the part of those commissioned to gather the people into an organized body, to establish laws and regulations which would countenance a progressive, physical, mental and spiritual growth, and yet be for the protection of the Society.

MEL.—Our ideas of progress would not lead us to discard true foundational principles, but to build upon and expand them. This may be the criterion by which we can judge the worth of any progressive movement, if it does not deteriorate the pure spiritual life of the community. Many, in haste for onward advancement, would introduce reformatory ideas and changes, without regard to the time or state of preparation for receiving them, and by thus doing, would retard the progress of the work.

MAR. C.—This is but the *dawn* of the Millennium. The spiritual faith of this life leads to a consecration in all things. Self-denial opens the door of revelation. What an amount of inspirational strength actuated those who lived in their little families, to give up all for the future glory of Gospel communistic life. Self-sacrificing devotion was their inducement.

CHAR.—The past is sacred on account of the holy life and strength of Gospel parents. The beautiful and true have attended the Gospel work in its varied stages of progress. Our unprogressed conditions open wide fields of labor wherein we may toil, and, like our predecessors, gain treasures of worth to impart to others. In former times, comparatively little attention was given to physiology; but now the light of the *present* reveals many physiological errors previously adhered to, which we hope to have sufficient honesty of purpose, and firmness of mind to *leave* for something better.

MAR. P.—Greater attention is now given to *air*; for we acknowledge the fact, that we live by breathing; and the pure atmosphere is essential for this purpose. It is a satisfaction to glance at our well-ventilated dwelling, where we see space in the base-boards, and

apertures over all the doors for the admission of air; while the self-acting Archimedian ventilators on the roof, create a strong draft and dispose of any vitiated air that might otherwise remain in our dwelling. Even with closed doors and windows, the atmosphere is still good and wholesome.

ANN.—In addition, we can range the verdant fields for pleasure, or otherwise enjoy the sunshine and genial summer air, with no fear or thought of persecution; but with a calm and holy feeling of inspiring life, we behold with joy and a spirit of blessing, the consecrated labors of our good and worthy brethren.

MARTHA.—It is pleasant to gather the fruits of earth. They supply the place of *animal* food in a great measure; for very little of it is now required for our table. Swine's flesh has long been abolished, with other things, in the preparation of food, such as soda, salaratus, etc. Brown bread almost supplies the place of white, while our well-cultivated gardens, golden grain fields, and thrifty fruit orchards yield an abundant supply for physical health and comfort.

ANN.—It has been asserted that "a *vegetable* diet has a happy influence on the mind, and tends to preserve a delicacy of feeling, liveliness of imagination, and acuteness of judgment, seldom enjoyed by those who live too much on animal food." Franklin said that "a vegetable diet promoted clearness of ideas, quickness of thought, and stability of action." He spoke from experience; for his superior reason early led him to adopt a simple style of living.

MEL.—Tobacco was formerly used to quite an extent among us, but was considered useless and injurious. Some who had formed a habit of smoking, and had not strength, of themselves, to change, were assisted by spirits from the unseen world. Their love to the truth was strong, and their desire to increase with the work of God enabled them to make the sacrifice, which proved a blessing to them individually, and to the whole body. A spirit of self sacrifice, in regard to perverted ways and habits, is what the present generation need to possess. It should ever be our effort to simplify our needs, and curb our appetites, and thus bring ourselves to the condition of the philosopher, whose habitual prayer was, "O ye gods! grant me to have few things, and to stand in need of none."

MAR. P.—I should be pleased to know who he was.

MARTHA.—*Apollonius*. He was born four years before Jesus of Nazareth, belonged to a wealthy Grecian family, and, though reared in the lap of affluence and ease, he early discarded all forms of luxury, donned the garb and habits of a Pythagorean philosopher, lived on fruit and vegetables, drank water only, and chose a celibate life as being best adapted to philosophic and ethical pursuits. He was endowed with remarkable mental powers and spiritual gifts, which, combined with a well-developed and perfect *physique*, gave him a marked character. He was successful as a teacher of a rational system of morality and virtue.

MAR. C.—"The moral and intellectual status of man is grounded in the material;" hence those things which pertain to the health and perfection of the physical body, are of great importance to humanity. There can be no high spiritual life sustained here on earth,

except in connection with habits of wise bodily discipline—a truth yet to be recognized by many.

CHAR.—While we view the increase of truth in the past in those particular points of which you have been speaking, we also behold the present growth in virtue and goodness. Truly those who plead for a broader platform, and complain of but little progression, are more than spiritually blind. Such evince their unfaithfulness to present light, a non-conformity to united spiritual and physical increase.

MAR. P.—There is ever a beauty and glory manifest in the Gospel work, to those who abide in its spirit of heavenly life and love. *Shakers*, or Believers, are becoming better known in the outside world; the purity of their lives is not questioned by those who are rightly informed; while their character for integrity and truth is well established, especially with the more intellectual and spiritually-minded.

ANN.—The witnesses of God in the past fell from their rectitude, and lost their spiritual power through the friendship of the world. Through this medium, worldly attractions became strong. We are in danger from this source. It is an easy thing to turn light into darkness; and there is greater danger of being allured and drawn away from true faith by the friendships of the world, than by its persecutions. But, if members fail, virtue's strongholds are still reliable; seceders take no strength from the body; God's work remains the same, and will endure through eternal ages.

MARTHA.—Human nature is everywhere the same. In all ages it has had the same wants and aspirations, and has been subject to the same infirmities. As you remarked, a declension of members is not a declension of *truth*; but all, if they would advance with the body, must be united and keep pace with increasing revelation. Order and harmony are sure guides.

MEL.—There is greater strength and beauty in the Temple when the weak and unreliable pass away. The cause of righteousness and self-denial never presented loftier themes for thought and practice than at present.

MAR. C.—This is a day of individual trial. The foundations of our faith are being tried. The everlasting Spirit of Goodness searches the heart, and tries the actions, to prove what principles we are actuated by.

MEL.—The world may question our integrity; and many inquire, Why cannot you live as purely, with your faith, *outside* of your community? But the Holy Spirit's call is, "Come up higher, above, away from earth." The work of to-day is to aggregate souls into a heavenly union, to form a body for honest souls to gather to; a true type of angelhood in the heavenly spheres.

ANN.—There must be an Order above and in advance of the world, to govern and regulate, or set in order those who forsake it. The spiritual is for that purpose. The present condition of society is no cause of discouragement. The future cannot be determined by the present. Like life, society grows from a principle divinely implanted; it is progressing, bringing the world and its attractions to an ultimate. It is true there is not much increase of members to our Church at present. That

is because of the lack of the religious element without; yet many (by degrees) are ripening up to the Gospel work, which is the harvest; and, ere long, a revival of religious and practical truth will occur; then, "where the body of Christ is, thither will the eagles be gathered together."

MAR. P. — Our Father and Mother have prepared a home, and are now calling their children to partake of the spiritual feast of goodness and love. For there are noble minds, to-day, endowed with power, and an understanding of truth, who are disseminating the seed of Christianity, educating souls for the Gospel. For, "what *education* is for one man or woman, *revelation* is for the whole human race."

ANN. — Margaret, I listened almost breathless to your last sentence, knowing that the original writer did not include the woman, and you are aware that it is a day of woman's rights, a subject upon which I am greatly interested; for we know she is of more worth than to be a mere instrument of worldly pleasure. We see in our Zion-home women of strength and virtue, whose consecrated powers adorn and beautify the Temple of God.

MEL. — The acknowledgment of the Mother Spirit in Deity is one grand step towards this ultimate. All who have progressed away from old contracted theological views, can see and appreciate the true worth of *woman*.

MAR. C. — How beautiful is the social relation formed between the male and female among Believers, where the inferior passions are kept in subordination to higher law! How true the manifestation of love in the sphere of daily duties, where the claims of both brethren and sisters are regarded with equal respect; and, as co-workers in a noble cause, each unselfishly toils for the good of the whole.

CHAR. — This social and religious harmony is not only beneficial to us, but to mankind in general. It is seed sown that will bear fruit in the good time coming, but is sustained only through individual personal "sacrifice of selfishness, and an expansion in the elements of universal love and true philanthropy." While listening to your comments upon woman, I thought how beautifully Eldress Antionette was inspired (in "Past, Present and Future") to speak of the elevation of *woman* from physical, moral and spiritual servitude. I know such truths will rest with weight upon minds who are exercised in this direction.

ANN. — I read and re-read the article with pleasure. Such truthful expressions are like sunny rays of hope illuminating the future. The love and union formed by kindred souls, who have commenced the work of regeneration, by being baptised into purity of heart and life, is the strongest of all bonds with which to hold soul to soul. It is unchanging through all conditions, and incites to constancy and truthfulness one with another. We intuitively repose confidence in a relation thus formed, as when we pray we instinctively direct our intercessions to God; there our confidence is placed. On the same principle we rely upon our faithful brethren and sisters, and trust their fidelity.

MAR. P. — This is the advantage which is only to be derived from a *spiritual* communistic life. We see verified, in our association, the saying of Jesus, "Think not of the morrow, what ye shall eat, drink, or wear," because, in our associated capacity, there are many who are interested in bearing the burdens of life; and the orderly arrangement of spiritual and temporal

leaders is a great blessing; it relieves us of much anxious care and thought respecting food, clothing and other things necessary for physical comfort and support. And, by first seeking the *spiritual* part (the righteousness of Christ's kingdom), all other needful things are added.

MARTHA. — Henry Vincent remarked that "Christianity levels all distinctions, save goodness; it is the grand elevator of the human race!" And, we might add, where its true spirit is maintained, it dignifies toil, and transforms what is commonly deemed the drudgery of life into pleasant occupation, where *right* — not *might* — is the rule; because labor is equalized according to qualification of membership, and ability to perform it.

MAR. C. — Persons who visit our communities, not comprehending the true principles upon which the Institution is based, often inquire as to the number of hours we labor; but we are not, for sordid interest, toiling with *restriction*. Duty is pleasant to us, we are in our own home; when more is to be done, then gladly we give more effort; when not so much, then less is required. We are not under task-masters, but are influenced by love and mutual friendship to one another, devoting our strength for the good of a noble and glorious cause.

MEL. — One, speaking of consecrated toil, said, "Prefer duty to diversion. He who is false to present duty, breaks a thread in the loom, and will find the flaws when he has forgotten the cause."

CHAR. — Order and discipline are the guardians of our *home*. If irksome to some, it is because they are not in the life and spirit that pervade it. Some are baptised into a gospel of ideas, but not into the Gospel of Love, which will produce practical works; they receive faith intellectually, while their souls are untouched by the living inspiration and consecration which permeate the body of Christ.

ANN. — The more *practical* religion is, the better I like it. It is effectual for good, when it is carried into all the essential duties of life, instigating the spirit of industry, in making good roads, constructing fences, cultivating the soil properly, preparing of food, clothing, etc., such as Christians can use and not abuse, marking all our labor with neatness, thoroughness and order. Here is a large field for useful thought. In this we find the most effective poetry, — "a poem from the fingers ends," and beautiful pictures to look upon; and "a picture is a poem without words."

MAR. P. — When I came among Believers I admired the order and practical utility of external things. This I perceived was the result of an interior spiritual life; and, in the ardor of my soul, I thanked God that I had found a people who were not stereotyped in their religious belief; but who, in the progress of spirituality could change their theological views.

MAR. C. — Then, a distinction is made between theology and religion?

MEL. — *Certainly*. Theology is but the science of religion, while religion is the germ of eternal life, which may be found in every human heart. Henry Ward Beecher says, "The way to begin a Christian life is not to study theology. Piety before theology. Right living will produce right thinking."

MAR. C. — The cultivation of this germ has produced the increase of the past and present. And, in the liberal exercise of our faith, we are unbiased by worldly conservatism, believ-

ing that this Church will eventually be the receptacle of every good, whether it be from Judaism, Catholicism, Protestantism, or Mahomedanism, for we claim that all sects contain some truth.

ANN. — It will also be the conservatory of science; for all truth centers in God.

MEL. — Our minds should be open to the acceptance of scientific truth; although it should come in contact with preconceived ideas, grounded in the mind, and forming a stronghold of individual experience. Our theology should correspond with science, or it is liable to be overthrown. It is a day of reason and investigation; the foundation of all systems is being tested.

MARTHA. — I rejoice that the time is approaching when the voice of *woman* will be heard in governmental affairs; when she shall help to enact laws that will bind Justice and Love in one inseparable band; uplifting her sex from the thralldom of sensual and sexual sinfulness, into the untrammelled freedom of personal rights and privileges, such as *man* enjoys. Then shall a purer and more refining influence pervade the council-halls of the nation, and a new epoch in civil history will hold a corresponding relation to the spiritual order under which we exist.

MAR. C. — The Spirit of Divine Wisdom which regulated this infant church, stands as a balance between reformation and conservatism; and from the growth of the *past* we may judge of a greater increase in the *future*. "As souls advance their ideas expand. Progress is an eternal law. The ideal beckoning the real to come up higher, there will ever be loftier, diviner attitudes to ascend."

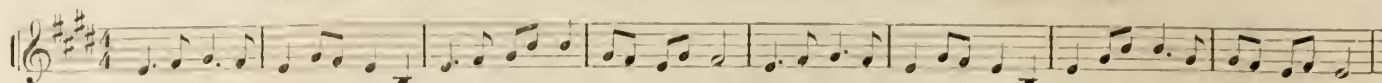
CHAR. — The angelic voice of *Truth* has rolled in majesty through all periods. The laws of improvement bear each tone higher and still higher up the scale of holiness. The music of the sinless Angel of Love shall echo over hill and dale, over sea and land, until, in its glorious chorus, all nations shall blend, and the home of Virtue and Truth, that is increasing, shall begin its life in all, while the altar of holy resurrection shall be lighted in grandeur with hallowed and varied offerings of souls from every clime. No longer will one toil in pain while another revels in luxury, for the soil and fruitage of earth shall be free, while over the homes of all will hover the heavenly dove of Peace.

MAR. P. — True LOVE principles, gleaming in their divinity far and wide, will vitalize and draw many souls to Zion, where they will be planted as trees by the sides of living waters, growing in strength and beauty until they become as cedars of Lebanon. Then will they joyfully sing the "Song of the Lamb" with those who stand upon Mount Zion.

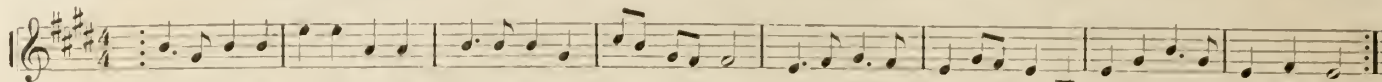
MARTHA —

Joy we feel in thus reviewing
What the march of Truth has wrought,
And, while present light pursuing,
Claim the strength through increase brought.
Hopes for future bright are glowing,
Love with wisdom interblends,
Seed celestial they are sowing
Of a life that never ends.
Faith, endowed with gift immortal,
Lifts the veil from spirit sight,
Ope's the gates to love's bright portal,
Leads the soul in wisdom's light;
Pierces through the mists of morning,
And discloses to our view
Grace and Truth the home adorning,
Where all things are form'd anew.

MUSIC SUNG IN CONNECTION WITH THE DIALOGUE.



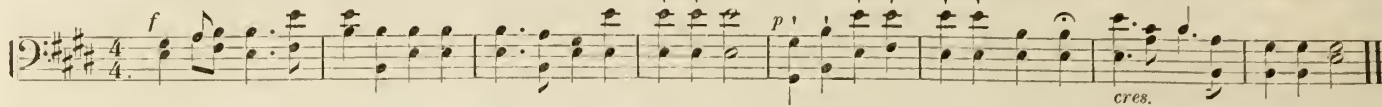
1. Praise, rejoicing and thanks-giv-ing, Is the glo-ry of our song! While the an-gels from a-bove us, Waft the bles-sed strain a-long;
2. May the joy our feel-lings cherish, Thrill a chord in ev-ry heart! While the secret streams out-flow-ing, Shall an an-swer true im-part;



'Tis for promised joys unmeasur'd, For delights that ne'er will wane, For the rapture pure be-fore us, And the hope for ho-ly gain,
And we call on all to join us In our joy-ous fes-tive song! While the waves of life dance mer-ry, And the heart is glad and strong!

Chorus. *con spirito.*

We will swell the glad some chorus, Till bright hosts around us throng, And with harps of sweetest mu-sic, Join our u-ni-ver-sal song.
Yea we'll swell the glad some chorus, Full, un-broken, rich and strong; Till it floats and floats a-round us, This our u-ni-ver-sal song.



"SCRIPTURE OF TRUTH."

—O— (O. C. Hampton.)

While wandering alone o'er the bleak hills of sorrow,

And sadly exploring the regions of earth,
The present all gloom, with a darker to-morrow,

An alien to comfort, a stranger to mirth,
Before me arose a magnificent Temple,
Whose windows were brilliant with rain-

bows of light,
Whose beautiful mansions were airy and ample,

With glory supernal enravish'd my sight.
This Temple was built at the foot of a moun-

tain
(The mountain of Arrogance, such it was called)

Where long I had wander'd in search of a fountain,
O'er crags of despair round its summit so bald.

The Fountain Eternal of all consolation —
The Well of Salvation — I journey'd to find,
Whose river so clear thro' the calm habitation

Of Holiness, ever continued to wind,
At length a grand Temple, that stood in the valley,

Attracted my eye with its beautiful sheen:
I thought, if the vale with its beauty would tally,

Nor painter nor poet could pencil the scene.
In haste I repair'd to this exquisite Temple,

More costly by far than the Temple of old;
Its plan of construction, tho' sacredly simple,

In aspect sublime was romantic and bold,
And in that low valley meander'd a river,

With calm flowing waters and music serene,
Which still keeps in majesty rolling for ever,

The sweet-smelling woods in perennial green.
And here was the Fountain of blessing fraternal

Whose Lethæan waters all sorrows remove,
And, tho' cycles are gone, yet the flowers are vernal,

That bloom on its banks in the garden of Love.

And in this vast Temple the poets and sages,
The Prophets and Saviors for all the lost world,

Whose wisdom and virtue (in bright glowing pages,
As rivers of life, through the nations have pur'd)

And soul aspirations, in love are recorded:
They have written their lives in the books of the Palm,

Have finished their race, have been amply re-warded,

And left us their story in song and in psalm.
Their heavenly oracles — rapt inspirations —

In unfading splendor, are there to be found;
Their joys and their sorrows, and final salva-

tion,

In "Scriptures of Truth" in profusion abound.

How oft have I open'd the doors of this Temple,
To search out its oracles hidden therein,
That, in sore affliction, would show some example

Of sweet resignation in dark sunless scenes.
As those who had travel'd in sorrow before me,

And left me their holy Evangel to trace,
In patience to wait when the shadows are o'er me,

And how to rejoice when abounding in grace.
When doubts and uncertainty thicken around me

And darken my path with the shade of their wings,
I enter this Temple: What light is around me!

What promises holy! What heavenly things!
When gloomy forebodings, or malice, or anger,

Are brewing afar in my horizon dark,
I haste my escape from this region of danger,

I hide in this Temple, I rest in this Ark.
In many sore trials and weary temptations,

This Temple enchanted has furnished relief,
And thro' the long past it has lighted the nations,

In their bright day of joy, and their dark day of grief.

Long, long live this Temple! the structure of Ages,

Long let me recline in its shadow serene;
Long let me converse with the saints and the sages

Who've lived out their day, and have passed from earth scene.

The Good of all times, in their travail and trial,

In unison striving the same race to run,
Abounding in patience and stern self-denial,

To press for the glories they fought for and won.

O, thanks unto God, who in mercy provided
This beautiful Temple such records to hold,

Where pencils of sweet inspiration have glided
And faithfully painted "the doings of old."

Then, long live the Archives of Saints and their sorrow,

Their triumphs in grief and assurance in doubt
Until the Great Day, which will know no to-morrow;

Let the light of the "Watch-towers" never go out.

DAN. x; 20, 21: "Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." "I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things but Michael your prince."

From which it appears that the "Scripture of Truth" existed, and was studied in the Spirit World, long before the modern Bibles — Jewish, Catholic, Greek or Protestant — were made up. Indeed, they are not yet completed, as in England a commission is now revising the "Holy Scriptures" — the Protestant Bible.

As Rabbi Wise says, "the happiness of man depends on no Creed and no Book; it depends on the dominion of truth, which is the Redeemer and Saviour, the Messiah, and the King of Glory."

The belief in a creative God is inferred from design in creation, and though there are difficulties the other way, reason triumphs in the proofs, and faith overcomes the difficulties.

THE SNOW STORM.

—O— (Mary Whitcher.)

What kindness of our Father,
To spread a mantle o'er
All dark and ugly features,
Which face of nature bore!
All draped in lily whiteness,
The rocks and mountains' side;
Alike the vales and hill-tops: —
Thus would our Maker hide
Our darkest wrongs with whiteness,
Our weakness and our sin,
If we beneath the covering
Of Mercy would come in.
This is the Lord's pavilion;
It covers all below;
As doth the rain and sunshine,
So doth the mantling snow.
O when shall we consider
What God for us hath done;
And in that loving kindness
Deal kindly with each one?

Canterbury, N. H.

FLATTERING TITLES.

As Mr. Mrs. Sir, Lady, &c. are inadmissible with us, please write your full Christian names, which will determine whether the writer is male or female.

THE SHAKER.

BOUND copies of "THE SHAKER," vols. 1 and 2, will be sent, postpaid, for two dollars and fifty cents, and a Contents added.

OBITUARY.

ELDERESS ELIZA FITTS, Canterbury, N. H., Feb. 14th, aged 55.

ABIGAIL MUNSON, Mt. Lebanon, March 1st, aged 101 years, 11 months and 12 days.

SYLVA SCOTT, Union Village, O. aged 74.

JAMES AMPHLET, Union Village, O. aged 64.

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MEDIATOR.

PART II.

—O—

THAT system, institution, or individual, who possesses the most light and truth and the purest inspiration, is the best prepared for, and the nearest to, the "kingdom of heaven." To such were the oracles and promises and prophecies committed.

The children of Abraham, by natural generation, had many important advantages over those whose parents disregarded the natural sciences that were practically operative in the Mosaic economy — godly agriculture and physiological knowledge relative to nutrition and reproduction — that has no parallel in history.

"The land is mine, saith the Lord" — the Hebrew God. And the priesthood divided the land to each tribe, family, and person; while the historian of the *future*, — the Prophet, — caused the "meek to inherit the earth," and allotted to each one a "vine and a fig-tree" growing thereupon.

The Jew gloried in his superior physical organization; but his eyes were inverted, turned back, while staying himself upon the spiritual gifts of his ancestors, — the saints, Prophets and Prophetesses, Noah, Abram, Moses, Elias or John the Baptist, — and upon their wonderful works, great faith, and their sufferings and self-denial, yet he exalted their personalities just as the same spirit to-day exalts *Jesus and Ann*. "Whom makest thou thyself? Art thou greater than our great ones?"

The Jew was blind, and "knew not" of the saints and saviours *then* in Jerusalem. These had to be their own witnesses, by their works, to which they appealed.

Who worship the *persons* of the *dead past* will persecute the *persons* of the *living present*. Idolaters "hate him who reproveth in the gate" of the *new city* that is coming down from God, through Christ, out of the inner heavens. It was their own doings when the people of Israel, through faith in Moses and in the God of Israel, — the spiritual Being who inspired him and constituted him God of Egypt, and of Pharaoh, its king — allowed themselves to be led into a wilderness where there was none of the food to which they

had been accustomed, and they had the consequences to endure.

The righteous were self-denying with occasional murmurings and some backslidings. But they frequently rejoiced and triumphed in the prowess of their great national guardian spirit, "their" God; while the rebellious, during the "ten temptations" that befell them, often, in their hearts, turned back into Egypt. *They* all died in the wilderness.

Their progressed children, raised upon a vegetable diet and under strict observance of the propagative law (common to all the inferior animal creation), went into the land of Canaan under the guidance of the only *two* of the righteous who remained, out of the million who came up out of Egypt. Could they have done any more under the guidance and lead of the original million? Was not the end of *their faith* attained?

Each individual did now "possess the land," they had their portion. They had also a perfected order of generation. No money, no monopoly; neither speculation nor commerce; riches nor poverty; merchant princes nor railroad kings. No rings nor Credit Mobiliers; no police, nor magistrates, nor courts of justice, except the temple and its Levites. "Of doctors" — quack or regular — Adam Clarke says "they had none;" for "the Lord their God had taken from them all sickness," by keeping them from the *causes* that induce it. It was "Church and State," with the *Church* left out.

This Mosaic civil government bears the same relation to the present worldly civil governments, that the Jewish Pentecostal primitive Church bears to the present churches of Christendom. With the help of the "spirit of prophecy," these two governments are *straight edges*, to show the crooked ways of *Church and State* in Babylon.

Worldly, selfish communism seeks to level wealth and poverty; to disband the twenty million soldiers of civilization, by arbitration; and to legislate the social evil and drunkenness out of existence; when it is only the Christ Spirit that can accomplish these good deeds, and give to mankind the Millennium. For the poor would gladly be rich, and the slave would be pleased to become the slaveholder.

From many babel pulpits the cry ascends, Alas! alas! ye are taking away our gods and our priests, and what shall we have left? Even the "Word of God — our holy Bible" — is undergoing revision!

Is not this the point when the "holy Inquisition" should again come in, to exterminate heretics? Can we not get our Jewish

fighting God, and our marriage-attending Saviour, "the *chief* Ruler of all national conduct; and the holy *Bible*, as the *supreme Ruler of all national conduct*," into the Constitution of these United States, to save us?

"A tree is known by the fruit it bears;" and, when any system of theology stimulates the *evil* passions of its advocates, making them "hateful, and hate one another," (as they do all through the six hundred sects of Christendom, and that too on mere points of *belief*), where both parties are wrong, is it not evident to every honest, thinking mind, that these are believing the theology, and practising "the doctrines of devils"?

They (each of them being a "natural enemy" to all the rest) never agree, except (like Pilate and Herod) when it is to plot some mischief against the *only civil government* on earth that does not interfere with *liberty of conscience*; and upon whose soil the professors of all the thousand theologies of earth can meet as human beings, in *perfect equality*. And, seeing that the Government of these United States is *not any more a Christian* than it is a Mahometan, Hindoo, Jewish, or Chinese government, *any one* of the thousand sects in the nation has the *same right* to put its God, and Avator, and Bible, into the Constitution, as has any and every other one.

How much better it would be, if they would "put away all sectarian bitterness, and wrath, and anger, and clamor, and evil-speaking" against *unbelievers*, who do not "put bread into their mouths," and learn to be "kind one to another, tender-hearted, forgiving one another," as the best way to promote "pure and undefiled religion."

Jesus and Ann said *they* were "the way, the truth, and the life;" and, when persecuted for it, they proved it, by praying for and doing good to their persecutors.

Those persons of *to-day* who are anointed with the Christ Spirit, and who bear the sins of the people, and minister the power of protection and forgiveness, are as really *Jesuses and Anns* — Saviours — as were any persons in the *past*. And we should feel as free to respect, honor and love *them*, as we think we should have respected, honored, and loved those of former times, had we lived when they were upon earth. "If ye had believed in *Moses*, ye would, also, have believed in me," for I obey Moses.

The spirit of antichrist leads to the worship of the *man* — the *person of Jesus*; but denies that, in our own time, the Christ has, or can "come in the flesh" of *other* persons, as Mediators.

TREASURE.

—0—

"Where your treasure is, there will your heart be also." — MATTHEW, 6:21.

IN whatever we take an interest, wherever our affections are placed, to whatever object or enterprise our feelings are attracted, and there we give our solicitude and care, *there* is our heart and soul, *there* are our riches — treasures corresponding with the amount of affection and labor bestowed. Such objects are liable to become idols, permanent idols of the heart, gods of worship. Unto such, we infer philosophically, we give our strength and support, not only while the soul is tabernacled in earth, but they being treasures of the soul, we cling to them when mortality is put off.

Is not man the mind? Hence man is the soul, which changes only as it becomes degraded and lowered, or as it finds progress. It is therefore ignorance, or a weakness of the human heart, to suppose that physical death converts the soul, and that then man becomes another, or a "*new creature*." "In the place where the tree falleth, there it shall be;" and Job tells us, there is *hope* in it. The mortal is dropped and cast off; the immortal eternally lives, and, wherever it exists, is capable of the reception of increasing light, and consequently *progress*. Otherwise, why the mission of Jesus to the souls of the departed, that "were disobedient in the days of Noah?" 1st Pet. 3: 19.

That service implies progress; his mission was to preach salvation in those prisons to the ignorant and wicked; to enlighten them, elevate them, evincing that they were capable of receiving his testimony, and also of being saved by it. Otherwise, the mission of Jesus must have been not only fruitless, but foolish. Those antediluvians, realizing their lost condition from disregard to the preaching of Noah, found justice incorporated in the character of the Almighty, as He did not leave them in their ignorance, without providing a means of rescue from wrath and judgments eternal, by and through the saving Gospel of Jesus. Here they became interested in light, which attracted their minds; and they sought relief in giving their hearts to his testimony, which began to furnish their souls with treasure. In this we see not only the wisdom, but the infinity of God, leaving not even the prisons of darkness beyond the grave so closed as to prevent the visitation of mercy, and thereby deprive the ignorant of light and means of protection.

God, our Heavenly Father and Mother, is a rational Being, just and merciful, abounding in every consistent means to meet the rightful wants of his creatures; so equitable in the distribution of justice, that He will bestow nothing unearned, as a permanent blessing. His laws are immutable: obeyed, they yield a just recompense, affording freedom of spirit, and protection, and justification of soul; disobeyed, man reaps the fruit of condemnation, his soul is brought into slavery, on every side his way becomes hedged, his path is strewn with perplexing and troublesome obstacles, and his life is sold to bondage and suffering. Thus, of all earthly means of rescue or relief he becomes stripped, he loseth the control of that which he seemeth to have, and it becometh *not* his own; therefore even that which he hath not is taken from him. Matthew 4: 24. Thus, left to himself to pay the utmost farthing for transgression, he finds little, within or without, but weakness; and, being

robbed of strength, the power of attraction acting upon goodness is measurably lost, and those energies calculated for the exaltation of the soul, are still weaker for action.

Man's only alternative in this condition, however powerless and weak, is humiliation, and cries to the God of Heaven for help. Realizing, when brought to destitution, that salvation is not found in an arm of flesh, he discovers that his only reliable strength is in God; his only refuge, in heaven. His interest being awakened in that direction, he seeks a treasure there; and, deriving an evidence of unfolding truths, his soul becomes convicted. Learning therefrom, that Gospel riches are obtained only by sacrifice, only by closing the senses against the admission of ungodly influences, giving no place in the heart to selfishness, allowing no indulgence of appetite or passion that would stain his moral or religious purity — that would animalize his soul or lower his condition or character in the sight of angels; and learning also that he is not his own, he resolves, whatever the circumstances, and however great the sacrifice, to become a Christian, that his life and all pertaining thereunto must be and shall be consecrated wholly and forever unto God and the maintenance of truth. This is the "narrow way, and few there be who find it."

Elder A. Perkins, Enfield, N. H.

THEOLOGY vs. RELIGION.

—0—

MODERN ideas and conceptions of Religion and Theology are so inextricably mixed and confounded together, by education and custom, that the terms seem identical, or synonymous, so much so, that Theology has become surrounded with a halo of holiness, and is credited with the generous and noble promptings of our better feelings, to the sanctification of the most absurd and meaningless forms, formularies, and ceremonies in the worship of God.

Theology is of the intellect; while Religion has its root in the affections. "God is Love." Hence, "pure and undefiled Religion," expresses itself in good works; Theology, in words and believings. *Religion* is constantly seeking for more light, evolving new truths from all sources, wherewith to benefit humanity, without any regard to creedal Theology. For *her* love is universal — God expressing Itself through creation.

Theology has installed herself as *dress-maker* in chief to Religion. But Religion gives her a great deal of trouble, as she is constantly outgrowing her raiment; nor will she be clothed by *rule*, or wear the costly garments cut out for her, except for a short season. That which Religion plants, she soon plucks up; and that which she builds, in her next mode of change, she pulls down. While Theology is stationary — stereotyped — always looking back, and going backward for perfection.

Theology insists that religion shall take the best of human souls to heaven, to praise the Lord in glory, and sing psalms to all eternity. While *Religion* persists in remaining upon earth, being intent upon redeeming its inhabitants; is anxious about our moral characters, and spiritual welfare; would fain look after our poor mortal bodies, and save them from the doctors; is deeply interested in the laws and rights of property, and in a proper and equal disposal of land. She would gladly ex-

terminate all the vices so prevalent among mankind, and which produce armies and navies, that, in their turn, breed slavery, poverty, and destitution of the elements of existence.

When, by the inspiration of the Almighty, Religion succeeds in elevating some one individual as a Reformer, Leader — a *doer of good* — "above his fellows," like Noah, Abraham, Moses, Jesus, or Ann, back comes Theology in great haste to "kill" and embalm the Avator, for all future generations, in coming ages, to idolize and worship.

Religion toils and works forever, to make us rational, comfortable, and happy here. She would condescend to teach us what and how to eat, to dress, and sleep; how to work, how to build well-lighted and ventilated houses and barns; and how to cultivate our land, so as not to raise disease-creating produce therefrom; how to meet the thousand and one conditions of life with common sense. But "*Piety*" becomes offended, and *old* Theology is horror-stricken; and so we languish to-day, vainly hoping for the "coming man" (or woman), the opportunity of to-morrow.

The world needs men and women whose hearts are full to overflowing with religion, who will heed her behests; those who can walk the streets of life nerved and unmoved, while the finger of ridicule is pointed at them; when malice, scorn, and misrepresentation assail them, who can forego — pass by — gold, pleasure, and ambition, untainted, while loving and seeking to help and uplift humanity; and who dare to worship at other thrones than that of dead Theology.

It was Theology, not *Religion*, that caused human beings to malign, persecute, burn, and crucify each other in the name of God or Christ. It has not been Religion, but Theology, that has held and practised the "doctrines of devils;" sacrificing and embittering the lives of millions of earth's inhabitants. Whereas, Religion molds the hearts of her adherents, in all races and nations, into a unity of purpose and action, breathing peace and good-will, and recognizing the equal rights of all peoples, and of both sexes. Thus, by its fruits, proving its Divine origin from the one Fountain — GOD — who is *Wisdom and Love*.

The Theology of a past cycle distracts the human mind, by conflicting with the inspiration and revelation of the present cycle. It drives men into antagonisms and animosities for mere *difference of opinion*; making them "hateful, and hating one another."

It is the sensual gratification of the animal appetites and perverted passions, so common among men and women, that causes the extreme ignorance of physical and spiritual truths that almost everywhere abounds. Therefore it is, that "light is sown only for the righteous" — those who practice *self-denial*.

Indeed, it is effete Theology — *not Religion* — that is now seeking to restore the cruelty and horrors of the past "dark ages," by putting its imaginary Trinitarian God, and the man-made Bible, into the Constitution of our common country. This insidious attack upon liberty all good citizens should unite to resist and to counteract.

Thomas Smith, Canaan, N. Y.

GENEROSITY during life is a very different thing from generosity in the hour of death; one proceeds from genuine liberty and benevolence; the other from pride or fear.

"SHAKER AND SHAKERESS."

MANY thanks and blessings on you, dear friends, for sending out into this benighted, confused, strife-mongering, lust polluted world your precious paper. Your pointed testimony against selfishness, lust, and other vices, which the churches of the world tolerate, is opening the eyes of honest truth-seekers, and strengthening and encouraging the weak and faint, who have been made so by the high professing and low prejudices of those who claim to be the Churches of Christ. Were it not for the "*Shaker and Shakeress*," the rising generation would grow up in ignorance of the true Christian spirit and principles, being taught as they are, by their own divines, that God is a *God of war*; and that, instead of being saved from sin and its consequences here, they must wallow on through filthiness till death places them in better conditions. Thousands who have been seeking the truth, and have sunk almost into despair at the practices of the fashionable churches, but know not where else to look for good, are now blessing you for the plain truths and teachings sent forth to them in your paper. For, while others are blinding and bewildering the world with creeds, theories, and mysteries, which neither they nor anybody else understand, you are making the highway of holiness so plain that a child may understand it.

You confine or apply religion to *daily life*. "Turn from that which is evil, and cleave to that which is good, in all your thoughts, words and acts," is the true Christian and the true Shaker doctrine; and, when people obey, they will soon see the absurdity of sinning all their lives, and then asking to be made clean and whole by the blood of one who died eighteen hundred years ago. We shall all find just as much salvation from sin and its consequences, here and hereafter, as we work for, and no more. The death of a thousand men called Jesus, or Christ, never will entitle us to salvation, here or hereafter, one whit further than we possess in ourselves the Spirit of Christ, and work it out in our daily lives. Teaching people that Christ suffered for our sins, that we may spend our lives in transgression, and then, on our death-beds, make a dodge by the devil, and land in heaven pure and perfect saints, all fitted for immortal glory and happiness, is one of the greatest sins or errors ever committed, as it gives liberty to travel through life in sin, and to enter, without preparation, a state of existence whose very *beginning* requires that all the faculties and powers of our souls should be trained to the highest perfection. If men had ever been taught the great truth that salvation and happiness, here and hereafter, depends on our own individual efforts in our daily lives to purify ourselves from all sin and wrong-doing, we should now have a very different state of society.

The "*Shaker and Shakeress*," is now teaching these blessed truths; and may the Father and Mother of all that is good, and all the holy angels, aid in impressing the importance of these truths on the world, and the Churches of the world, which a false theology has covered with almost Egyptian darkness.

I rejoice to see that you are bearing a testimony against putting God and Christ into the Constitution, which would be opening the door for the union of Church and State, which would finally lead to the rekindling of the fires of persecution, that were extinguished with the tears and blood of millions of those who were the real salt and light of the earth, and, for want of whose righteous teachings, the world has been groping in spiritual darkness ever since.

Man, without a Divine spirit to control and guide him, is the same in all ages; and, if we give graceless priests, who believe in pauper-houses, prisons, the gallows, and in war, power to lord it over the world, they will persecute those who cannot conscientiously indorse them as severely now as did their brethren in the ages that have passed. And then, what mockery, what rank blasphemy, to put the name of God, who is Love, and of Christ, "the Prince of Peace," into the Constitution of a Government whose country is filled with forts, arsenals, powder-houses, with a standing army and navy, and which is now spending thirty mil-

lions a year for *war* purposes in a time of *peace*! Would God and Christ accept the office and honor which these ignorant fanatics are endeavoring to force upon them?

Go on in your good work: the holy angels, and the hearts of all pure men and women, must be with you.

Jer. Hacker, Berlin, N. J.

GOVERNMENT.

"Where there is no government there is no God."

THERE is *some* inherent virtue in all the various forms of human government. An empire, or despotism, under the direction of *one will, capable and good*, is vastly more happy in its conditions than is a democratic State without self-control.

An aristocracy is but another name for government by the best minds. And who will say it is not better than misgovernment by a rabble. Wild tribes elect their own chieftains, and these chiefs are governed by a council of their wise old men.

True republics embody the best qualities of all human governments. When a people have become sufficiently enlightened to protect themselves from being ruled by designing knaves, they should govern themselves. Their first step may be to elect an aristocracy, composed of their most able minds, to make the laws; then to elect an officer, or officers, to execute them; these, answering to the executive head of an empire, enforce the laws made by the people through their aristocracy; but, under bonds to administer for the common good of all. For the *misrule of a mob* is no worse, in principle, than that of a despot; but is more showy.

A *theocracy*, or government by the Infinite, through the finite—the spiritual through visible channels—is evidently what the perverseness of man's nature requires.

It is becoming a question, whether, in this country, man has not, already, more liberty than he will use aright. Uncontrolled, unregulated license, will as assuredly pervert all government in the future as it ever has in the past. In his lowest condition, man needs protection against his fellow. In his intelligent state, he needs protection against his own sinful pleasures. Uncivilized, he is incapable of a true spiritual government, as it would soon degenerate into a superstition. Enlightened, he becomes voluptuous; for the means of sensuous satisfaction, have far outgrown the only power which can curb the desires, and hold them to their legitimate use—the *present and future good of hims lf and his fellows*.

Believing that God overrules human affairs for the final good of the race, we perceive design in bringing those wandering Arabs, or sons of Jacob, to dwell near the highly civilized Egyptians for four hundred years. Could they live for so many generations in close contact with the most enlightened people of the day, and not have the truths of civilization born in them? And what could better fit them for a theocracy, and to be led by the one man who had the noblest spiritualistic development?

It is safe to predicate, from the lessons of history, and from the result of stern facts in the present, that the race cannot—will not—unaided from above, govern itself with justice. For no material or intellectual forces can ever reach the spiritual nature, which, alone, has power to subdue those desires and passions of the earthly man, which, defying all law, is termed "*that lawless*."

Hence, when man can see the *Infinite* in the *finite*, he will have a government manifested in human beings, who possess the highest spiritual development of the day and time; and the governed will realize that their *freedom of desire and action* may be greater than their power of restraint, and so yield obedience to *God*, as seen in his "*image*."

Thus, the culmination of *human* govern-

ment will be *spiritual*, which takes into the account man's highest attributes and well-being. It will be of God, *through* the people, and *for* the people, and of their own free will.

G. H. Hollister, Mt. Lebanon.

[From the Albany Morning Express.]

UNION OF CHURCH AND STATE.

VIEWS OF A PROMINENT SHAKER.

MT. LEBANON, COLUMBIA CO., N. Y., }
March 15, 1873. }

Editor Morning Express:

RESPECTED FRIEND: I send you a copy of my St. George's Hall lecture, and a pamphlet. I hope your life may be spared until you can look through them. It may be that you will be the better prepared for the interesting change, after digesting their contents. If good came "out of Nazareth," why may not light come out of Shakerdom?

If we *must* have a union of "Church and State" in this nation, I propose that the *Shaker Church* be the one to be thus *united* to the Civil Government. There are grave reasons why this union should be consummated. The President has already extended a fraternal hand toward the *Shakers' Order*, saying, "I believe that our great Master is preparing the world, in his own good time, to become one nation, speaking one language, and when armies and navies will be no longer required."

This is *his* language; it is *ours*. Here is a basis of union with our Church not to be elsewhere found. It is self-evident that a Civil Government, having such a "high and holy faith" in Millennial principles, that will eventually exterminate sensuality, poverty, slavery and war, can form no *permanent* union with any of the churches of Babylon, Christendom—churches who believe in, and have, for 1260 years, practised war—holding their prisoners as slaves—thus creating poverty, rich and poor, bond and free, male and female, Jew and Gentile, who, vociferously denouncing the *brotherhood* of Humanity, never agree except when baptised into, and whilst bathing in the stagnant waters of the "Social Evil:" in that they are one flesh.

"What concord hath Christ and Belial, or what fellowship hath light with darkness?" What union can there ever be between a *civil* Government that "believes" in the Powers of Peace—the Millennium—and fighting churches, who carry the "Bible in one hand, and Sharp's rifle in the other?"

By all means, let us have a union of Church and State. But let it be between a peace-"believing" Government on the one hand, and a peace *practising* Church, on the other. This will follow: The Shaker Church, "rendering unto Caesar the things that are Caesar's," will let the Civil Government, then to be composed equally of male and female officers, the executives of laws protective of person and property, without discrimination of sex, color or nationality, attend to all civil matters between one citizen and another, relating to "the life that now is," and the *Shaker Church* will, under the influence of Spiritualism, regulated by religious inspiration, occupy itself with the far more important affairs of "the world to come." And at the same time knowing,

as none others can know, that the "price" of good, once gained, is "eternal vigilance," it will see to it (geese did once on a time save the Roman citadel), that no one of the adulterous, worldly churches, that "believe" in war, its causes, and sequences, shall ever intervene between itself and the Civil Government of these United States, which is a home for persons of all kindreds, tribes, peoples, tongues, nations, and races, with all their antagonizing theologies and diversities of Bibles.

"Let us have Peace."

F. W. Evans.

SHEPHERDS.

"I am the good Shepherd, and know my sheep, and am known of mine; and they shall hear my voice.

I CAN indeed testify to the truth of these words.

Christ's Spirit is "known" and felt by my hungry soul. I rejoice to find him in so many. Some time back, he was not to be found in any man or woman upon this earth. But now we are blessed with the presence of the heavenly *Bride and Bridegroom*.

The kind, loving Shepherds in Zion, possess the pure Gospel of Jesus Christ and Mother Ann, and are worthy of their inheritance, because they have lain down their lives just as did Jesus. They are true followers of Christ. They do not go behind, and *drive* their sheep, but they go before, and all the good sheep follow.

It is something of a cross to follow Christ; yet I rejoice that my lot is cast among faithful cross-bearers.

Larz Erickson, Pleasant Hill, Ky.

DOES THE WORLD MOVE?

As a whole or a part, is humanity moving on an up-grade?

Much depends on the standpoint from which the view is taken. Go down into turmoils—the scrambles for place and for pelf—go down into the condemned little difficulty *yclept* "the social evil"—stay there long enough to get your percepts obfuscated—and should you be asked, Does the world move? you might say, as did Ezekiel when asked, "Can these dry bones live?" "O Lord, Thou knowest."

But here let us quit these regions and go up—higher up—up to the highest parts of the earth—the parts that come nearest to the heavens—nearest to angels and God. Now cast about, and what do we see?

We see some splendid specimens of the race Homo—intellectual, political and moral. Compared with the 'homos' of former periods, these specimens we see now are almost divine.

Herein lies the grand secret of the differences, to wit: In olden time 'homos' got up *gods* in their own likeness; now, these 'homos' get *themselves* up in the likeness of God. This makes a difference, we see.

What though these approved editions are not yet the many? we must confess they are not. They are the few. But they are prophecies of the future many—the poetic few.

Now just look ahead a few centuries. What do you see?

We see this planet peopled with the likeness of God as the waters cover the sea; this is what we see.

O. P.

THE Duke of Somerset in his "Christian Theology and Modern Skepticism," thinks that the gender of words has a great deal to do with our religious beliefs. He insinuates that if the word for spirit, which is feminine in Hebrew, had not become changed to masculine in the Latin, one or more of the Trinity would be of a different sex.

KNOWLEDGE VS. RELIGION.

Religion is the salvation or the curse of mankind. What is religion, but the *inpouring* or *outpouring* of the soul—action, motion? All the actions of a man or woman is his or her religion. Every action that brings happiness—heaven—is true religion; while every act that results in unhappiness—hell—is false religion. There may be as many degrees of heaven and hell, as there are of heat and cold.

Knowledge is the saving or Christ principle, which deters human beings from doing what *ignorance* would leave them to do, *wrong*. The great cross of to-day, for mankind, is *work*; to work for their bread, and to work for knowledge that will bring lasting happiness. Men work for knowledge to get money, to obtain land, to secure the notice of other persons, and to be honored one of another; to become politicians, lawyers, doctors, preachers—any thing that is popular with mankind.

But to seek and work for that combination of physical, moral, intellectual and spiritual truth, which would result in human happiness—heaven—is a cross that not many can bear. So few are willing to find heaven here upon earth, that they seek not for it; but look away into the future, to some great place above.

Friends, heaven is no particular place, but a *condition* as attainable on earth as in any other place, or sphere, or world. Reason and experience teach me that the only way to heaven is *right living*; and that the knowledge and practice of right living is religion.

Aaron Evans.

"To know Thee, the only true God, and Jesus Christ, whom Thou hath sent, is eternal life."—Ed.

RESPONSIBILITY.

EACH Contributor is accountable for his or her own sentiments or ideas. It is the duty of Editors, being responsible to Authors, to prepare matter for the press. Writers should be

"A little deaf, a little blind,
If happiness they'd surely find."

Or, otherwise, write only what has been well *thought out*. Better write two or three *short* articles, than *one too long*.

It is no more advisable to "catch the hare before you cook it," than it is to have something to say before you say it. Yet, as the only way to prepare a population for a republic, is to establish one; as there are no means by which a child can learn to talk, except *prattling*; and as only those who go often into the water, at the risk of going under, become good swimmers, so it is with composing—putting ideas into words. Therefore *write*, that you may *learn* to write; first being certain that already you do not know how.

All Contributors, whatever become of their contributions, have our CORDIAL THANKS. Each one is expected to do better next time.

We quote, or copy, for information.

And never indorse by implication.

No one who has honestly endeavored to express his thoughts in prose, and failed, should be censured too severely for resorting to poetry.

DUAL.—The latest originality in the way of newspaper titles is found, of all places in the world, among the Shakers of New Lebanon. For two years they have issued a journal called *The Shaker*, which was the organ of their sect throughout the country. Lately, however, they have recognized the Woman's Rights doctrine, by terining their paper *The "Shaker and Shakeress."* This is certainly a striking, if not a euphonious title.—*Buffalo Express*.

INFIDELS.

"THE new infidels have nothing whatever in common with Voltaire or Paine, probably do not sympathize at all with either the spirit of their writings or the separate opinions they advocated. They are not controversialists any more; they are not theologians. They make no war on particular dogmas—such as Trinity, atonement, depravity, perdition, literal inspirations. Those of them who profess hostility to Christianity, do it on grounds that neither Paine nor Voltaire would have comprehended—that even Parker did not occupy. Those who profess themselves Christians, do so for reasons peculiarly their own; they decline to receive Christianity as a doctrinal system, and but partially accept it as an ethical system. They regard it rather in the light of a symbolical illustration of their own moral sentiments, of sentimental value purely, or as the natural and legitimate development of one line of history. The rest classify Christianity among the great religions of the race, give it its place in history, appreciate what it has done, commend it for what it is doing, but seek elsewhere for their guidance and authority."

"Between 'French Infidelity,' therefore, and American Rationalism, there are worlds of difference. They scarcely touch each other at any point. In spirit, method, aim, principle, conclusion, they are essentially unlike. They start from a different goal, proceed along a different track, issue at a different point. The atheist does not copy Diderot; the materialist turns his back on Helvetius; the deist forsakes the ways of Thomas Paine; even the mocker has a fashion of his own, quite unlike Voltaire's. There is no excuse for naming them in the same breath but partisan bitterness; and whether or not that can be accepted as an excuse, we leave our readers to judge."

TWELVE REASONS WHY NO RATIONAL BEING SHOULD USE TOBACCO.

1. THE habit is at war with temperance. Tobacco is an intoxicant. It is a part of the merchandise of dram-shops and an incentive to drunkenness. The toper, rebuked by a professed teetotaler, with a quid or a cigar in his mouth, might pertinently respond: "Physician heal thyself."

2. The habit is a self-indulgence in flagrant conflict with the self-denying spirit of the Divine Founder of Christianity. It numbers among its slaves more than 150 millions of human beings. It hinders moral reform, and it impedes progress.

3. The habit is essentially filthy, and "cleanliness," says the proverb, "is next to godliness." Ladies of refinement involuntarily shrink from the man who chews, or snuffs, or smokes, unless custom has rendered them indifferent to these vile practices.

4. The lips of a tobacco chewer, or habitual smoker, are swelled and saturated with a disgusting poison, the gums are spongy and tender, and the whole mouth and throat affected by its use.

5. The habit of using tobacco is inconsistent with the character of a Christian gentleman. "St. Paul," Bishop Hooker tells us, "was emphatically a gentleman." Would he have poisoned the air with sickening smoke, or deluged the floor with liquid filthiness? Never!

6. The habit injures the voice. The smoker articulates huskily. The chewer often croaks. The snuffer speaks through his nose.

7. The habit is costly. Official statistics show that more money was spent for tobacco in the United States during 1871 than for bread—the staff of life. \$350,000,000 for tobacco in its various forms. \$200,000,000 for flour within the year!

8. The habit often lowers the self-respect of those who practice it. "I love my pipe," said a clergyman, "but I despise myself for using it."

9. The habit disturbs the regular pulsation of the heart. Tobacco users are thus in constant danger. Many fall dead suddenly.

10. The habit weakens the mind. It enfeebls the memory, paralyzes the will, produces morbid irritability, diseases the imagination, deadens the moral sensibilities, and is, therefore, an "assault and battery" on the nervous system, the intellect and the soul.

11. The habit is a rebellion against Conscience. Those who indulge in it know that it wastes time, money, strength, and life, and tramples on the laws of Nature, which are the laws of God. Hence it is a sin.

12. The habit is as contagious as the cholera. Every mature smoker or chewer infects dozens of youths with a desire to follow his pernicious example. Thus the evil spreads.

Bondsmen of "tobacco," break your chains! After a month of abstinence you will not care for the poison, and within a year after your self-emanicipation, you will loathe it. It is God's command that you do yourself no willful harm. For this reason, added to those already placed before you, give up the use of tobacco forthwith and forever.

Ec.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

PROPHETS.

MODERN prophets have read and re-read the predictions of the ancient Seers, and inhaled the breath of inspirational life from them; and have so much admired the high-toned eloquence and purity of thought and language flowing through them, that they have bowed and done them reverence. Many, while perusing the touching Bible story of Abraham, when he journeyed with his beloved son Isaac from Beersheba to mount Moriah, have honored him for his firmness of purpose in yielding obedience to the call of God to him, and have admiringly followed him at a distance, and beheld his courage and faith, when he set his face toward the land to which his God was about to lead him. Slowly, but firmly, step by step, he ascended the mount, ready to sacrifice his dearest loved one on earth, to evidence the greater love that he felt to his God, whom he professed to serve. But how many, in our own time, possess faith enough to sacrifice *their* Isaacs, when called to do so?

Ah! says one, "We have fallen upon different times! Our God is tender and compassionate! He saw Abraham's faith and felt his sore trial and grief, while proving his integrity to principle." And God said "I will make a *great sacrifice* once for all!" And He sent his *only* Son into our world as a ransom for the race of man, and thus released us from the performance of such painful duties. Now, all that remains for us to do is to believe on his Son, and rely upon his atoning blood that was shed on Calvary, and chant requiems of praise to him, and all will be well; for he loves us so well, he will wink at all our transgressions, and cancel all our debts for us. Our earth-life is short, and we purpose getting all the pleasure out of it that we possibly can, and trust to his merits for the future."

Many have revered the character of the Leader and Deliverer of ancient Israel, as they have traced the history of his travels through the wilderness, and his patient endurance and perseverance with that murmuring and oftentimes rebellious people. He was possessed of human frailties as well as they; and was a partaker of all the trials and temptations to which they were subject, which he resisted, and encouraged his people to do the same; and he became a practical law-giver by carrying the principles and laws, which he enunciated, into effect in his own life.

There is grandeur and beauty in the account of his approach to mount Sinai with the seventy elders, who were commanded to worship afar off, while Moses, alone, was allowed to draw near; how, in vision, they saw the God of Israel, whose feet were placed upon sapphire stone like unto the body of heaven in clearness; and the communings of the Spirit with Moses on the Mount, the burning bush; the voice of the trumpet; the thunderings and lightnings, and the cloud which rested there.

But we would ask: Have those signal manifestations of power any particular bearing upon the people of this generation? Have we nothing to do but to read, wonder, and admire? Or, were the dealings of the God of the Jews with the people, at that time, written and preserved for the admonition and benefit of succeeding generations? How much easier it is to think well of covenants that were made with our fathers, a long time ago, than it is for us to make *new* covenants, which require *new* sacrifices. The code of laws given through Moses, still possess great power; and there is a spirit at work, seeking to infuse new life into them, that they may take practical effect in a physical and moral point of view upon the habits and lives of the people of our own time. The Mosaic Dispensation is the basis upon which the Christian Dispensation must rest. If we destroy the *one*, and render it ineffectual, we shall do the same by the other.

And, when we acknowledge God's power in ages past, and profess to believe in the fulfillment of prophecy in the future, yet are unwilling that those prophecies should be fulfilled in *our* time, and take effect in us, because of some sacrifice that we must make, and a cross that would follow as a sequence, then we give evidence of the want of living practical faith and true honesty of purpose. God will not be mocked with vain and empty professions. If we cry "Lord! Lord!" we must have corresponding works, or He will not know us in the covenant of redemption. He will own and honor only those who, through a spirit of unselfish devotion, honor Him.

CORRESPONDENCE.

Dear Sister Capen: How do you and yours prosper, and how in particular does your soul prosper? For I do not believe you are one who ever can become so absorbed in worldly cares as to forget its interests; although, like all human beings, you may mistake in the manner of protecting and advancing those interests.

You and I were well acquainted in time past, as you may remember, holding in common much experience and many opinions; but it is a long time since we met. You thought at that time (if I mistake not), that you, by a transient visit, knew some little about Shakers, sufficient to justify you in rejecting their principles and practices.

Since I became acquainted with both the one and the other, I have not ceased to be astonished that so many good, honest, piously-disposed people, as far as I can see or know, decide about and pass over this important question: "What can this people mean by their profession and practice?" On my first and last visit to Dorchester, my old and much-loved home, I called upon a sister occupying a prominent position in the Church, expressing to her the delight I felt in finding a people who were really Christians. She said, "Oh, wait, sister, till you have lived with them a while; you will not stay long after you really find them out." Well, I have tried it twenty-five years, and have failed to find any thing of what she darkly hinted. Do you remember what you once thought of a married life, as to its effect upon the spiritual life, and the text you gave me, when I urged you to take care of Brother Capen's children? You told me very truly and wisely, that Paul said, a married woman would care for the things of

the world, how she might please her husband, but the unmarried was free to care how she might please the Lord, and keep herself holy in body and spirit. You also reminded me how women, we had both known and honored, had counted themselves as having fallen from their high state of holiness, when they entered on a married life, or at least as maintaining their profession with increased trial and uncertainty. Yet, with all this, how slow have I and others been to discern the truth. It would ill become me, who have been in darkness so dense, to fault my friends because they may be slow to see light; for notwithstanding my zeal and earnestness in those days, looking back upon them it is plainly to be seen, that, in spiritual things, I did not know my right hand from my left; and can only be thankful that I had as little influence and did so little evil.

Whatever may be thought by those who count themselves good and wise, it will be seen in the end, to be a great attainment to really know the flesh from the spirit, and to which we are really giving in our adhesion; for the word is, if we sow to the spirit we shall reap life eternal: but, if we sow to the flesh, we shall of the flesh reap corruption. If, instead of crucifying, we will persist in *cultivating*, the crop will be abundant and sure; for, whatever man may be, God is not mocked or deceived. You, my dear sister, may think it passing strange that I should name this plain scripture to one who has quoted it so often in public and in private, as I have heard you. Still you are aware that it is the experience of yourself and others, that we may read and quote Scripture and imagine ourselves familiar with its meaning. Yet, after awhile, the heavens may open and a ray of light fall upon the subject in question, giving it a significance and importance not seen before.

What, let me ask, in all humility, are the affections of the flesh, if not those originated and fostered by its ties? And how came we to be so blind as not to see it? I think no soul can understand this matter until they clearly know that the light and call of the Gospel concerns the body as well as the soul, the former called to be a fit temple for an indwelling holy spirit. This (it seems to me) must be something very different and opposed to the uses to which the flesh consigns it, i. e. a prey to the lusts of men, I grant you, in many cases, a willing prey. Justice requires that we admit this truth, but does this fact lessen the degradation? Surely not! On the contrary, it has been maintained, by wise men and thinking women, that the darkest feature of slavery was that it rendered some of its victims willing to remain slaves!

There, sister dear, I have written what was in my mind, and prayerfully hope it may do no harm. It is a blow aimed at the root of all sin; and, in this day of the world's history, it seems not best to spend much time or strength lopping branches, if one has any hope of reaching the root.

A more pleasant subject upon which to write might be found: could there be a more important one? The loss and consequent misery of humanity is a sad subject, but it looks to me that, if tongue and pen be consecrated to the highest use of this hideously-fallen world, delicacy and modesty, which have been so long and persistently ignored in the commission of sin, must of necessity be laid a little on one side, while we grapple with the deadly monster. If the veil cast over the face of all nations is ever effectually rent, every son and daughter of the second Adam should feel like contributing their mite dismissing forever overweening delicacy and worldly mock-modesty.

Nancy Fairbanks. Harvard, Mass.

Now that woman begins to protest, she will not be so much oppressed as heretofore by her stronger half.

MEDITATION.

—o—

DAVID said, "the meditation of my heart shall be of understanding." Many benefits are derived from serious and candid meditation, and much is lost for the want of it. Those who, without due reflection, eagerly rush forward in pursuit of pleasure are often surrounded by difficulties and dangers from which they cannot extricate themselves. Bitter regrets and remorse of conscience have fallen to the lot of those who have yielded to the impulse of evil passions instead of giving place to calm deliberation upon *cause and effect*. A proper use of the reflective powers of mind would prevent atrocious crimes, would stay the murderous hand, restrain the fraudulent heart, and lead to works of virtue and love, which would not only give individual happiness but would be a blessing to others. How often we see the young and inexperienced, who are self-reliant, move on in their own will, regardless of the counsel of parents and the cautions of their dearest friends, until they plunge themselves into irretrievable ruin, bringing guilt and shame upon themselves and blighting the fond hopes of their best friends.

O that all would learn to heed the voice of conscience, and reflect and consider wisely, and let the monitor within warn them of danger, and assist them to examine the motives which prompt to action! In thus doing, integrity might be maintained, unblemished morals preserved, and direful effects averted.

There is peace and serenity in calm meditation. In the hour of reflection and contemplation, we enlarge our conceptions of the Creator of the universe, and of the laws which govern the creation. Those who are thus exercised can say, as did one anciently, "O how I love thy law! it is my meditation all the day." The beauty and harmony of God's works unfold to the view as we study his laws, from which we learn the practical duties of the present life, and how to prepare for that life which is eternal. Hallowed and blest is the hour of meditation! Our hearts would expand, and our conceptions of the Divine would be enlarged, were we to frequently consider his unbounded beneficence in giving to mortals a rational, understanding mind, capable of infinite expansion and reflecting the likeness of our Eternal Parents.

Elizabeth Sears, Mt. Lebanon.

FULFILLMENT OF PROPHECY.

—o—

INSPIRATION from the higher spheres should be ever welcome to our hearts, whether pertaining to the work of the present time or to the greater glory of the advancing Millennial Day. In this way, how often do we feel the Spirit witnessing with our spirits that the promises of God are sure, and that to the increase of his work there will be no end. He hath purposed to have a people on the earth who will do his will, and live in obedience to, and in harmony with, the original laws of their own being, and keep pace with increasing light, and who will from principle perform every duty.

Prophets in all ages, when under the guidance of true inspiration, have pointed to such a people and work. How earnestly did the prophet Isaiah testify of a coming people, who should be washed from all filth and be purged by the spirit of judgment, and be refined by the spirit of burning, until all that remained in Jerusalem should be called holy, and have their names written among the living. And, for her glory and defense, the *cloud* should overshadow and form a covert by day from the heat and storm, and the *fiery pillar* should be her defense by night; and a tabernacle should be formed, whereunto those who were weary of the conflicts of life, and (through prolonged struggle) had battled against error, could flee for safety and find rest.

Why should we fear to meet the shaking work promised through the same Prophet, and

flee to the craggy rocks for a hiding place? The strongholds of sin are destined to be shaken, and Babylon must fall! Her walls will crumble; the elements are already at work, and the process of disintegration is going on. And, as human efforts cannot thwart the purposes of God, would it not be wiser and better to co-operate with the Divine will, and bless the agencies sent to pull down the false, and to establish the true; and thus help to hasten the time when science and religion will walk hand in hand, that order may be established in the world of mind and matter, and that pure and undefiled religion, which will mold the character, and fit the soul for the society of redeemed spirits in regions supernatural, may triumph over all?

Jane D. Knight, Mt. Lebanon.

FRUGALITY.

—o—

How infinitely wise and bountiful, is the great Creator of the world; yet in all his bounty He allows no waste. Of the four elements earth, air, fire, and water, of which the world is composed, there is nothing wasted. Man may make use of these elements, but he cannot destroy them. The decomposition of matter in the vegetable kingdom is a preparation for giving life to another growth. The majestic trees of the forest derive strength and vitality from their own foliage, and in all the works of Nature we see this important truth verified, that *nothing is lost*. Jesus when on earth went about distributing blessings. His example of feeding the five thousand with five loaves and two fishes, and when the meal was passed, of commanding them to "gather up the fragments, that nothing be lost;" is one worthy of imitation and attention.

Mother Ann was remarkable, both in principle and practice, in regard to prudence and economy. She was frequently known to wait until others had finished their meal, then go to the table and make *her* repast of the fragments, and say, "It is good enough for me; it is the blessing of God, and must not be lost!" Her counsel to her children was, "You must be prudent and saving of every good thing." Let us follow her beautiful example of frugality, and gather up the fragments.

For this was the pattern which Jesus did set, and his good example we should not forget. The practical Believer in Christ will heed the counsel of the Apostle, who said, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." A modern poet says:

"We find of those bounties which Heaven does give,
That some live to eat, and some eat to live;
That some think of nothing but pleasing the taste,
And care very little how much they may waste."

Eldress Anna Irving, Enfield, Ct.

VIRGINITY.

—o—

WE hail the "*Shaker and Shakeress*," as a Life Boat to the shipwrecked mariner, giving to every honest passenger a safe passport to a higher and still higher sphere. I beg a seat in some corner, for I am a life passenger, bound heavenward. May'st thou plough on and o'er the surging billows of darkness, bigotry, and superstition, until thou hast reached a haven in the great universal heart of humanity.

I realize that I am enjoying the great privilege of being one of the Latter-Day virgins, and am called to form a true Christian character, to live *pure*, as do the angels in heaven. In sincerity of heart, I pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." Virginity, Honesty, Chastity, and disinterested Benevolence, are the great and good principles which rule in that kingdom, and they whose characters are conformed to those principles, will possess it.

Virgin Purity is the first principle upon which the Christian or *Shaker* Church is based; but it is not gained, nor maintained, without heart-struggles and soul-sufferings.

The natural man is groveling and selfish. His tendency, without spirituality and the cross, is downward; but, in a true virgin state, he is continually reaching forward, looking upward, aiming higher.

To great heroes and conquerors of nations, what a shocking disappointment, when, by self-examination, they learn the important truth, that "the least in the kingdom of heaven," who govern themselves, are greater than they.

Though the greatest of sages and heroes of fame, Have left on record an immortalized name, Yet the greatest achievement that mortals can gain, Is over themselves in victory to reign. And such of all nations, from beggars to kings, The Lord hath decreed shall inherit all things.

"Blessed are the meek, for they shall inherit the earth. Also, 'the pure in heart, for they shall see God.'" Those who are truly meek, and form the pure virgin character, realize the truth of those beautiful promises. Such are able to see the source from "whence come wars and fightings;" that those who are "*pure*" will be "*peaceable*."

The only way to become true subjects of the kingdom of heaven is by an honest confession of all sin, accompanied with repentance; and to crucify the sensual nature, in thought, word, and deed, by denying every animal appetite. By thus doing, the soul is clothed in vestal robes, and the Christian, *virgin* character is formed, whose love is *pure, unselfish* and *never-failing*!

O, I will prize my glorious call,
For life eternal give up all,
Make straight my path in purity,
For truth alone can make me free.
If I possess superior love,
'Twill elevate me far above
The vain and transient ties of earth,
Where I can find the second birth.

But, where is one of common sense
Who would, but for a recompense
Of life eternal, peace and joy,
Their carnal life and loves destroy?
No others can; 'tis those alone
Who make the cross of Christ their own,
Who daily in his footsteps move;
Such reap the fruits of *virgin* love.

—o—

"And the earth helped the woman."

Triumphant at last, O, frail portion of man,
Herald thy vict'ry through God's holy plan;
Earth shall assist thee; thy virtue shall reign;
Stand by man's side and its power maintain,
Hearest thou not the wise Prophet declare,
Arise, Virgin Daughter, thy garments prepare!
Kings shall adore thee, thou heavenly Bride:
Emblem of *Purity*, stand by his side.
Riches and honor, with blessings unseen,
Emanate from thee, thou glorious Queen.
Sound it aloud, — "*Now salvation hath come!*"
Seek it through *Father* and *Mother* as *One*.

Although seasons vanish, flowers perish,
Luminaries disappear,
Other flowers will bloom as fragrant,
Other lights will shine as clear.

And those past and present seasons
Tell of others yet to come,
Bringing with them untold blessings,
Far surpassing those now flown.

Time is passing; but Progression
Moves along with lightning speed:
Though great nations live, and have lived,
Others yet will those exceed.

Yea, the long sought-for Millennium,
Though its star we dimly see,
Soon o'er earth will spread its mantle
"As the waters do the sea."

May we leave to our successors
Foot-prints on the shores of time,
Of good deeds and noble actions:
Be their mission more sublime.

Nancy L. Rupe, Pleasant Hill, Ky.

The serial Dialogue, in tract form, price ten cents, single. Five dollars per hundred. Address Editor.

OBITUARY.

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ELDER WILLIAM MANIRE, Pleasant Hill, Ky., March 25, aged 73.

LUCY HORTEN, Watervliet, aged 81.

NANCY PIERCE, West Gloucester, March 7, aged 75.

THE FAMILY RELATION.

—o—

It has always been surprising to me that Bible Christians—those who profess to take the Bible for their rule of life and practice, should be so tenacious of minor points, while this subject—the Family Relation—on which so much of their own happiness, and that of their posterity depend, is treated with such neglect.

When a child is born into this world, it comes under the law of its parents. The first commandment given to the child is, "Honor thy father and mother"—"Children obey your parents." The law of the parents is binding on the child while it is a minor. If the parents are law-abiding, and bring up their children in the fear of God, if they provoke them not, if they forbear threatening, and set a godly example, then they may with confidence look for a blessing to crown their efforts.

When children arrive at maturity, they come under another law, which frees them from the law of their parents. By mutual agreement, they take the relation of husband and wife. Now the man is to "forsake father and mother, and cleave to his wife, and they twain shall be one flesh." In the book of Malachi, the question is asked and answered, "Wherefore one? That he (God) might seek a godly seed." If none had children but those who produce "a godly seed," surely there would not be so many more mouths than bread to fill them.

The race has become wonderfully degenerate; and, as the curse comes not causeless, would it not be well to seek for the cause, and if possible find the remedy? Are men and women living according to either Law or Gospel, in their family relations? If not, will they not be held accountable? Suppose you, that there was a requirement made which it was of no consequence whether it be complied with or not? Let us see what the requirement is. (I am speaking to those who acknowledge Bible authority). St. Paul said, "Wives submit yourselves to your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the Head of the Church. Therefore, as the Church is subject to Christ, so let wives be to their own husbands in every thing. Husbands love your wives even as Christ loved the Church and gave himself for it." The Apostle, after stating what Christ has done for the Church, and for what purpose, goes on to say, "So ought men to love their wives as their own bodies; and let their wives see that they reverence their husbands." And St. Peter tells them "not to let their adorning be that outward adorning of plaiting the hair, and wearing gold and putting on of apparel, but let it be the hidden man (woman) of the heart, even the ornament of a meek and quiet spirit. Likewise ye husbands, dwell with them according to knowledge [according to science—scientifically], giving honor unto the wife as unto the weaker vessel, and being heirs together of the grace of life, that your prayers be not hindered." References could be multiplied to a much greater extent, but these may suffice, to show the vast difference that exists between the Bible requirements, and the practice of those who profess to be governed by Christian principles.

The above are some of the requirements by which people should be governed in the natural or generative order; and were these precepts religiously observed by both parties, we should soon see a very different state of things. Divorces would be less frequent. And if the results of divorcement, as stated by one superior to Moses, were observed, there would be but few who would be willing to marry her who had been put away: "I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. And whoso marrieth her that is put away, doth commit adultery."

But there is a holier state than that of matrimony; for even those who were said to be "holy women of old," when in the works of generation, had to bring their *sin offering*

after being excluded from the congregation for a prescribed length of time; thus showing the need of regeneration and obedience to a higher and holier law. But so long as the wife's desire [lust] is to her husband, so long will he rule over her; for this is the marriage covenant, and is and will be binding so long as she remains on that plane.

The "law of Christ makes us free from the law of sin and death." There was a "new covenant" spoken, which was to supplant "that which was old and ready to vanish away." It was said of Christ's second appearing, "that to those who look for him, he will appear the second time without sin unto salvation." In that day, they who were not able to bear a full cross were tolerated; but the Apostle said that he "could not speak to them as spiritual, but as carnal." And he told them that the time was short when this indulgence could be allowed. "It remaineth that both they that have wives be as though they had none. I would," says he, "have you without carefultness. He that is married careth for the things of the world, how he may please his wife. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit. But she that is married careth for the things of the world, how she may please her husband."

Now, those who have lived up to the requirements given to those in the natural order, have had a discipline which will be of great benefit to them when they advance to the higher (or spiritual order), or to the work of regeneration, where it is required to give up all, and make an entire consecration, according to the words of Jesus Christ, when he said, "Except a man forsake all that he hath, he cannot be my disciple." On one occasion, the disciples said to him: "We have left all and followed thee, what shall we have therefore?" He replied that they who had followed him in the regeneration, should have "a hundred fold more in this world; and, in the world to come, eternal life."

Under the first law the man was to "forsake father and mother, and cleave to his wife, and they twain were to be one flesh," with the injunction, that "what God had joined together let not man put asunder." Let us consider how they were joined together. They mutually agreed to live together as man and wife, and were pronounced such by the officiating party.

Now, have they not the same right to agree to live no longer as husband and wife, but as brother and sister, that they may rise to a higher plane, and, by the cross and self-denial, devote themselves to the cause of God and humanity? Where is the "putting away?" By the first agreement they became one flesh, by the second, one spirit, by being joined to the Lord. When we have consecrated our substance, time, and talents, to the cause of God, and the salvation of our own and other souls, then can we with confidence pray, "Thy kingdom come, thy will be done on earth as in heaven;" for then our prayers and efforts will correspond, showing that we pray in faith.

Ruth Webster, Union Village.

WASTE BASKET.

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I AM pleased to learn through the "Shaker and Shakeress" that there is a waste basket ready to receive contributions, and I am encouraged to make an offering therefor, lest it may not be well filled. Were I able, I would gladly aid the little sheet on its mission, for I feel a deep interest in it. It is always welcome as it makes its monthly visits to our mountain home, so richly laden with treasures of wisdom, and good, wholesome truths, so essential to the life and growth of all true Believers.

It has come to us as a bright-winged Angel of Peace, and the mature thoughts and new ideas, fresh from spirit spheres, which have found expression through its columns, have given strength, hope, and comfort to many weary but patient travelers up progression's steep ascent.

And, when I reflect that the "Shaker and Shakeress," on its errand of love, is visiting so many towns and hamlets, and is read by thousands of people, not only in our own country, but also in foreign lands, I regard it as the most important missionary enterprise ever engaged in by Believers, and one that all should feel an interest in sustaining by every means within their power. If, by self-sacrifice and individual effort, we can advance the cause, and aid in the great work of human redemption from the thralldom of sin, and from the blinding and deafening influences of anti-christian errors upon the spiritual senses of the unenlightened, how thankful we should be to give our best efforts in this direction. We may plead inability; but shall we, dear Shaker friends, take our ease, and act the sluggard's part, and cast all the responsibility upon others, who are already struggling and toiling to the extent of their powers? Nay, let us all work together for the upbuilding of the Gospel of Christ, which breathes peace and good will to the sons and daughters of earth. By so doing, we shall manifest our love to God and to humanity, and an appreciation of the noble efforts which many have made, and are still making, to carry forward the work of soul elevation.

Rhoda R. Hollister, Mt. Lebanon.

"SHAKERESS."

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To the "Shakeress," we send Sisterly greetings, acknowledging your important and glorious mission. We hail the new *Captain* of the "Shaker." It fits admirably. Now the "daughters of Zion have come forth, clothed in needle work, finely wrought with gold;" and, in those spotless garments of purity, are, by their most glorious "Queen," presented to the King.

"The Lord will create a new thing in the earth; a woman shall compass a man." Glorious era! What a theme for reflection! What a realm of light is revealed for exploration! Millions have sought thee in prayer and anguish of soul, but were not thus favored in time. May the blessed "Shakeress" prosper and be true to her most needful duty, which is to seek out her poor fallen sisterhood, and bind up their many wounds, and, upon their sensitive, emotional spirits, pour the balm of hope and consolation, to dry up those numberless unseen tears that are dripping, dripping away the physical lives, and impairing the spiritual growth of their souls. Up, then, thou favored of the Lord, there is work to be done. The stroug must bear the infirmities of the weak, and Heaven requires all your talents. "Where there is no vision the people perish." Virgin daughter, tune the inspirational harp of Purity. May the cords thereof be touched, and the new song of the "hundred and forty and four thousand" be re-echoed from pole to pole. And may the portals of Heaven never more be closed to mortals, or hidden from their comprehension.

Nancy L. Rupe.

FAITH is not merely belief, but it is the confidence derived from love to the Lord. The devils believe, but they have not faith, because they love not the Lord; they are not willing to intrust all to him. There can be no faith without love or charity; and the effort to get into a religious life by trying to believe that God will save us by so-called grace or the atonement of Christ, is not the right way. Learn first to love God, which is to love that which is good, and then you can trust Him, which trust is faith.

KEROSENE.

—o—

Danger from fire.

Never fill a burning lamp.

Fill lamps by daylight.

If obliged to fill at night, have the light a yard off and not in a current of air.

Never pour oil on the fire.

If burning oil gets upon the floor, smother with blanket, rug, or clothing.

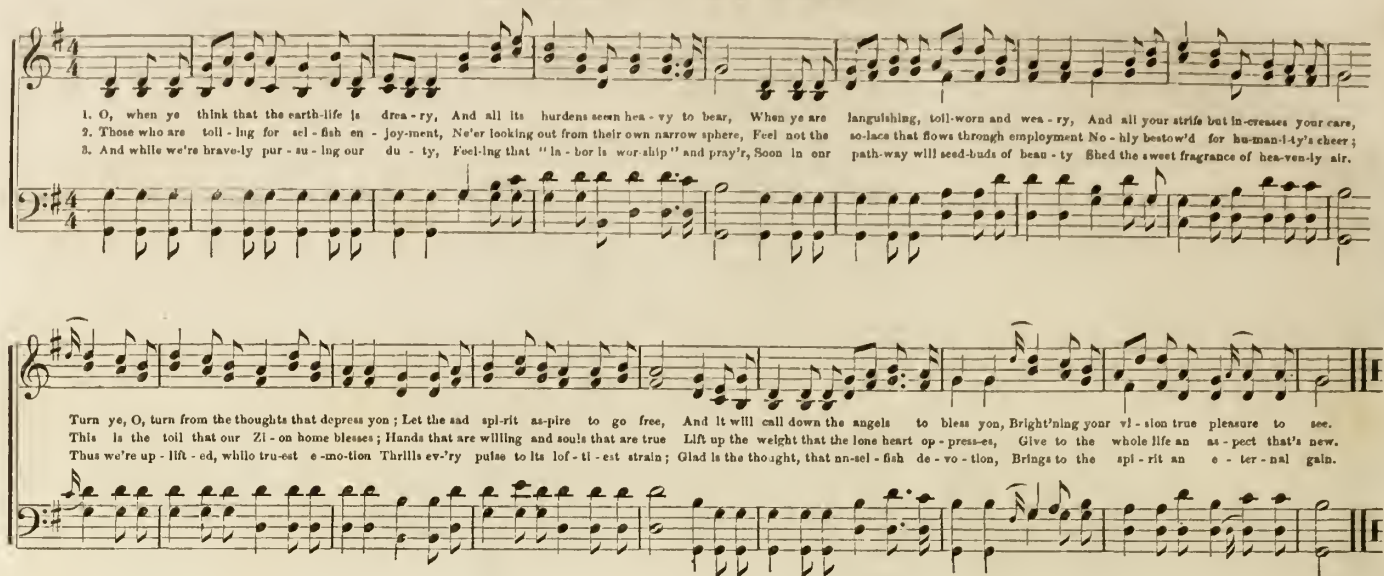
If the clothing takes fire, wrap a blanket or rug about the person, or roll upon the floor.

Never run about, or scream more than once; for motion fans the flames, and in screaming they may enter the lungs.

Keep the can closed and in a safe place.

All kerosene oils (including naphtha, benzine, benzoline, etc.), are highly combustible; as a rule, the high priced oils are less explosive than the cheaper ones; better pay a few cents more a gallon, and buy of respectable dealers, than run the risk of losing life and property.

A CALL TO THE WEARY.



1. O, when ye think that the earth-life is dreary, And all its burdens seem heavy to bear, When ye are languishing, toll-worn and weary, And all your strife but increases your care,
 2. Those who are toll-ing for selfish enjoyment, Ne'er looking out from their own narrow sphere, Feel not the so-lace that flows through employment No-hily bestowed for human life's cheer;
 3. And while we're bravely pursuing our duty, Feeling that "labour is worship" and pray'r, Soon in our path-way will seed-buds of beauty Shed the sweet fragrance of heavenly air.

Turn ye, O, turn from the thoughts that depress you; Let the sad spirit aspire to go free, And it will call down the angels to bless you, Bright'ning your vision true pleasure to see.
 This is the toll that our Zion home blesses; Hands that are willing and souls that are true Lift up the weight that the lone heart oppresses, Give to the whole life an aspect that's new.
 Thus we're uplifted, while true emotion Thrills every pulse to its loftiest strain; Glad is the thought, that unselfish devotion, Brings to the spirit an eternal gain.

TELL ME WHERE.

MANY times while attending the funerals of our dear departed friends have I been impressed with the thoughts, Where is the heaven that the spirit enters when death has claimed its mortal part? Where is the spirit's abode? From which the following lines were suggested to my mind:

Vale of shadows, soon I leave thee;
 Pleasures false and treasures fair,
 Lose their power to deceive me;
 I am going! going where?
 Who, O who, can solve the question?
 When we see the curtain fall,
 Then we know the soul's departing;
 But we do not know it all.
 Earthly hopes and prospects waning,
 Things divine grow bright and fair;
 Days but few to me remaining,
 I am going; tell me where.
 Sorrow views a far-off heaven,
 Joy beholds it near at hand,
 Rapture gives the soul a foretaste
 Of the blessing in that land,
 Fair Elysium, who can find thee,
 Where located, high or low?
 They who say The Lord design'd thee,
 Have not told us where to go.
 Poets sing of glorious heavens,
 Myriads chanting praises there;
 Paradise, with bowers lovely,
 Yet they do not tell us where.
 What is heaven? Where is heaven?
 Saints and sages, tell me where.
 I must go! I know I'm going,
 And I trust it will be there.
 Christ declared, saith an Apostle,
 Heaven's kingdom is within.
 Dear to me is that sweet heaven,
 Here my hope and joys begin.
 Like my Saviour, I am dying—
 Conquering every inward foe;
 By a life of self-denial,
 Forming heaven here below.
 But this transient world I'm leaving,
 Going to Eternity,
 Fair and happy clime celestial;
 Tell me then where it may be.
 Shining throne of Lord Jehovah,
 Where the angels doff their crowns,
 Vell their faces from his brightness,
 While in reverence bowing down.
 Who hath seen those realms so glorious,
 Happy myriads dwelling there,
 Reigning over death victorious?
 Ye who've seen them, tell me where.
 Satan too, hath he a region
 Where the evil-minded dwell?
 Condemnations burning legions,
 In the awful pit of hell?

From the Lord and all his angels
 Banish'd! doom'd to black despair?
 If there is such woe, I'm sorry;
 And you will not find me there.
 There is not where I am going;
 I am bound for Eden fair.
 Sighings hush'd, and blessings flowing,
 All I ask is, tell me WHERE.

Hannah P. Agnew, Mt. Lebanon.

"ON EARTH PEACE."

WHEN war's baptismal scourge was o'er,
 We heard words blest as evening dew,
 Reverberating from the halls of State,
 Till far and near the echo flew—
 "Let us have Peace."
 We heard, and grateful hoped them true,
 And that the world to'rd progress turn'd:
 Our vision was of Peace and Brotherhood;
 And full of trust our bosoms burn'd,
 To greet sweet Peace.
 We saw the other half of man
 Upraised, and queenly at his side;
 Not less he shone, but all the more,
 That righteousness was not denied,
 But brought true Peace.
 In ev'ry trust she took her part,
 And guided with a helping hand,
 In lifting to a better state,
 Those who pollute themselves and land:
 And help'd grow Peace.
 But, while we mused, we heard of ships,
 And increased armaments of war,
 And fear that swords must still be swords,
 And nations keep on learning war,
 Instead of Peace.
 And then we wonder'd who could dare,
 To tamper with the dial-plate of time,
 And turn the hands of progress back,
 And stay the bright Millennial clime,
 Which is true Peace.
 We wonder'd, but we inly thought
 Of what a wiser one had said:—
 "First pure, then peaceable!" Is it
 Corruption that stands between
 Fair earth and Peace?

E. H. Webster, Harvard, Mass.

[From the Irish.]

THE SKIN.

There's a skin without, and a skin within,
 A covering skin, and a lining skin.
 But the skin within is the skin without
 Doubled inwards and carried completely through-
 out.
 The palate, the nostrils, the windpipe and throat,
 Are all of them lined with this inner coat;
 Which through every part is made to extend—
 Lungs, liver, and bowels, from end to end.

The outside skin is a marvellous plan
 For exuding the dregs from the flesh of man;
 While the inner extracts from the food and the
 air
 What is needed the waste in his flesh to repair.

While it goes well with the outside skin,
 You may feel pretty sure all's right within;
 For if any thing puts the inner skin out
 Of order, it troubles the skin without.

The doctor, you know, examines your tongue,
 To see if your stomach or bowels are wrong;
 If he feels that your hand is hot and dry,
 He is able to tell you the reason why.

Too much brandy, whisky, or gin,
 Is apt to disorder the skin within;
 While, if dirty or dry, the skin without
 Refuses to let the sweat come out.

Good people all! have a care of your skin,
 Both that without and that within;
 To the first you'll give plenty of water and soap,
 To the last little else beside water, we'll hope!

But always be very particular where
 You get your water, your food and your air;
 For if these be tainted or render'd impure,
 It will have its effect on your blood—be sure;

The food which will ever for you be the best,
 Is that you like most, and can soonest digest;
 All unripe fruit and decaying flesh
 Beware of, and fish that is not very fresh.

Your water, transparent and pure as you think it,
 Had better be filter'd and boiled ere you drink it,
 Unless you know surely that nothing unsound
 Can have got to it over or under the ground.

But of all things the most, I would have you beware
 Of breathing the poison of once breathed air;
 When in bed, whether out or at home you may be,
 Always open your window and let it go free.

With clothing and exercise keep yourself warm,
 And change your clothes quickly if drenched in a
 storm:
 For a cold caught by chilling the outside skin
 Flies at once to the delicate lining within.

All you who thus kindly take care of your skin,
 And attend to its wants without and within,
 Need never of small-pox feel any fears,
 And your skin may last you a hundred years.

OUR JOY AND HOPE.

WHEN Christian faith and love abound,
 No threat'ning clouds arise;
 When grace within the heart is found,
 All starlit are the skies.
 Life comes not then in dreary shape,
 But beauteous, bright, and fair;
 The golden sands, as they escape,
 Most worthy record bear,

Safe in our Parents' home of bliss,
 What glory we shall feel,
 When deeds of Christian holiness
 Shall be our spirits' seal.
 May our account be full and bright,
 Perfected through Christ's love;
 And we be crown'd with holy light,
 To reign with him above.

Julia Johnson, Hancock, Mass.

SHAKER AND SHAKERESS

MONTHLY.

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F. W. EVANS,
EDITOR.

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ADDRESS

SHAKER & SHAKERESS,
NOT F. W. EVANS.

MOTHER'S DAY.

—o—

A WRITER, in the *Peace Advocate*, proposes to set apart one day in the year to be observed by the women of the nation assembling together, "in hall, church, or parlor," as should best suit their numbers and inclinations, and to be called "*Mother's Day*." "They should hear a sermon, an oration, an essay or an ode. They should sing hymns and offer prayers. But the one theme should be *how to bring God's peace on earth*. A record of proceedings should be sent to a central committee, charged with the publication and circulation of an appropriate report. As far as possible, women should be the speakers and writers on these occasions."

Julia Howe says: "Let us emulate, not only the industry, but also the harmony of the ant, the bee, and the coral insect; and our efforts, insignificant in isolation may build up institutions and sentiments which shall bless and protect the whole human race."

A good suggestion! better than holding tea-parties. Let the mind of the people once settle down to the conviction that they—not the Rulers—are the source of power, and that they can create a Government that will execute, through the laws that they shall enact, their most interior moral and religious convictions; and we shall have a "*Mother's Day*."

A "*Mother's Day*" can be made a day of power—a day on which conscience can hold high carnival, before a Lent, in which no blood shall be shed.

All women have been *earth mothers* long enough. Now, if a large number of them will form themselves into a superior order—arise, and become "nursing mothers" to human souls, who shall be born into the kingdom of heaven upon earth—the fulfillment of Millennial prophecies will have commenced.

One prominent argument for war, is, that it is a means of checking population; the practical result of which is, that, in England, there are a million and a half more women than men on that island. And, in our own New England, they are fast approximating the same proportion of disparity between the sexes.

The formation of a new order, whose members should live in "Platonic love" with each other, is just the thing needed, as a substitute for war. From its ranks, women-rulers—legislators, judges, juries, advocates, physicians, etc.,—could be chosen, without being obnoxious to the charge, that the children at home were being neglected while they were caring for the children of the Republic. And the male humans would be no longer under the necessity—instigated by their generative passions—to kill each other in order to make room for their posterity; as, in that Paradise of innocence, there would be room enough for all, who should be properly born, to live until they died a natural death; even if the doctors should, with the soldiers, become an extinct species, in that Prophetic Garden of plenty and physical health.

Having been accustomed to observe one day in the year, in commemoration of *Mother Ann*, the Founder of our Order, we can easily enlarge our conceptions, and keep the day in the name of the great *Mother in Deity*.

What more acceptable offering to the "Mother of us all" could we there bring than a covenant signed and sealed with our consecrated lives, in keeping "God's peace on this earth?"

Hail to the time when all of "earth's warring children" shall keep, and keep forever, a universal "*Mother's Day*."

N. B.—The 2d day of June next is proposed as the first to be observed.

FOLLOW ME.

—o—

WHEN, in our childhood's leisure hours, we used to steal off into the groves, ramble among the ever-greens, woodbines, honey-suckles, and wild roses, climb the lofty mountain's cliff to catch the inspirations of Nature, as we viewed, in the distance, the variegated landscape, dressed in vernal bloom, the wondrous beauties of creation, in the skies above, and on the earth beneath, we became pensive, and caught mental visions of heaven, and greatly longed to soar away from earth to that fancied happy land; but no practical conveyance appeared to present itself for the journey, and we always had to return from these pleasant reveries earth-bound, still wondering which was the prettiest way "to go to heaven;" not yet having learned that the way to enjoy heaven was to bring it home to us.

Thus onward we wended in one of the myriad paths of life trodden by earth's restless throng of weary travelers, busily seeking the way "to heaven;" when, lo! a call beat upon our ears in clarion tones, "I am the way; follow

me." We sought its source, and found it was the voice of "Christ, the Saviour." We now inquired for his authority, when, from Jordan's banks a voice re-echoed, "This is my beloved Son; hear ye Him." A voice from heaven, though re-echoed from the banks of Jordan, was just the kind of authority that recommended itself to our understanding and desires; at once we accepted it, and resolved, not only to hear the "Son of God," but to follow Him, whithersoever He goeth, though it be through self-sacrifices, perils of false brethren, persecutions, prisons, or death.

Since that eventful hour, we have been a constant inquirer of all whom we met on the heavenly pilgrimage, of those who have tidings from others still on before, aye, and from the worldly throng: Whither traveled Jesus? We called at the vestibule of self pleasures' temple, Multitudes—people of every tongue and nation—were congregated here; we asked, Has "Jesus Christ," the "Saviour of men" worshiped at this shrine? Not one averred he had seen Jesus bowing there!

We next entered the gilded halls of fortune, where Mammon lay at ease, reclining on luxury's sunny banks, with the entire contents of the horn of plenty in his lap. A selected number of earth's busy millions were seeking heaven here. Of them we inquired, Have you met here "Jesus Christ, the Son of God?" But none could answer that they had seen him reclining here. In anxious agony of spirit we paused, when lo! his voice, "Lay not up for yourselves treasures on earth, but lay up your treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Through a mediator (for we feared to enter their abodes), we next inquired of the residents of the haunts of sensual pleasure, if they had seen Jesus, the Son of God, harbored in their domain, participating in their lascivious feasts? But, not one had seen him there. An Angel of heavenly type now pointed his finger to the door of these parlors, and, on the lintels thereof, we saw the handwriting of Jesus, thus, "Whoso looketh on a woman with intentions to gratify *lustful* desires, hath committed adultery with her already in his heart."

Next, we entered the political arena of ambition's fearful strife, only, however, as a visitor on inquiry; for we had witnessed so many myriad fortunes spent fraudulently to attain to the goal of power and fame, that we had no desire to join the throng. Here we inquired of emperors, kings, potentates, of all the regal powers of earth, if Jesus, the Son of God, had run a race for these goals. But none had ever met him in these fields of fame. But, they naively remarked, Jesus Christ declared, "My kingdom is not of this world." In short, we found

He spoil'd the laurel wreath of fame,
Made vain ambition blush with shame,
Taught, to be truly great at all,
The secret lies in being small.

"Except ye become as a little child, ye shall in nowise enter the kingdom of heaven;" that is, innocent and teachable, subject to heavenly tutors.

We next visited the closets of the *world's* philosophers and sages, and inquired if the Son of God obtained the wisdom of godliness, and the power of salvation at these schools. A voice, which we recognized as the words of the Saviour, replied, "The world, by wisdom knew not God."

Now we inquired of the chivalrous and vain-glorious armies of earth's kings, nobles, and generals, on the gory fields of battle, if Jesus Christ had marched beneath their gaudy banners? A general replied, "We have heard his instruction," "He that hath no sword, let him sell his coat and buy one." But, the voice of Jesus rang out upon the air, "Put up thy sword into its sheath; for, he that taketh the sword shall perish by the sword." "I came not to destroy men's lives, but to save them."

We visited the thrones of earthly kingdoms, inquiring if Jesus Christ was regnant there. But, while wondering at their splendor, and contemplating the immense degradation, suffering, and woe, produced by the wringing of this wealth from the poor and toiling subjects who bowed at these shrines, we heard a voice, it was the cry of Jesus, "My kingdom is not of this world," "He that would be greatest among you, let him be your servant." Then we saw him with a napkin, washing his disciples' feet, and one of these proclaimed, "God hath chosen the poor of *this* world, *rich* in faith, and heirs of the kingdom which he hath promised to them that love him."

We then desired to know if Jesus ever became tributary to those worldly kings; for we began to feel weaned and lifted up from earth; her governments and thrones ceased to tempt our ambition; her riches had taken wings; her fame was vanished; and we sought a higher life. But now the voice of Jesus, as of yore, beat upon our ears, saying, "Render unto Cesar the things that are Cesar's, and unto God the things that are God's."

Jesus here appeared so careful to give to every one his due, we sought him among the judges of earth's kingdoms, to learn his wisdom in the dispensation of justice; but, lo! Jesus was not here, and again we heard his voice, after the manner of authority, "Bless them that curse," "do good to them that despitefully use you and persecute you." We went to the judgment hall; for we would know if Jesus dispensed capital punishment, according to the manner of our civil rulers of earth's kingdoms. Behold a woman was brought before him taken in adultery; he inquired, "Doth no man condemn thee?" She answered, "No man, Lord." "Neither do I condemn thee, go and sin no more," said Jesus, for "If ye forgive not men their trespasses, neither will your Father in heaven forgive your trespasses."

Now, with the *professed* Christian throng we went with the multitude, to the nuptial hall, to witness the climax of the lover's vow. We inquired, Has Jesus, the Saviour manifested his sanction here? The throng replied: "He attended a marriage in Cana of Galilee, and turned water into wine for the feast, thus celebrating the marriage." We asked, was the marriage celebration the object of this

miracle? The sacred Record answered, "This beginning of miracles of Jesus, was to manifest his glory, that his disciples might believe on him." Thus the object of Jesus' *attendance* was to get the *audience of the multitude* to the *miracle*, to make converts and disciples, not to justify marriage as an institution of his kingdom; he would leave that tribute to Cesar. Concerning marriage, he condemned divorce, except for adultery; and when his disciples replied to this, "If the case be so, it is not good to marry," Jesus replied: "All men cannot receive this saying; there be eunuchs that have made themselves eunuchs for the kingdom of heaven's sake (that is, they deny themselves sexual indulgences); he that is able to receive it let him." "I am the resurrection; in the resurrection they neither marry nor are given in marriage; but are (present tense, while here on earth), as the Angels of God in Heaven." We now heard the echo of an ancient voice; it was that of a Prophet, saying of Jesus, "Who shall declare his generation? (for he had none) his life was cut off from the earth" (the generative plane). Now we were caught away with St. John in vision, and saw Jesus as an Angel with a sickle in his hand, and we saw him reaping men from the earthly works of generation and selfishness, and we heard his ancient word, "The harvest is the end of the world." "My kingdom is not of this world," but is established in this world, in answer to my prayer "thy will be done on earth as in heaven; thy kingdom come" (on earth as in heaven). Marriage of the flesh is necessarily a worldly institution; but a celibate life, and the "marriage of the Lamb" (Jesus Christ), spiritual union, is a *heavenly institution*, inaugurated now on earth.

Now we visited the saloons of the voluptuous, and inquired if Jesus set this gluttonous example. An Angel showed us his simple fare, and we heard him say, "the life is more than meat:" he did not join those feasts.

We then visited the halls of fashion, where gayety, wealth, and pride, swallowed up the thoughts of the multitude, and inquired if Jesus thus lived. But Jesus was not, had not been here, but he remarked to his disciples, "The body is more than raiment."

Having vainly sought in worldly societies, and the ways of the world, for the "way, the truth, and the life," and believing Jesus to be a religionist, we next visited the so-called Christian Churches of the multitude, where Pride is worshiped, and where Fashion is umpire; we listened to the long prayers made to be "heard of men;" to learned, studied, theological sermons of the so-called "divines" who preach "for hire," and inquired, if thus taught Jesus; but sorrowfully we heard his admonition, "This people draweth nigh unto me with their mouths, and honoreth me with their lips, but their hearts are far from me." "In vain do they worship me, teaching for doctrines the *commandments of men!*" These churches all taught salvation, *not as the fruit of good works*, but by the merits of Christ. But we heard the voice of Jesus above the roar and clamor of the multitude, saying, "My reward is with me, to give to *every one* according as *his works* shall be."

We turned from these temples of fashion, pride, and folly, and inquired for the instructions of Jesus, and lo! his voice sounded aloud, saying to this babel throng of worshipers, "Why do you transgress the commandments

of God by your traditions?" "Every plant which my heavenly Father hath not planted shall be rooted up."

Elder Giles B. Avery, Mt. Lebanon, N. Y.

CONVENTION.

—o—

ELDER JAMES S. PRESCOTT, of the Shakers at North Union, Warrensville, delivered a short address, which we print in full:

We are pleased to meet with the Spiritualist Association of Cleveland, and with the children's "Progressive Lyceum," to commemorate the twenty-fifth anniversary of "Modern Spiritualism" to the world. In celebrating this event we have a sentiment to offer: "Modern Spiritualism! We hail its advent as the harbinger of the Millennium; based upon the law of progression, co-operating with and through visible agencies, the last and only hope for the redemption of the human race."

When it first went to the world, it took the inhabitants by surprise. It commenced on the animal plane in the rudimentary sphere, and progressed rapidly until it reached the intellectual, and is now the all-absorbing topic, and delightful theme of seers and sages, poets and philosophers, extending to all classes, ranks and conditions of people, from the crowned heads of Europe, down to the humblest individual that walks our streets.

And still the subject is not exhausted. It is beginning to assume a new form, or phase, and that is the evolution of the moral and spiritual faculties which will lead to a moral reform—a virgin life. This is what the world needs more than any thing else—men have been governed by the back-brain region long enough. Is it not time that Spiritualists took another step higher on the ladder of progression? This can only be done by co-operating with the "spirit world;" as saith the poet:

"Let us grasp the hands of the angels,
As they spread their shining wings,
They are singing, Come up higher.
Reach after heavenly things."

It is said there is something very revolutionary in the character and mission of "Modern Spiritualism." A late writer says that "the world is now upon the verge of birth into the era of moral growth, of which we have as yet had no scientific formulation." This is what is needed—moral growth, moral reform, in every department of human society, beginning with the priests and rulers of the people, the heads of the civil department not excepted.

We are living in the days of the fulfillment of prophecy: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isaiah, 25: 7. Mountain signifies a high place. It means wickedness in high places, of honor, emolument and trust, under the covering of a veil of dishonesty, hypocrisy and deception, which is about to be taken off and destroyed. It means the "social evil," and legal prostitution, cloaked under the covering of marriage, and a false religion, which will be destroyed by the exposition and testimony of living witnesses.

This is what is needed—moral growth—supposing it should lead to a virgin life; and there should be an army of seven thousand volunteers, who will never more bow the knee to the Baal of lust, of equal number of both sexes, enjoying the society and companionship of angels claiming an equality with them, having no intercourse but such as the angels approve, which is social, what could be more desirable, and in accordance with the great law of progress, and in the full glow of the evolution of the moral and spiritual faculties, man's highest aspiration?

We will now attend to answering some questions. The Yankees, you know, are very inquisitive. Are the calamities sweeping over the earth the fulfillment of prophecy? They certainly are. What prophecy? A certain prophecy given in 1843. Where? In every Shaker community in the United States. Do you not think they will cease soon? Never! until the cause is put away. What is the cause? The cause assigned is the wickedness of the inhabitants; in living in constant and perpetual violation of natural laws, which are the laws of God. Why did you not tell us

of these prophecies before? We did tell of them; "these things were not done in a corner;" they were made public at the time, and the world did not believe our report, neither do they now believe, except a very few. Is there no way to avert these calamities? Put away the cause and the effect will cease. Cease to do wickedly. Return to the law of nature—keep that law unviolated—learn to do right; live up to your highest convictions of right, regardless of a false public opinion.

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness," Isaiah, 26: 9. They will learn to do right from principle, if they learn at all, not because they are compelled by the civil law. Therefore, we object on this ground, to having the terms God, Christ, and the Bible, ever put into the Constitution of the United States. We protest against this Trinity ever being inserted in that instrument. We believe the wise fathers who framed it were inspired men, and their inspiration holds good yet, and will to the end of time.

If Christianity cannot stand upon its own merits, without calling to its aid the arm of the civil and ecclesiastical powers combined to sustain it, we say, let it go down!—the sooner the better! The world has had enough of the union of Church and State, during the dark ages. The freedom of speech and of the press is already assailed in New York, and, "if these things be done in the green tree, what will be done in the dry?"

We never swear; but, in the language of Thomas Jefferson, we affirm "upon the altars of God, eternal hostility to every form of tyranny over the mind of man," and woman too. Where now is George Francis Train, one of earth's noblest men? In the Tombs of New York! Ah! What was his crime? Why, for quoting obscene language from the Bible, and circulating it through the United States mails. Is that all? That same Bible, too, that is set up as a Christian standard to be recognized by all as such, by putting it into the Constitution of the United States. What a paradox!

§ "Hark from the Tombs a doleful sound."

Human organizations are good and indispensable, so far as they go to facilitate and promote human progress; but, when they operate against, and stand in the way, and say, Thus far shalt thou go, and no further, they ought to be reconstructed immediately on a more liberal and scientific basis. Not in the lower, but in the evolution of the higher, moral and spiritual faculties. Then will the Shakers and Spiritualists co-operate together, occupying the same platform.

"How has the gold changed, and the most fine gold become dim." The pagan Gentile Christian Church of to-day has failed to reform the world. It is not what the Jewish Pentecostal Church was eighteen hundred years ago. Then the Gospel of salvation was preached free, without money and without price, and a poor man stood as good a chance as a rich man. Now it is preached for "manhood and money." Then "the poor had the Gospel preached to them." Now it is preached to the rich in a special manner, and the reason assigned for this change is, that the rich need it more than the poor and are better able to pay for it, because "the earth is the Lord's and the fullness thereof, and the cattle upon a thousand hills."

"My ways are equal saith the Lord—your ways are unequal." We will conclude by reading one of our inspired poems:

"From the dark shades of earth,
I'll away! I'll away!
To my home is that better land.
Through the trumpet that's sounding,
I hear the angels say,
Hasten on, there's a better land,
Toll on, struggle on, fear not the conflict,
There is rest in the better land.
If the cross you will bear,
A crown you shall wear,
In heaven, the better land."

Cleveland Herald.

OUR SHAKER HOME.

—o—

How lovely our mountain home appears in the calm, still morning! All is so quiet; the sun looks down so joyfully on the beautiful landscape, that gladly responds to its smiles. Whence comes its beauty, if it be not from the peace that reigns over it, and from the sweet influences that element throws over all it can reach and touch? No wonder that we love it, when we see the manifestations of its presence in Nature. And still more does it attract our admiration, when we behold it operating in the higher realms of human existence; when pervading the social life and relations of beings endowed with mental and social powers, and exercising those powers for mutual good and happiness.

Doing good is the essence of life. The feelings of the heart cannot go out in love and tenderness toward our fellow-men, our brethren and sisters, whether in Nature or in God, without the good we thus do, reflecting back upon ourselves, and making us better, nobler, purer, happier than we were before. In a community life, based upon true Christian principles, this is realized better than anywhere else. For the sake of these principles, we have sacrificed all of a lower nature; we have secluded ourselves externally from the world with all its influences, and from our own hearts and minds we are constantly expelling those elements that would otherwise produce among us the same conditions that cause the troubles and sorrows of life there.

Thus the will of God is done here on earth, as it is done in heaven. It directs all who subject themselves to its guidance, onward and upward to higher degrees of goodness and truth, but further and further away from every thing opposite to its own nature. As a reward, it brings the satisfaction of a justified conscience, a power of self-control, unknown in any other condition, and a measure of that peace, which overshadows even the least one of God's children. Under the reign of this divine power, all is love and harmony; like always produce like. Jesus Christ said: "If I be lifted up, I will draw all men to me." It is not recorded of Ann Christ, that she ever spoke those same words, but she did what they indicated; and so do her followers to-day. They draw to themselves all souls, who come to them to be attracted, and they do it by love. Beaming from the eyes, speaking from the lips, radiating from the features of the countenance, manifesting itself in the smallest actions, inspiring through good and virtuous examples, does this love perform its work of lifting up those who are fallen, of saving those who are lost. Like fishes in a net are they caught; many are the meshes, and strong; tighter and tighter are they drawn, till no escape is possible. The fish must give up; he is conquered. Here is the end of the figure, borrowed from nature (I would not like to carry it further; I wish they were forever done away with, both the catching of fish and the destroying of other animal life, by human agency); but in the case of spiritual growth, of which it represented only one feature, this is merely the beginning, the first steps of a long march, reaching onward through eternity, and ending in God. It is the peace-maker's first victory in the conquest of a human soul.

Why should there not be joy, where there is peace? Why should there not be sunshine where there is purity? When clouds arise over our heads, hindering the rays of the physical sun from bringing us their sweet messages of cheer and comfort, where do they come from? From the earth are the vapors exhaled, and back to it they return, whenever they find an opportunity. It is the same in the minds of men. From the earthly nature, ascend all influences that becloud and darken the spirit, and shut out

the higher light; the workings of the carnal and selfish elements in the inner being, bring forth their corresponding results on the outward stature,—gloominess, stupidity, insensibility to the feelings and conditions of all around. While the fruits of a purely spiritual and heavenly life are love, peace, and joy forevermore.

Emil Bretzner, Mt. Lebanon.

CORRESPONDENCE.

—o—

Mt. Lebanon, Columbia Co. }
N. Y., U. S. A. }
April 9, 1873. }

To THOMAS HULL, England:

DEAR FRIEND: Elder Frederick has just mentioned your case to me, and thinking you might like to hear from some one who has recently entered the Community, I concluded to take the liberty of writing you. Perhaps you may have seen my name mentioned in the *Medium*, in connection with the Spiritual movement in Bromsgrove, Worcestershire. I came here some six weeks ago, and, up to the time of leaving my native place, was a worker in the cause of Spiritualism. The time I have spent here has been the happiest period of my life, and I have enjoyed a continual feast of spiritual things.

To me Shakerism is Spiritualism reduced to order, thus avoiding the various anomalies to be met with in Spiritualism of the current sort. The joys I experienced in Spiritualism have been increased a hundredfold in Shakerism, and my Shaker home daily becomes more precious to me.

I have lived in the town and the country, but it has never been my lot elsewhere to be among so many truly religious and loving souls as are to be found in this Community. Peace and purity reign throughout our domain. The history of how I became a Shaker is as follows:

Many years ago I was impressed with the idea that for a man to be spiritually perfect he must lead a celibate life.

When Elder Frederick lectured in London, I learned from the Spiritual periodicals that the Shakers held views similar to my own, and some time afterward, in November, 1871, I was impressed by a spirit friend to write him. I resolved to come to Mt. Lebanon, but was detained by business matters until last February, when I came over here with my mother and sister. Although we had a comfortable home in England, and a fair prospect of "getting on in the world," yet we feel glad we elected to come here.

The more we see of the confusion and strife prevailing throughout society, both in temporal and spiritual matters, the more do we appreciate the peace and joy of the Shaker Order.

The country round here is mountainous like many parts of England, and the locality of the Shaker village is very healthful. The houses are built in good style with every modern contrivance for convenience and health of the inmates. In this family (North Family) we have six English Brothers and several Sisters, while other European nationalities are represented among us. Our food is of the most wholesome kind, properly cooked, and in short, no pains are spared to secure the good health, physically and spiritually, of all members of the Shaker Society.

In conclusion, I would say, that I am acquainted with (Mr.) Burns and other London Spiritualists, also the Birmingham Spiritualists, Franklin, Hawkes, Smith and others.

Trusting we may at some future time meet face to face, and with kind regards,

I remain yours sincerely,

ERNEST J. WITHEFORD.

TROY, April 11, 1873.

EDITORS OF *Shaker and Shakeress*:—I have just received the first four numbers of your publication for this year (having subscribed last Sabbath), and having eagerly devoured their contents, I hasten, before it fades, to give the impression they made upon my mind. I am of the "world's people," to be sure, but a

NON-RESISTANCE.—The non-resistant Lamb, by any manifestation of combativeness, increases its danger from fighting animals.

man may be magnanimous enough to concede the good contained in theories and systems to which he cannot fully subscribe.

You, doubtless, have heard, to nausea, the objection to Shakerism; that it is unnatural, a monkish and nunish mode of living; but you answer it, if not convincingly to us weak, passion-ridden mortals, who have not attained the sublimity of self-control, you indicate to us, yet, in such lofty and earnest terms as to excite the deepest respect in every worthy bosom.

Dedicated to purity, commencing with the spiritual, and reaching upward to the ideal, you are a glorious anomaly in this age of corruption, materialism, and groveling aims. Every page of your little paper is elevating in its tone, so full is it of the spirit of self-abnegation. You not only proclaim, but faithfully practice the principle of heroic duty, and thus set a unique and much needed example in these days of utter selfishness and vice. Whether or not you have properly embodied it, remains to be seen. But your organization is founded upon a grand idea; and, in your isolated communities, is unfolding a germ of promise whose full blush shall be the race's regeneration. Continence chastest love, universal brotherhood; what better destiny can we wish than that their empire be established over us?

While all mankind seeks for its own, you, the pioneer exponents of the Millennial Era, are far ahead on the upward pathway, and, though conscious of your higher plane, exhibit remarkable liberality toward other sects and doctrines. If morality has an impregnable refuge on the globe, it is among you, where true and changeless religion (not fickle theology) has erected her temple. Goaded and begrieved, in this busy turmoil of existence, I shall value the monthly visits of the *Shaker and Shakeress*, as would a traveler in a hot desert appreciate a cooling gale, or a limpid and gelid spring. Though we never anticipate a conversion to your technical tenets, thoughts surcharged with so much that is ennobling cannot fail to influence and help any right-intentioned individual. As one reads he feels his nobler nature quickened and expanding within him. Heaven bless *Shakerism*, at least for its honorable motives, its undefiled aspirations, and its exemplary life!

Theo. Williams.

DANBY, VT. March 8, 1873.

I LIKE the independence and nobleness of the "*Shaker and Shakeress*." Of course, I do not see the exact application of some of your peculiar principles. I cannot appreciate every identical tenet of those with whom I come in contact; yet I feel that the spirit of kindness, manifest in the "*Shaker and Shakeress*," toward those who honestly differ with it, is a high recommendation of those who conduct it. And, as an exponent of *Shakerism* (I use the term in its noblest sense), I think it carries an influence upon its very face commendatory of its high purpose and aim.

Certainly, it is not so much what we believe as what we do, that commends us to the kind regards of the good in all communities. Belief is not a matter of choice, but of evidence. We must needs believe, when the evidence of a fact, or proposition reaches our comprehension. Consequently, belief, or disbelief, does not determine the moral character of a human being.

With best wishes for your health and prosperity, I remain, with great respect,

A. S. BAKER.

EVIDENCE.

It is for lack of evidence that men do not believe in a future state of existence, and that those who do believe have such vague conceptions of it, because their minds are so engrossed in the pursuit of pleasure, ambition, or the cares of this life, that they do not attend to the evidence existing in their own souls. Franklin, reasoning from principle, or the angel side of his nature, was induced by humanitarian considerations of the cruelty and

injustice done to animals, to abandon a meat diet. He afterward adopted it again, from observing that animals ate each other. Thus, reasoning from the animal side of his nature, and the habits of an inferior order of creation, over which man was appointed to rule in the spirit of goodness and mercy that comes from above, he let go the restraint which the latter placed upon appetite. Which was the superior wisdom, that which taught restraint, or that which removed it? The wisdom from above is first pure, and then peaceable; full of mercy and good fruits to all of God's creatures. Man forsook his own mercies by loving the thing that is not good, and, by neglecting the wisdom from above, he has created false and unnatural appetites and conditions, in which the image or reflection of true wisdom cannot be found. Still blinded by continuing the original perversion, or unwilling to accept the treatment necessary for a radical cure, he seeks a remedy in expedients—outside cleansings or whitewashings—local applications, and the excision of excrescences from the social system; leaving the cause, which exists in the life, untouched. Consequently the disease when reduced in one form, breaks out in another, until it may be truly said that society is full of wounds and bruises, and putrefying sores, from the crown of the head to the soles of the feet.

Jesus adverted to the same state of things when reproving the hypocrisy of his countryman. He said: "Woe unto you Scribes and Pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them are not aware of them.* Ye make clean the outside of the cup and the platter, but within are full of extortion and excess. Thou blind Pharisee, make clean the inside of the cup and the platter, that the outside may be clean also."

The last clause points out the divine method which descends to us through the revelation of Christ. This Anointing Spirit, directed by a wisdom that comprehends all, and sustained by a power that overrules all, to the destined final righteous adjustment of all, commences by cleansing the inside—changing the life of the individual—eradicating the poison from the centre—purifying the fountain from spiritual disease—thus plucking out the evil plant by the roots, and changing conditions, until restored to the image or reflection of the Divine Law. This introduces harmony, co-operation, and that unity of spirit which excludes conflict and disturbance, by its very compactness of order, and the power with which it invests the individual. Consequently, by this channel the peace and love of God can flow into vessels fitted to receive and retain, and also to diffuse it when needful.

This method uproots the world from its foundations, and turns it upside down. For the world is made of individual lives, and when all are redeemed that can be induced to work with the wisdom from above, there will be nothing left of the world that any rational being can desire or enjoy. The peace and justification, without which there can be neither heaven nor happiness, will all be withdrawn to build up the new and supernal creation, of which this natural world, as well as the natural soul of man, is but the shell or husk.

Blessed and happy beyond all others will those be who secure a place in this rising building, while still encased in the earthly form. "All such offer to God the first ripe fruits of their souls, and thereby secure that honor and crown of glory which no other souls can ever obtain." They will everlastingly increase in goodness and purity, and draw perpetually nearer the eternal fountain of all happiness and peace.

But the fruits of a life of sin, and disobedience to the voice of wisdom, must all be burnt up, and those who bear such fruits will suffer irretrievable loss. What are a few short-lived pleasures, that place the receiver in the power of the enemy—Death—when

compared with the eternal glories, and ever-increasing joys of the righteous? If thou art wise, thou art wise for thyself. If thou art otherwise, thou alone must bear the final result.

A. G. Holtster, Mt. Lebanon.

*And thus become unclean seven days (Num. 19: 2) this kept all true Jews out of grave-yards. Ed.

THE GOSPEL RACE.

PAUL, in his exhortations to the Corinthians, alludes to the Grecian games, which consisted of running, leaping, etc. "Know ye not," saith the Apostle, "that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain." 1 Cor. 9: 24.

According to history, the celebration of the running match excited great interest, and the preparation for these races was very extensive. All who presented themselves as candidates for the prize, were required to submit to very strict regulations: Their diet consisted of very coarse, unpalatable food; each candidate was to bear a good moral character, and to practice severe exercises, etc., according to certain prescribed rules, for twelve months before racing; all who participated in the race divested themselves of all needless clothing. The successful runner was greeted with shouts and cheers by the people, and crowned with a laurel wreath or a garland of flowers.

The Gospel is compared to a race. The course marked out is the straight and narrow path of self-denial, which leads from this world to the world to come. All professors of religion are candidates for the prize, which is a crown of salvation. When starting in this Gospel race, all are required to lay aside every weight (by honest confession), relinquish the besetting sin, and run the race with patience, etc. Some run well for a time, then fall, overpowered by their besetting sin. A few persevere to the end of the race, and win the prize.

Observe this: In the Grecian race, only one could win the reward, which was a crown of fading flowers; and the judge was sometimes partial. In the Gospel race, all may run so as to win: And the Judge is righteous, and gives crowns of righteousness that fade not away.

Daniel Orcutt, Enfield, Ct.

CARPETS.

CARPETS are injurious to health, so far as the lungs are concerned. They accumulate dirt, and hold it as a reservoir. Every motion of persons, things in the room, or even of the air, causes it to rise in an impalpable powder, to be seen only in the rays of sunshine that may chance to get into the room to fade the colors of the carpets. Therefore, to preserve the carpets and the accompanying furniture in their beauty, carefully exclude the light; and, to exclude the dust, keep the windows closed; and, to preserve the health of the family, let them live in other rooms, with no carpets, plenty of air, and floods of sunshine.

This arrangement would keep things even between the family and friends visiting, inasmuch as they pay, for a generous hospitality, with the most precious of all coin—their own health.

EVERY good desire and feeling, whether uttered or unexpressed, is prayer. It is converse and communion with unseen guardian friends by which we are spiritually educated, and we feel a tranquillity while in this element that the tumultuous waves of passion cannot reach, for our hearts, through prayer, are lifted into angel spheres.

SUBSCRIBERS.

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SHAKERESS.

A. DOOLITTLE, EDITRESS.

GOLD KING.

WE are accustomed to look upon those who hoard up silver and gold, and who add one pile to another and feast their eyes with the sight thereof, as idolaters. Some would say, such persons were *extremely selfish*. But it is usually the case, that, through an excessive thirst for more gold, they deprive themselves of even the necessary comforts of life. Hence a miser, in the estimation of an enlightened public, will be deemed a slave to avarice.

But we would ask, are there not many kinds and degrees of slavery existing in society at the present time? Gold is the crowned king of to-day, and holds out a glittering scepter to the warrior, to the ambitious man, to the sensualist, to the devotee of fashion, and to the wine-bibber. "Wealth is power." By it, the nation's warring armies upon the land, and her fleets upon the seas, receive their support. Gold aids the wine-bibber, who seeks to satiate his raging thirst, and he drinks, and drinks again, till the dregs are bitterness, and demons mock him! And the sensualist, by the same means, finds easy access to the foul pools from whence he draws his supplies. The devotee of fashion bows before the throne of *king Gold*, and throws her all at his feet; while he, in return, bedecks her with jewels and costly pearls, and clothes her with scarlet and fine raiment, and helps her to seek out many inventions through which to gratify desires that never can be *satisfied*; for the more they are indulged, the stronger they become, and the greater are their demands. Is not this *slavery*?

Can we marvel, when we hear the low murmuring, the discordant sounds, and the loud wail of grief, so often borne along on the "wings of the wind," which come up from all ranks of society? While *self* is the center around which all the thoughts and feelings revolve, and to which all the labors and efforts are directed, there can be no real happiness; for, unless the physical powers co-operate with the social, mental, and moral attributes of the being, there must be inharmoniousness; the better part is enslaved, entombed, and shut out from the light of true science, which shines upon the natural man and woman who stand in moral integrity on the earthly plane.

In the natural order, the family relation is an indication of a desire which inheres in the human soul to expand beyond *selfhood*; and, although the circle thus formed is narrow and partial in its bearings, yet it is an advance from individualism toward universality: Toiling for others, even if it be for kith and kin, is better than concentrated selfishness. And, when individuals go outside of the family circle, and extend aid and influence to friends and neighbors, or, going still farther, they work for the nation's weal unselfishly, just in proportion as they enlarge their sphere of usefulness to bless humanity, they will receive a blessing in return, whether it be in a temporal, intellectual, or moral point of view. The world's benefactors never fail of receiving from the great public heart, a grateful response to their labors, though many have waited a long time before their efforts were appreciated. And if there are some who, for conscience God-ward, and from love to truth

and humanity, have left the natural, generative plane of life altogether, with its partial relations and selfish professions, and are rising into a new life, seeking the order of angelic beings, and striving to be like them, consecrating their substance and gains, temporally and spiritually, to the "God of the whole earth," and of all souls; do not such give the greatest manifestation of unselfish love possible to mortals? And will not such lay up treasures in the heavenly kingdom, and secure a great reward?

TRIUMPH OF TRUTH.

ALL truth is from God. *Truth* is the embodiment of every principle in religion and science, revealed to man and woman through chosen mediums whom God appoints. Those principles were more clearly illustrated and exemplified in the life of Jesus, and in the lives of his immediate followers, than in any mediums or teachers who had preceded them. The life of Jesus was the opposite of falsehood and error. He said: "I am the way, and the truth, and the life;" showing that the Spirit which is able to lead into all truth, had taken up its abode in him, by which he was enabled to set the most perfect example of godliness that the world had ever witnessed. Inasmuch as he lived the true life and walked in the light, he could say: "Follow me; I am the way." As the Christ Spirit has baptized me, and become my Leader, so will I baptize and lead you.

"The Law was given by Moses," and he prepared the people for the more spiritual work of "grace and truth, which came by Jesus Christ." But only those who were thus prepared received his testimony. The world, those who loved the sensual life, and chose darkness rather than light, rejected him, because he testified that their deeds were evil. And they imagined that, by crucifying the man Jesus, they would put an end to the truths which he uttered, and they would hear no more of those principles which he inculcated, that were so distasteful to them; but in this they were disappointed; for the good seed which he had sown had taken deep root in the hearts of his followers. Nor could they, by a long course of malignant persecution of his followers, eradicate truth from the earth.

But the spirit of antichrist finally gained access to the primitive Church, and did its work, and a long night of darkness, error, and superstition ensued. A few witnesses, scattered here and there, clothed in garments of mourning, kept the lamp of truth burning, which made the darkness more apparent. The prince of darkness swayed the scepter over his willing subjects. In Scriptural language, "Darkness covered the earth, and gross darkness the people." Liberty of conscience, and freedom of speech, were almost unknown. And those who dared to dissent from the Church of Rome were subjected to torture and death in many ways; religious bigotry and intolerance seemed to have reached their climax. But, in the fullness of time, a way was prepared, through suffering witnesses, for the second advent of the Christ Spirit, through a female (Ann Lee).

Again the spirit of persecution was aroused, and the enemies of the cross seemed determined, if possible, to suppress the truth which was revealed through her. This they were unable to do; but, through divine agency, she was directed to come to America, which was then seeking to free itself from the yoke of British tyranny. And, when liberty of conscience was established, she and her little band found a freedom to live and promulgate their religious faith that was denied to them in their native land. It was to them a safe "refuge from the storm."

We believe that the principles of truth, as contained in the Gospel, which Mother Ann lived and taught, will continue to advance and gain strength, until all man-made creeds shall be level with the dust. *Truth* will out-live error.

We would not set bounds to *Truth*. New spiritual truths will be revealed from time to

time, and souls will be led from "faith to faith," till all true Believers shall be of one heart and mind, which will be to know and do the will of God. Souls who are under the influence of *truth*, will be led to confess and forsake all known sin, and make reparation for all wrong done to others. This will enable them to become new creatures—live a *new life*. They will become simple and teachable as little children, and thus gain an entrance into the kingdom of heaven.

M. Johnson, Canterbury, N. H.

LIBERTY.

"The sweet sound of liberty now is rolling;
May it extend over mountain and plain!"

THAT "liberty wherewith Christ hath made us free!" how it echoes and vibrates through the heart of every true *Shaker*! O the glorious *Liberty of the Gospel*!

While reading the *views of the Press*, my soul breathes forth in prayer to Him "who tempers the wind to the shorn lamb," to strengthen and support the brave souls who dare to raise their voices against the evils of the present generation.

The seed of the enemy is sown, and is rapidly bearing fruit. Yet, although mankind, in their natural wisdom and understanding, have followed in the paths of sin and wickedness, partaking of the fruits of evil, to which our first natural mother yielded, there is, at the present time, no excuse for continuing any longer therein. The day has dawned, when a *spiritual Mother* comes to our rescue; and we behold, in her, one who rooted out every evil seed from her own heart, thereby giving us a perfect example of *purity*, to guide us onward through all the labyrinths of iniquity.

Now the question arises: "Have we not a *right* to proclaim our freedom throughout the length and breadth of the land, that others may hear the sweet sound, and gather to the standard of *Liberty*?"

I hear the loud tones of response from our lovely "*Shakeress*," YEAL And my earnest prayer is, that the truths poured forth through your columns may *ultimately* find an abiding place in the heart of every woman; for I believe there are many women writhing beneath this "yoke of bondage," who, were it in their power, would gladly *shake* off their fetters.

Lovely "*Shakeress*," I feel and know that I have a *right* to rejoice and dance—and will—"with those that make merry;" for whereas I was *bound*, NOW I AM FREE.

Rhoda Stowbridge, Enfield, Ct.

PURE LANGUAGE.

IGNORANCE is blind to right judgment; but intelligence throws light on all solvable problems.

How important, then, is the necessity of attention to the proper unfolding, education, and training of every faculty of the mind in the various departments of knowledge which develops the understanding to a clear comprehension of those fundamental principles which are the basis of all true science, ethics, theology, religion, and progress.

Commencing with the a b c, or first principles, and carefully analyzing each successive lesson of a subject of mind or matter, to learn or ascertain the elements of which it is composed, and the quality and significance of each; then again compounding into a variety of forms, substance or consistencies, to answer the use and necessity of the occasion. By these processes many things are brought to light which were before veiled in mystery. What was thought to be incomprehensible miracles, is shown to be the outgrowth and unfolding of God's immutable laws, which are in harmony with all his works, and underlie the diversified revelations of the wonders of creation in every form and feature.

Is this knowledge to be obtained from books only? By no means. As mind is superior to books, being their creator and author, so is it capable of much culture without their aid. Yet very much can be learned from the writ-

ings of the investigator and experienced authors in any department of life. Hence a necessity of the study of books when the mind is sufficiently matured to comprehend the arbitrary signs and significance of written language.

Education commences with the infant when it opens its eyes to behold the tangible objects by which it is surrounded. From this period should the careful attention, guidance, and assistance of parents, or other authorized guardians and educators, be employed to give proper direction to the growing and expanding intelligence and understanding which follow the movements and absorb the examples of those with whom they are associated or connected, to be made manifest at times and in manners least expected, and frequently to the astonishment of those who have unguardedly done or said that which was improper in their presence.

If all adults, who hold themselves as members of civilized or cultivated society, would pay due regard to propriety in conduct and conversation, teaching the same to their immediate posterity, not many generations would pass before a marked improvement would be perceptible in the elevation of the human race.

The inmates of dens and resorts of vice and crime would become decimated, and the moral atmosphere of cities and villages clear and healthful.

Above all, will those who come into the Christ-sphere—the resurrection life—adopt and exclusively use that pure language which God, by his Prophet, has promised.

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:9.

Harriet Hastings, Shaker Village, N. H.

CORRESPONDENCE.

DEAR ELDERESS A.:

I DROP this line that you may know I have not fallen asleep, or passed into the spirit land; but still live to work, and to bless.

The undying love of kindred hearts, made pure by self-denial and obedience to the principles of truth, we cherish as a "pearl of great price." But who can know its worth save those who have sold all selfish and partial love to obtain it? Those who give but part, receive accordingly. Our consecrations are made to God, and not to mortals; and we cannot hide the defects in our characters from Him, nor from the eyes of immortal guardians, who are sent to keep their vigils around us. We must all receive the just reward of our doings; we cannot deceive nor rob God; neither will He withhold our just dues. If we are untrue to ourselves, we commit a wrong against our own well-being, and we must suffer the consequences. This principle is illustrated by the Bible story of Ananias and Sapphira, who, through love of pelf, reserved a part, and sought to evade the truth; and their reward quickly followed.

How important it is that all who profess the Christian religion, should be true to that profession: If we "name the name of Christ to depart from iniquity," walk in the light, and be willing to be seen and known just as we are; then we shall have confidence toward God, and can draw nigh unto Him in prayer, and ask for what we need. If we live in purity like the angels, we shall rise where we can stand with them on the pure plane of spiritual truth, and travel the "highway cast up for the ransomed of the Lord to walk in;" Where we shall feel the gentle dews descend, and the healing zephyrs of heavenly influences blow upon the vineyard of the Lord; so that every branch therein may become fruitful. After the wintry winds have passed, and spring time returns, all Nature is glad, and wears a cheerful aspect, and seems to feel new life, strength, and vigor. We watch the opening buds, and rejoice when the flowers appear. Thus may it be spiritually. Let us leave the cold regions of "the world" and sin, and dwell in light and love, which will warm and vivify the heart, and cause the

seeds of truth to grow, and flowers of innocence to bloom. This will be an eternal spring time to the soul.

Nancy Riley, Hancock.

DEAR ELDERESS A.:

Is the testimony borne by the Shakers of today the same as that borne by Jesus and his apostles eighteen centuries ago? And, in their daily lives, do their profession and practice agree? These are simple propositions for discussion by those who are interested in the growth and spread of true principles. If the underlying principles of the institution are true, they will bear strict scrutiny; if they are false, let it be proved by honest investigation.

We claim that Shakerism is not only a revival of Christianity, as preached and practiced by Jesus and his Apostles, and also practically exemplified in the primitive Church; but that it is the revelation of the Christ Spirit, through the female, which has given new impulse and strength to all its parts.

May I be permitted, through the columns of the SHAKER AND SHAKERESS, to express my gratitude for the great privilege that I am enjoying in my beautiful Shaker home. Here I can live a pure, chaste life, through which I receive a plenitude of spiritual and temporal blessings. I feel that my life is so free! O that those of my sex who are in captivity could realize this as I do! how gladly would they flee the false pleasures of the animal, sensuous life, and, of their own volition, accept the straight path into which truth would lead them. Then would they know how good is the power of truth that is able to make souls "free."

My heart is drawn out in love and gratitude to the guardians and teachers of my early days; my thanks are due to them for their timely discipline. By love, they guided my feet in Virtue's paths, and led me in Wisdom's ways, which are safe, peaceful and pleasant. I am now able to see that "what we associate with we become like," in a great measure; and, if we would be pure in spirit, we must keep our bodies pure; for it is impossible that any person can be a true follower of Christ while living in sensual pleasure. Only those

"Who govern their passions with absolute sway,
Will grow wiser and better as life wears away."

Betsy Johnson, Tyngsboro, Mass.

Dear Editress:—We are pleased with the new form your much admired paper has assumed. We have ever cherished the idea that woman possesses God-given faculties; and that she has an inherent right to exercise her powers of body and mind freely. And, in this day of Christ's second appearing, it becomes her duty to take a firm stand in aiding the great work of progress in its onward march, which must, sooner or later, revolutionize all man-made systems and creeds; and your little paper seems to us the best exponent of the dual principle, recognized by the Shakers, of any thing that has yet appeared. And coming, as it does, fresh from the intellects, and warm from the hearts of its contributors, it enlivens our feelings, while we increase in gratitude to God that we are numbered with the little flock who are receiving such bountiful blessings.

Great coldness is manifested in this section of country in regard to religious matters. Religion is of secondary importance. But in our Zion home we earnestly pray to God for the protection of His heritage, and for the advancement of truth throughout the land.

We believe that His hand is not shortened, but He is still able to save all who call upon Him—to open eyes that are blind, and unstopped ears that are deaf.

And we wish your little craft much success, now that she is loosed from her moorings, and launched upon the waters, freighted with golden treasures. God grant that she may bear light and truth to this sin-darkened land. And should she, at times, be tempest-tossed on the billows of opposition, we have faith that she will out-ride all storms, and come safely into port; and that each successive trip her value will be enhanced, because she

will be better appreciated. We would hold up the hands of those who are so nobly defending the cause of purity and righteousness; for the zeal manifested is worthy of all commendation and support from every Zion traveler who loves God more than mammon; and who, from his or her heart, desires to perpetuate true principles and that living faith which will elevate and regenerate fallen humanity.

And we will renew our pledges to battle for the right with increased zeal, and to move straight forward in duty with unbroken ranks, and to renounce all that is self pleasing, that we may do the will of God. "Our work is before us, and our reward will be with us;"—we shall reap what we sow. And may we leave behind us, as the poet aptly said,

"Footprints on the sands of time;
Footprints that perhaps another,
Sailing o'er life's solemn main,—
A forlorn and shipwrecked brother
Seeing, may take heart again."

Jane Cowan, South Union, Ky.

BELOVED ELDERESS A.:

SINCE the first appearance of the "Shaker," we have hailed with joy, and perused with interest, each succeeding number; at the same time, wishing it might be enlarged, or be issued more frequently.

And our love and interest is now doubly increased, since our good Mother, the "Shakeress," is introduced, thereby enhancing its beauty and completeness, and more fully representing the dual forces, Wisdom and Love, which are at work in the spiritual kingdom of Christ, co-operating together, seeking to elevate Zion's sons and daughters, and to send forth rays of light and truth to erring humanity.

We have strongly desired to add our mite to the little craft that is sent forth so richly freighted with goodly treasures; and now that an opportunity is so kindly offered (thanks to the "Waste Basket") we will gladly improve it; for if nothing more, it will tend to our own growth and spiritual improvement.

We believe that the higher faculties should all be cultivated and brought into exercise, for the special purpose of developing within our own being, the glorious image of the Divine; thereby fitting us to become messengers of Love and Light, that we may diffuse blessings to other souls.

We love the beautiful, the good, and the true. We love the flowers, the fragrance, and the fruit—aspersion, effort, and success—in every direction which leadeth God-ward. And we resolve to work patiently, and struggle on to the end, and win a crown immortal; that palms of victory may be ours, and that we may join in the sweet song of triumph with those who stand on the heights of Mount Zion, and have gained the victory over sin and death.

Dear friend—we thank you for those beautiful soul-stirring expressions of thought in your "Appeal to the Sisterhood," which we appreciate, and will endeavor to turn to good account.

May your life be full of health, joy, and prosperity, throughout the present year, and be spared many years that are yet unborn, for the strength and comfort of your friends both at home and abroad. In love—most kindly adieu. Yours ever,

Julia Johnson, Hancock, Mass.

LOVE THY NEIGHBOR.—The few short years of our earthly pilgrimage should be spent to the honor and glory of God, and in doing all in our power to promote the happiness of our fellow-beings, whom we should love as we love ourselves. What a wide field of labor stretches out before us! Shall we not enter, and work diligently to sow the seeds of truth, love, and kindness, which will, in due time, with proper cultivation, spring up and grow, and yield an abundant harvest? By the simple transactions of every-day life, we practically show how we keep the command to "Love thy neighbor as thyself." If we were really so unselfish that

"we sought not our own, but another's wealth," or good, and would rather spend and be spent for others than to live by unjust gains, or upon the labors of others, how pleasant would be our reflections while reviewing the events of each passing day. Instead of feeling that we have injured our brother, or sister, by an unkind word or deed, we should feel that we have strewed flowers in their pathway. We have the means of doing this placed within our reach; let us wisely improve them; it is a duty we owe to God and to each other, as we journey through time, nearing the heavenly home. Let us resolve, by acts of kindness, and by words of encouragement and love, to comfort the afflicted, bind up the broken-hearted, and pour the balm of consolation into the sorrowing spirit. Then we shall show, by our works, that we keep the commandment, "Love thy neighbor as thyself."

Mary C. Settles, Pleasant Hill, Ky.

PRAYER.

PRAYER is as sweet as the distilled dews from the skies which canopy the heavenly Paradise. Can it be that any intelligent being has lived on this earth, and passed to the life beyond, without having felt the pure influence of the spirit of prayer, and who has not at times found relief for his or her troubled spirit, in supplicating the Father of all mercies for his tender care?

If, amid the tempest of wild temptation, or the flood of unanswerable doubt, and in the chill of cold indifference, a soul can only bow beneath the sweet, yet potent influence of prayer, the victory is half won; for, when the better impulses of the soul gain the ascendancy, luring temptations and blinding doubts will dissolve like frost-work before the morning sun.

In the silent hour of prayer, when ministering angels are gliding down the golden ladder, and are filling the air with the essence of true humility, and the spirit bathes in its beautiful wave, and drinks of its electrified waters, there is joy inexpressible; and it gives pure delight thus to blend with angels, and commune with them through the beautiful door-way of prayer; and is productive of pure and delightful satisfaction of soul.

But there are hours, when life or death seems wrapped up in prayer that trembles on the lips; and, in deep anguish, the soul "prays because it must." The great fruition of such offering, is its own reward. The prayer for others' sorrow, prompted by sympathy and love, and the earnest, unselfish supplication which the pure in heart offer, in behalf of the weak and erring, penetrates the clouds of doubt, disarms the foes to purity, calms fear, inspires love, whispers forgiveness and restoration to happiness, and is as sweet as honey in the comb, and as musical as the song which was sung by the "Morning Stars."

We read of one who prayed in the garden of Gethsemane, when his deep agony wrung drops of blood from his pores; yet he arose calm and subdued, with those beautiful words falling from his lips: "Not my will, O Father, but thine be done." And she whom we call Mother, when in the prison cells of Manchester (England), Albany, and Poughkeepsie, through the long, dark watches of night, gave her soul to earnest supplication, and came forth with songs of praise on her lips.

And, although human pride may often stand as a barrier in the way of prayer and contrition of spirit, yet every one who has felt the holy and inspiring influences induced by this heavenly gift, realizes that "sacredly blest is the hour of Prayer."

Maria Wheeler, Union Village, Ohio.

EATING WITHOUT HUNGER.

THIS is a very foolish and injurious habit, one which almost every one is more or less subject to. Hunger is the signal which nature gives to indicate the necessity for a supply of food. When the system requires food, and is in a condition to make good use of it, it will call

for it in its original way. There are some exceptions to this rule in certain diseased conditions, but they are very few. The digestive organs are in the best possible condition for digesting food when the sensation of hunger exists, and they can then do it far more easily, thoroughly, quickly and with less effort than at any other time. Most people pay little attention to this; they are sure to eat whenever they are hungry, if it is so that they can; and they are just about as apt to eat when they are not, if it is convenient for them to do so, or they chance to see any thing which "tickles their palate." Especially is this rule—never eat unless you are hungry—violated in sickness. In acute disturbances of the system the sensation of hunger is seldom manifested, for the simple reason that the system does not require food. If food is eaten at such times, as it usually is, for everybody thinks the patient will surely starve if he does not eat just so much and so often, it becomes a burden to the system which must be got rid of, for there is no use for it; and as it will not do to let it remain in the stomach, the vital powers, which are engaged in the reparative process termed disease, are called from the work upon which they are engaged to remove the substances which are creating the disturbance.

Thousands of persons have been prematurely laid in their graves simply by eating heartily when the system was not in a condition to properly digest and appropriate the food. Let this rule be observed by those who desire health with all the untold blessings which always accompany it; whether sick or well, do not force food into the stomach unless there is a demand for it. No fears need be entertained of starving, for a desire for food will be manifested long before the starvation point is reached.—*Ex.*

HOW TO BE HAPPY I am well aware is not a new subject; but, as it is one that interests us all, I give my experience, which is simply this: To live up to the highest light given, and obey the purest convictions of duty. I cannot conceive of true happiness short of this. But lest it should be thought too brief, I will add:

As all for happiness aspire,

I know no wiser way
Than do by others as I would

That they should do each day:

The Saviour's rule, when well lived out,

A blessing rich will prove;

Our words will be the words of peace,

Our works the works of love.

We do not live for self alone,

But have a higher call:

Not me and mine, but we and ours,

A bond of good for all.

By consecration unto God,

A holy life to live,

Our time and talents, great or small,

Our all to freely give.

I know of nothing that doth yield

Such perfect joy and bliss,

As when to others we can be

A source of happiness:

When we can soothe the troubled mind,

Assuage another's grief,

Unto the aged be a staff,

To orphans give relief.

A gentle word, a loving smile,

Though all we have to give,

Which costs us nothing, yet to such

Diffuse a hope to live.

Henceforth I will my time improve,

And all my powers bestow,

To shed new sun-beams all around,

That brighten as they glow.

Laura A. Prentiss, Watervliet, N. Y.

SIGN OF THE CROSS.—This much despised symbol, bears within it a weighty meaning. The hand presses the forehead, the throne of thought; then the heart, the center of the affections; and then the shoulders, which typify manual labor. Thus, by a few motions, a full consecration is emblemized; and a prophecy is set forth; yet they who present it "know not what they do."

NATURE AND GRACE.

—O—

I'd rather be a quarried stone,

And be disrobed of all disguise,

Than cover'd with the prettiest moss

That in the shady woodland lies;

Hewn out from nature, carved and smooth'd,

A pillar in the house of God,

A "polish'd stone" which can't be moved,

Or fitted for the tents abroad.

Blest Zion be my dwelling-place,

Though pitying turn my eyes away,

To see the suffering human race

Grope darkly in the light of day.

And oft my cries ascend to Thee,

O God of love and holy pow'r,

That thy salvation, full and free,

May triumph at no distant hour;

May bring thy wand'ring children up

From degradation, sin and strife,

To Nature's order; thence above

To Grace the higher Angel life;

And make this earth a place of peace,

Where none shall give or take offense;

But all shall stand redeem'd in love,

In purity, and innocence.

Mary Whitcher, Canterbury.

EXTRACT.—I am pleased with the "Shaker and Shakeress Monthly." I think the ideas expressed are all of an elevating nature; even the appearance of the paper, pleases me, as it is the whitest of the white, and the ink the blackest of the black, and nice size type to read readily.

The piece of poetry entitled "The Churches of our Land," written by Cecelia Devy, I think contains excellent sentiment. The piece of music "Beautiful Shore," I will get D. to play for me. I hope to visit the Society some time when the pleasant weather comes again.

M. J. R. N.

THE RELIGIOUS PRINCIPLE.—The principle in human nature from which religion springs is the desire to establish relations with a Being more perfect than itself. The fact is as remarkable as it is incontrovertible, that the human race, all but universally, has conceived of some Existence more exalted than man. If there is one principle, indeed, that may be declared to be essential in human nature, it is this unwillingness to shut itself up within its own limits, this tendency to aspire after intercourse with some Divinity. It is true that men at various periods have formed most unworthy conceptions of their objects of worship. Still, by selecting the qualities which they esteemed most highly in themselves, and by enlarging and exalting them without bounds, they have showed, as plainly as have more enlightened ages, the spontaneous longing of the human spirit to rise above itself, and to ally its destiny with a Supreme Power. Discourse of William Ellery Channing.

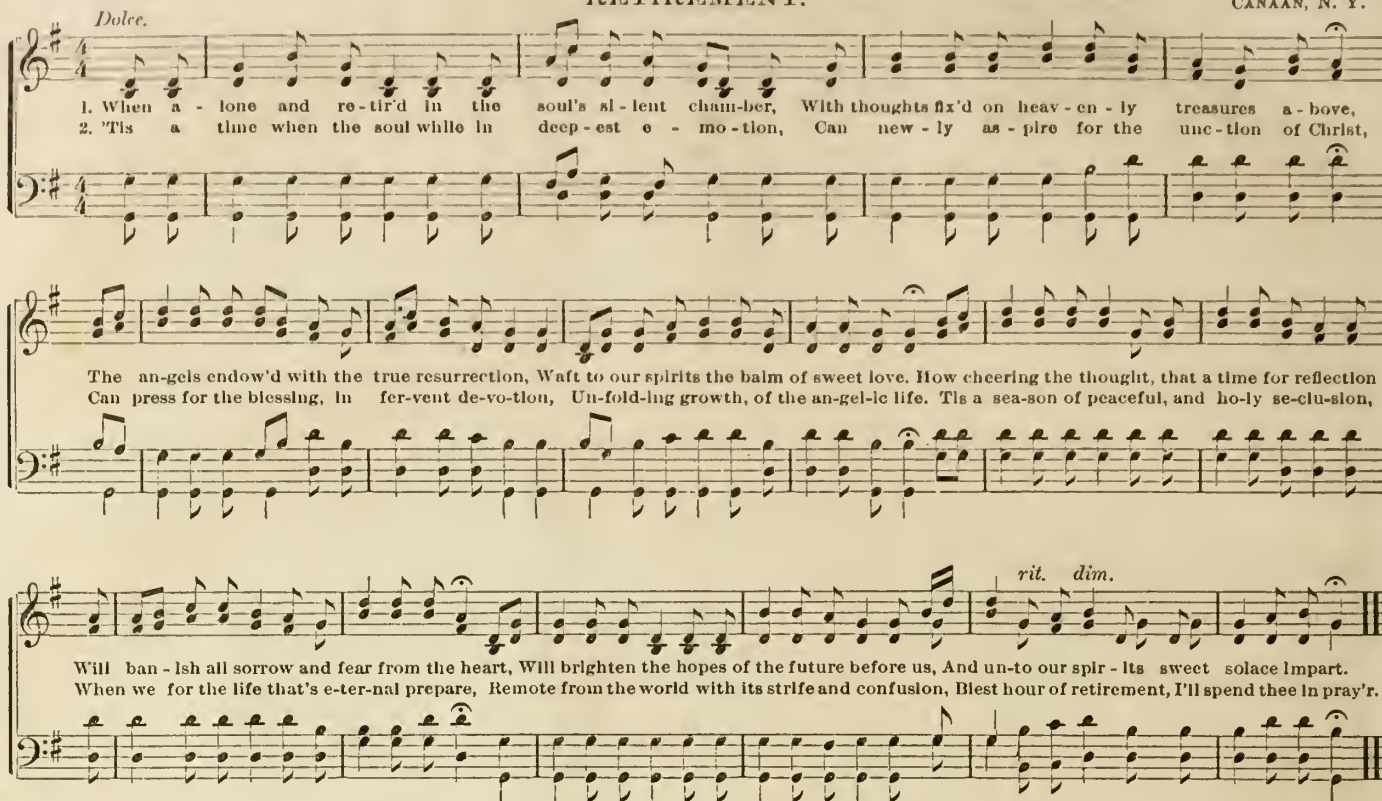
HUMAN happiness depends upon general exertion for goodness. The spirit which incites to harmony and universal love is the product of self-denial. Discordant elements come from unsubdued passions raging in the human soul, while kindness and gentleness are from angel spheres. Self-indulgence is the producing cause of the former; self-denial of the latter. Who would not prefer the lamb to the lion for a companion? O, it is beautiful to mark the footsteps of the lowly. Truth is their motto; love, their shield.

By an act of his Majesty James II, the penalties attached to witchcraft were declared applicable to every woman who, by means of cosmetics, false hair, padding, stays, hoops, high-heeled shoes, or other feminine devices, should seduce and betray into matrimony any member of the opposite sex, and a marriage contracted under such circumstances was pronounced null and void. Were such a statute in force now-a-days, there would be little need for Indiana divorces, and mothers-in-law would become the most transient of life's fleeting ills.

RETIREMENT.

CANAAN, N. Y.

Dolce.



1. When a - lone and re - tir'd in the soul's sl - lent cham - ber, With thoughts fix'd on heav - en - ly treasures a - bove,
2. 'Tis a time when the soul while in deep - est e - mo - tion, Can new - ly as - pire for the unc - tion of Christ,

The an - gels endow'd with the true resurrection, Waft to our spirits the balm of sweet love. How cheering the thought, that a time for reflection
Can press for the blessing, in fer - vent de - vo - tion, Un - fold - ing growth, of the an - gel - ic life. 'Tis a sea - son of peaceful, and ho - ly se - clu - sion,

rit. dim.

Will ban - ish all sorrow and fear from the heart, Will brighten the hopes of the future before us, And un - to our spir - its sweet solace impart.
When we for the life that's e - ter - nal prepare, Remote from the world with its strife and confusion, Blest hour of retirement, I'll spend thee in pray'r.

LOST BIRTHRIGHT.

—o—
If ten thousand years were due me,
And I held the globe at cost,
What, pray *what*, would all avail me,
If by it my soul were lost?

Said the Lord, the great Exemplar,
Not a night shall pass from here,
Till the soul, whose life is endless,
Will be in another sphere.

Hold ye fast your claim — your *birthright* —
To a life in endless bliss;
All this world, with all its treasures,
Cannot be compared to this.

Should I misimprove my calling,
Waste my summer-time in sin,
Where, or when, or how, O tell me,
Can I get my time again?

Who will run and overtake it,
Chain and bring it back to me?
Place me in the same surroundings
Just as all were wont to be?

I've refused the good Physician,
Scorn'd the balm she offer'd me,
Set at nought her kindly counsel,
Till I'm left to sink, you see.

All my light has turn'd to darkness,
All my comrades gone on by,
I am left alone to perish;
But, alas! *I cannot die.*

All the *past* comes up before me,
All my work to do again!
None to help me, none to pity!
None to cure or share my pain!

Though I cry with heartfelt sorrow,
Howl in bitterness of soul,
None to hear me! dread dilemma!
No companionship in hell!

G. R. Runyon, Pleasant Hill, Ky.

GOD IN THE CONSTITUTION.

—o—
O YE who strive for outward forms of Law,
That statute books may flaunt the sacred
Names,
You do not press and cavil for a *straw*;
You are not making merely *wordy* claims.
Nay, never, since the young Republic's
hands

Stretch'd forth with welcome for the earth's
oppress'd,
Were forged for her such life-destroying
bauds,

Such poison'd arrows pointed at her breast.

For, whether motives *selfish* or *sincere*

Impel your hearts to such benighted zeal,

You draw Inquisitorial terrors near,

And whet anew the persecutor's steel.

Of *form*-observing Pharisees beware,

Who cry, Lord! Lord! while yet they crush

the poor;

For pride, pretense, and solemn, lengthen'd

prayer,

Shall, as of old, but reprimand secure.

They would rebuild old Babel's dusky

tower,

And prove her sequel efforts brought to

nought;

But ne'er again shall Superstition's power

Defeat Progression, or repress new thought.

Yea, they would make a *graven name* of

God,

To bow before, or cover public stain;

Truth thunders like mount Sinai, far abroad,

"Thou shalt not take the name of God in vain."

The foul adulteries of the Church and State,

Whose fiend-like progeny have cursed the

earth.

It is not theirs again to consummate,

Or give to tyrants all that life is worth.

There was but one who trod the "press"

alone,

And twelve dispensers of the heavenly wine:

Had you their "*gift*," your numbers (so out-

grown)

Might draw baptismal *floods of life Divine*.

O, when the nation's needful work is done,

When sins of Government shall be no more,

When Christian love shall shine out as the

sun.

And God can bless the land from shore to

shore,

You will not ask for empty *names*, to bring

The heart's acknowledgment of heavenly care.

Men do not write a label for the Spring,

When blossom'd trees are breathing on the air.

Take from the books the penalty of *death*,

And laws which hold fair womanhood in

thrall;

Let *Freedom breathe*, with Inspiration's

breath,

Life, liberty, and happiness for all!

Yea, honor God yourselves, in *deed* and *word*,
Teach the pure lesson of the "golden rule,"
Strip all your creeds of ev'ry thing absurd,
And be as Angels at Bethesda's pool.

Cecelia Devyr, Mt. Lebanon, N. Y.

PARABLE.

—o—
THEN shall the kingdom of Satan be likened to a
grain of tobacco-seed; which, though exceedingly
small, being cast into the ground, grew, and be-
came a great plant, and spread its leaves rank and
broad, so that huge and vile worms found a habita-
tion thereon. And it came to pass, in the course
of time, that the sons of men looked upon it,
and thought it beautiful to look upon, and much
to be desired to make lads look big and manly. So
they put forth their hand, and did chew thereof.
And some it made sick, and others to vomit most
filthily. And it further came to pass that those
who chewed it became weak and unmanly, and
said: We are enslaved and cannot cease from
chewing it. And the mouths of all that were
enslaved became foul, and they were seized with a
violent spitting; and they did spit even in ladies'
parlors, and in the house of the Lord of hosts.
And the saints of the Most High were greatly
plagued thereby. And in the course of time it
came also to pass that others snuffed it; and they
were taken suddenly with fits, and they did sneeze
with a great and mighty sneeze, insomuch that
their eyes were filled with tears, and they did
look exceedingly silly. And yet others cunningly
wrought the leaves thereof into rolls, and did set
fire to one end thereof, and did look very grave
and calf-like; and the smoke of their torment
ascendeth up forever and ever.

And the cultivation thereof became a great and
mighty business in the earth; and the merchant-
men waxed rich by the commerce thereof. And
it came to pass that the saints of the Most High
defiled themselves therewith; even the poor, who
could not buy shoes, nor bread, nor books for
their little ones, spent their money for it. And
the Lord was greatly displeased therewith, and
said: Wherefore this waste; and why do these little
ones lack bread, and shoes, and books? Turn now
your fields into corn and wheat, and put this evil
thing far from you; and be separate, and defile
not yourselves any more; and I will bless you and
cause my face to shine upon you.

But with one accord they all exclaimed: "We
cannot cease from chewing, snuffing, and puffing;
we are slaves."—*Ex.*

OBITUARY.

—o—
LEVERETT AUGUR, April 7th, aged 88 years.
MARCIA BOYNTON, April 14th, aged 86 years.
Both of Hancock, Mass.
WILLIAM WHITING, March 25th, aged 76 years.
SARAH TURNER, March 25th, aged 31 years.
NANCY A. ROBERTS, April 15th, aged 76 years.
All of Mt. Lebanon.
DAVID PENDLETON, April 6th, aged 37 years, Po-
land Hill, Me.
CHARITY PALMER, April 6th, aged 87 years, Po-
land Hill, Me.

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THE HEAVENS.

—o—

THAT the heavens are plural, is as generally an admitted fact as any that can be named. How many heavens there are, is an open question. But the number *seven* would probably gather to it the greatest number of believers, both within and outside of our Order. "Ye know not what spirit ye are of," said Jesus to his disciples, when they proposed to do as Elijah had done before them, bring from the spirit-world, through the agency of spirits in the second or Jewish heavens, primitive fire to consume the villagers who would not receive and entertain them over night.

How was this? What had these people done, or not done, deserving of death, even at the hands of angels, and by fire coming down from heaven? The disciples at the time were professing to be Christians, to be under the ministrations of spirits of the seventh sphere; and were being instructed in "the mysteries of the kingdom of heaven," which was the dawn of the seventh heaven upon this earth.

The angels of the second heaven were still in the life of generation and war. Their Zion on earth was the Jewish temple; and, under the influence of the religious revival inaugurated by John the Baptist, those angels helped Jesus, by inspiring and using him as a medium, to cleanse the temple of the thieves and robbers, together with the money and the animals, which had turned it into a house of merchandise, instead of "a house of prayer for all nations."*

That was war on the Jewish plane, and in the degree represented by Elijah. It was right on the part of those angels in the order and heaven they were in. But it was wrong on the part of Jesus, in the order and heaven under which he was called; and, in the cool of the day, when Jesus came out of his mediumship, and began to feel after the angels of his higher mission, he was humbled by their presence, and fell under judgment and condemnation, which the disciples observing, the prophetic saying came to their remembrance: "The zeal of thine house," in the lower order, "hath eaten" up his life in the Christ heaven; until, in his "humiliation" and repentance, "his judgment was taken away" by a renewed baptism from the seventh heaven, and a restoration to union with his proper ministering angels, which he received, not as a Jew, but as a Christian. Thus was Jesus instructed in the Christian sphere of warfare, which is not physical or carnal, but is "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

It was not carnal, even as pure Jewish wars were not carnal, where no physical violence was done by those in the body, death being inflicted by disembodied warriors.

Reproduction of the highest order was the same in the children of promise or premeditation, where offspring was the sole object of sexual intercourse. It was, then, simply as a Jew that Jesus was a medium in the temple for the angels of the heaven who inspired Elijah. And as Jews, his Apostles, who had thus seen Jesus exercise war on the Jewish plane, essayed, in the case of the Samaritans, to follow his example, not yet having attained to the Christ sphere of war. Jesus having received reproof and instruction himself, administered by the Christ angels, administered the same to his Apostles, saying, "The son of man is not come to destroy men's lives, but to save them."

That was not to them entire redemption from one sphere to the other; for they would alternate between the two. When the Christ cross was too heavy, they would drop it, and take up the Jewish cross, as the more natural and bearable of the two. Anon, they would repent, and rise again into their proper order, until they learned to know what spirit they were of, and from which of the heavens their ministering spirits had come to them from their old heavens, which were fast passing away from them, or from their new heavens, in which they were called to form a permanent inheritance.

It is the same to-day with the representatives of the various sects and opposers of sects in Babylon, who are called to be Believers in Christ's Second Appearing, and to receive ministrations from the same Christ-heavens from which Jesus and his Apostles received their ministrations; "God having concluded them all in unbelief, that he might have mercy upon all;" it being a law, that none in an inferior dispensation can sin beyond the power of redemption by that which succeeds and is superior to it; as it is also a law, that those who have attained to the highest degree of spirituality in an inferior dispensation, when conjoined to a sensual, animal life, are more difficult of resurrection than those who live an equally sensual life, but whose spiritual powers have not been quickened to the same degree. In the superior dispensation, the constant tendency of old habits and modes of thought is to attract and bring back their former ministering and guardian spirits; and the last end of such persons is worse than the first, because it is more difficult to convict them of the fact, and convert them the second time; even as it would be more difficult to

cause fire to pass over the burnt forest of the West than it was previous to the conflagration. This is one of the stratagems of the enemy, of which the Apostles declared themselves to be not ignorant.

"There is a way which seemeth right to a man, the end whereof is death." Nothing so confirms a person in the correctness of his ideas, or positions, as the impress of the spirit who is in the same mental and spiritual condition. It becomes "confirmation strong as proofs from Holy Writ." "Beloved, believe not every spirit, but try the spirits," and seek to know to what order they belong, and from what heaven or hell, or intermediate sphere they have proceeded — whether from the old heavens, from which you used to be inspired when living in the world, or from the new heavens whence alone inspirations may come that will create you anew — make you a new creature. As of old, the spirits that acknowledged that Christ had come to men and women in the flesh, in the persons of Jesus and Peter and his successors, until the Church fled into the wilderness; so also, in our day, those spirits who acknowledge that Christ has come in *Ann Lee* with equal power, and to her successors with as great authority as they appeared in those whom Jesus sent, are true Christ Spirits.

COMMUNITY.

—o—

A *Shaker* Society is not one great Community of temporal interests, as is so generally supposed by outsiders.

In each Society there are several Communities, or Families. The members of every Family have "all things common" secured by Covenant. Agreeable to its provisions, executive officers are appointed from Elders and Trustees down to the minor officers — care-takers and burden-bearers, "helpers in Government." In it, there are no invidious distinctions of rich and poor, male or female; all fare alike in food and clothing, and all are equally eligible to office, the government being *dual*.

Families in a Society may differ in their temporal conditions, from fortuitous circumstances, such as location, the business they chose to adopt, the ability to conduct affairs, the number of members, and from many other causes of a temporal and spiritual nature — the same contingencies as those to which Societies are subject.

Hence Families, or Communities, and even Societies, which are aggregations of Communities, may be, comparatively, rich or poor. But, in a poor Family, the poverty is entirely nominal, inasmuch as, so long as the organi-

* It was at the instigation of the same Jewish spirits, that Jesus attended a *wedding*, and that he commanded his Apostles to sell their clothes, to buy swords with the proceeds.

zation lasts, the physical wants of such are quite as amply provided for as are those of a rich Family or Society.

Indeed, as a general rule, the poor among Shakers are those who live the fullest, and that is one means of their poverty. And the worst that can happen is, that the waning Family becomes broken up, and its members absorbed in other Families of the Society. Then they are as rich as any other of the members.

"And the children of Israel gathered some more, some less of the manna; and, when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack. They gathered every man according to his eating." (Ex. 17: 18.)

Consequently, it is not the county-house door that stands open before the poor Shaker, but the door of and into some other of the several Communities, where they are made heartily welcome as to their own. It is thus that the abstract idea of *equality* is realized throughout the Order, consisting of some sixty Communities, and that the fear and dread of poverty, of sickness, and of old age, so potent in the world, is entirely removed from every true and faithful member of the Organization.

ZION'S YOUTH.

"Young men (and women) be strong; for ye are able to overcome the wicked one."

—o—

FROM observation and experience we are inevitably led to conclude, that this is a world of rudiments. All things, including religion, seem to be in an incipient stage of development. When we first become conscious of existence, as moral and spiritual beings upon this earth, what very rude and crude patterns of men and women we find ourselves to be. With this painful discovery comes an inward longing for something better and more happy; and we look about us for some path by which we may reach that better and happier estate. This uneasiness and discontent are the good soil wherein the seeds of a holy inspiration from on high may be sown; and, if carefully watered by the tears of a salutary repentance, and cultivated by a sincere discipline of the mind in practical holiness—personal righteousness—will yield harvest after harvest of permanent peace—continual atonement—with God forever.

It is of the utmost importance that an individual commencing such an existence, which must be eternal, should know, and solemnly ponder these things as early as possible. For, without this knowledge, one may go on for many years in a path directly *away* from permanent happiness and peace; every step of which must finally be retraced with godly sorrow, as so much time and labor lost, before the spiritual journey, which should have been undertaken long ago, can even be commenced.

This is not the worst. Habits of thought and action, which have been contracted in the wrong direction, and greatly to the disadvantage of persons so unfortunate as above stated, often cling to them for long years after they have found, and sincerely entered upon, the bright path of *regeneration*. How happy and fortunate, then, are those who can say, in the words of the sacred hymn:

"The holy Redeemer arrested my soul,
When ruinward I should have gone, [roll'd
And calm'd the high waves of temptation that
And beckon'd me lovingly on."

Now, if the giddiness of youth, and "the pleasures of sin for a season," are allowed to take precedence of the higher interests of man in the commencement of his career, then, when years shall have been wasted and gone, to return no more forever, he will look back upon them with bitter grief, and will remem-

ber a fearful catalogue of sinful derelictions, words and acts, blasted hopes, and a wounded conscience, which will be as so many broken reeds upon which he cannot lean, and will find himself "pierced through with many sorrows" and agonies which will not be hushed.

O what an asylum from evils is a sweet, pure home among *Believers*, if it is wisely appreciated. I know this by experience, having been in the enjoyment thereof for over half a century, and ever since I was five years old. I began quite early to think of these things. There was something floated across the disk of my mind—a kind of awful, ominous shadow. My conscience seemed to anticipate the terrible wreck of all my peace, should I yield myself to sensual delights. An undefinable terror seemed to seize me, whenever any image of impurity opened the door of my mind, and looked in upon me. For a long time, I was daily in tears, agitations, and prayers, lest I should one day fall by the hand of one of these Sauls of sensuality. But, after a time, I was enabled to fully triumph over them. I rejected the temptation, and, from that day to this, I have never yielded.

The great and all-important inference to be drawn from this, which I desire should be received by every youth in Zion is, that, if he or she would take the shortest and least sorrowful road to invulnerable and solid peace, let him or her, after commencing the conflict, resolve firmly to never yield to the enemy *one single time*.

In rolling a heavy stone up a steep hill, if we let it get out of our hands and roll to the bottom, or only part of the way, we not only lose all, or at least, a great portion of what we had gained, but must be at the expense of immense fatigue to regain what we have lost; and the consequences of this vacillating manner of operation are, a vast accumulation of sorrow, weakened resolutions, and waste of time. Not that we would have any become discouraged at any amount of halting, or even yielding, for a time, to adverse influences. For, as Father James once said, "Howsoever low we may fall, it is never too late to cry to God." Blessed sentiment of everlasting *charity*! Worthy indeed of the Son of a God whose prime elements are sovereign Love and supreme Wisdom! We only sincerely wish to encourage all our youths to take the easiest, shortest, and most successful path to a state of perennial spiritual serenity and peace—*eternal life*.

And let us all remember, that we have no continuing city, therefore let us seek, among the bright fields of Progress, a better and more enduring *habitation*; one where joy and happiness, and the peace that passeth our present understanding, may not be shaken to pieces by every misfortune, or adversity of life, as is the fate of all earthly pleasures. Let us not forget that beautiful Bible precept:

"Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." And that sweet inspiration, breathed by the rapt Seer of Babylon: "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Oliver Hampton, Union Village, O.

ORTHODOXY vs. SCIENCE.

—o—

"I AM now advised that a new astrologer is risen, who presumeth to prove that the earth moveth and goeth about, not the firmament; the sun and moon, not the stars—like as when one sitteth on a coach, or in a ship that is moved, thinketh he sitteth still and resteth, but the earth and trees do move and run themselves. Thus it goeth; we give ourselves up to our own foolish fancies and conceits. This fool (Copernicus) will turn the whole art of astronomy upside down; but the Scripture showeth and teacheth another lesson when Joshua commandeth the sun to stand still, and not the earth."—*Martin Luther quoted in "Exeter Hall."*

OTTO has a new jury law, omitting the word "white."

BI-SEXUALITY OF GOD.

—o—

IT is a very strange thing to the outside world, that the Shakers, who have never made much pretension to a knowledge of Hebrew and Greek, should have lit upon the idea of the bi-sexuality of God, manifesting Himself in the flesh, first in the male, and then in the female—Jesus and Ann. The Hebrew word "*El*" is the radical meaning of God the Creator. The word "*Ann*" signifies a Mother. If, then, the word "*Elohim*," God, is a compound of these, it expresses the idea of Bi-Sexuality—Father and Mother God.

The Greek word "*Theos*," God, according to Bretschneider's Lexicon, is both masculine and feminine, and conveys the idea of the Hindoo theology, the oldest on earth, that the sexes unite in the great First Cause.

It may seem to strengthen this conception of the Divine Bi-Sexuality, when we contemplate the fact, that the Shakers never got it from books. It seems to have been breathed upon them by the Spirit of God, through Angels and glorified spirits, according to the Greek word "*theopneustos*," which expresses this very thing.

You are aware that Mr. Darwin maintains that the human race was once *androgynous*; that is to say, the two sexes were united in the same person. Physiologists find proof of this in the rudimental organs; those organs which, in both sexes, are of no use to them now, but which were in use in those far back times, when the race was in its primitive condition of development. However this may be, it cannot be doubted, that the finest human characters among men, are those which blend the strength of the male with the purity and gentleness of the female. And the finest female characters are those which blend the conscious self-reliance and self-respect of the man, with the instinctive gentleness and delicacy of the woman. A man all male does not command our sympathy and confidence. A woman all female has always been the symbol of weakness, and an object of commiseration. Yet it does not take away from the *manliness* of a man, that there is a broad stripe of the woman woven into his character. Nor does it rob a woman of her chief glory, because she has the firmness, the perseverance, and self-reliance, of her brother, joined with the loveliness that is essentially feminine.

A. B. Bradford.

VITALITY.

—o—

I HAVE turned my attention to the consideration of the circumstances under which seeds will retain their vitality; and to ascertain the length of time in which they will remain dormant without losing their power of growth. I have read some very interesting cases of seeds which have been brought to the surface of the earth from 300 feet below, and yet germinated, and which, it seems, were buried some thousands of years. I quote from Professor Gray:

"It is well known, that seeds which have been kept for sixty years have germinated; and, it seems, that grains of wheat, taken from the ancient mummies, under circumstances which leave little doubt of their high antiquity, have been caused to germinate; but in these cases, there are several sources of possible deception."

"Dr. Lindley records the remarkable cases of some raspberries raised, in the garden of the Horticultural Society, from seeds taken from the stomach of a man, whose skeleton was found thirty feet below the surface of

the earth, at the bottom of a barrow, which was opened near Dorchester. He had been buried with some coins of the Emperor Hadrian; it is therefore probable that the seed was sixteen or seventeen hundred years old. Most seeds, when buried deep in the soil, where they are subject to a uniform and moderate temperature, and removed from the influence of the air and light, are in a favorable state for the preservation of vitality, and will germinate when brought to the surface, after a long interval."

If it should hereafter be demonstrated, that the vegetable and animal kingdoms were only organized to propagate a specified number of generations; still, we need have no immediate fear of our cultivated plants failing for a long time, if due care be taken to hold a sufficient quantity of seeds in reserve for future use. It is, therefore, particularly recommended that a proper understanding of this subject be cultivated by Believers.

So much for the *propagation of plants*. I will now introduce another subject.

The generations of mankind pass through the same regular course of changes as do *individuals*; and, therefore, as an individual is "once a man, and twice a child," the same condition of dotage is destined to befall mankind as a generation. For, in his generations, man has passed through the stages of childhood, youth, manhood, etc., and it would now seem that he is nearing the stage of *old age*.

In early days and times, he had not the capacity of *comprehension* that he now has. So that, if an angel who was master of the *arts and sciences*, as now understood by the *literati*, had, at that period, come down to earth to teach them, he (the angel) would have found the capacities of the human race too weak and feeble for the study. But *now* look at the capacity of man; see what great discoveries he has made, and what understanding he has acquired! Think of the telegraph, the railroad, and the numerous other inventions extant; and thereby obtain an idea of his development. But *old age* must put a stop to his inventions; and he, as a race, must depend on the acquirements and knowledge that have been gained during his manhood state.

I will now bring this article to a close; but will, perhaps, resume it in a short time.

J. B. Poole, Hancock, Mass.

WORK.

THE parable concerning the servants to whom certain talents were delivered, is very instructive. When they had received each their talents, their lord said, "Occupy (or improve) *till I come*." He did not say, "occupy till you get tired, and then lay by;" but, "occupy till I come" and call on you.

This teaches us, that we are not to lay down or give up any talent, or gift given us to improve; but that we must hold on and faithfully and patiently work, till the authority which bestowed the gift shall release us. Self must not dictate in this. To him who had received five, and gained other five talents, that is, doubled his capacity and gift for usefulness, it was said: "Well done, good and faithful servant, thou hast been faithful over a few things;" thou hast established thy character for faithfulness and integrity, and at the same time hast so improved thy gifts and capacity for further usefulness, that thou canst now take and bear a much heavier burden. I therefore now appoint thee to take the burden, care, and government of "ten cities." Thus we see that the good lord of this good and faithful servant did not now release him, saying, You have done very well; go now and loil, and take your ease! Instead of this, you see, he appointed him a tenfold burden, and a more arduous duty; and this, for the very good reason, that his increased experience and skill well qualified him for the performance of this extra service. The same is true of the other servants who had faithfully improved their gifts, however small. Each received additional burdens, in proportion to what had been given and improved. What is remarkable, and most worthy of imitation in all those who are called good and faithful servants, we

do not hear of their ever complaining or expressing any disappointment. Each took his increased burden and went on cheerfully doing the will of his lord. They did not say, "Why, I think I have served long enough; and I certainly expected that you, my lord, would release me now, and let me take my ease." No such talk as that proceeded from the mouths of those devoted servants, who had no motive nor any higher source of joy than to be employed in promoting the work and kingdom of their lord. It was their meat and drink to do his will. And they did not wish to be released from sitting at their lord's table, nor did they desire to cease from doing his work. This looking for releasement and ease would have approached too near to the character of that *lazy servant* who buried his talent. All the difference there seems to be in the two characters, is merely of *time*. The slothful servant buried his talent and commenced his life of idleness and ease *immediately*, while the other went to work only for a time, and then quitted labor and his lord's interest, and commenced the same life of ease and indolence that the other did in the start. Neither of them devoted himself to his lord and his work, soul and body, for time and eternity, like the good and faithful servants.

In the Church of Jesus Christ, there is, substantially, but the two characters: The good and faithful servant, who, without reserve, devotes himself wholly and forever to his Lord's service, and goes on improving his talents for usefulness, and increasing his burden and service as his talents increase; and the slothful servant, who either refuses to work, or, if he begins, reserves the right to quit when he pleases; and, consequently, soon demands to be released, and joins the other in a life of ease and idleness. Or, if he works at all, must do his own will, and pick and choose for himself what he will *condescend* to do! He who takes this latter course is not serving his Lord and doing his will, but serving himself and doing his own will.

There may be some who will readily agree with all that has been said, and with great liberality give it all away to the *official* members of the body—the Ministry, Elders, Trustees and Deacons. They must all stand up to the work, and never flinch, or lay down their gifts! But the ox driver, the horse teamster, the cow tender, the carpenter, shoemaker, farmer, or gardener, or broom-maker, they may all, or any of them, throw up their work just when they please, and say: If the Elders and Deacons don't release me, I'll do something else! Who made this line of distinction between those called *officials* and others, that the first should be bound always to do their Lord's will, and the latter to do as they please? Is the Gospel requirement partial? We do not believe that. Every one of us, from the least to the greatest, is equally bound to improve the gifts committed to us, whether few or many, great or small. If you faithfully improve, and steadfastly continue to go on, you will gain and deserve the character of "good and faithful servants." If you refuse to do this, and set up your own wills and lay out for yourselves, you will inevitably be classed with the slothful servant, and share the awful fate apportioned to him.

R. W. Pelham, Union Village, Ohio.

CHURCH PROPERTY AND TAXATION.

WHEN a principle is set in motion, we may not find it stopping when we order a halt, says one of our exchangers. It goes on, embodying itself in new forms, and suggesting fresh applications. We have protested against the union of Church and State. We have insisted that the State should not support sectarian schools. Now the question comes up, Should the State show special favors to religious corporations? And a negative answer seems to imply that Church property, in the form of meeting-houses, parsonages, etc., ought to be taxed like any other real estate, since declining to lay a tax of \$100 on a meeting-house is substantially the same thing as giving the society that holds it the sum of \$100 a year to aid it in its general and special religious work.—*Ex.*

OBSCENE LITERATURE.

Is it not a novel idea to commence the suppression of obscene literature, by incarceration in the Tombs those persons who, of all others, except the *Shakers*, are the most fearless and unselfish expositors and denouncers of the "social evils," from which the obscene literature proceeds?

This is akin to the St. Louis legislation where men enact the most abominable obscenity, enforced by the most outrageous violation of individual rights, that it is in the power of men to inflict upon women, who, in all respects, except *physical might*, are their equals. In both cases the "social evil" is increased, and its abettors, who occupy high places, shield themselves by persecuting their prosecutors.

THE MORMONS

Are one step in advance of popular Christianity, in solving the sexual problem. They have gone back to Judaism, out of which Christianity arose. Marriage, combined with the "social evil" practices of the popular Christians, is further from Christianity—Shakerism—than is the polygamy of the Mormons, combined with the absence of the "social evil" habits of Washington, New York, or Boston. Prostitution of adults, and masturbation of juveniles, being unknown in Utah, except so far as they are introduced by the influx of monogamic Christians.

Wherewith is the *moral* superiority of the St. Louis Christians, who legalize prostitution and raise revenue from it, over the Mormons, who legalize polygamy and suppress all other forms of the "social evil?"

The servant of God should be of "quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Is. xi. 3 & 4.

EFFECTS OF BAD HABITS.

WE have the fullest assurances from our spirit friends that the effects of bad habits in life, and of some diseases, linger on the spirit after the body dies in which they were engendered. The burning hankering after liquor, that is the effect of drunkenness, we are assured, does not stop suddenly at death, but, for a time, torments the spirit as it did while in the body; and we are also assured that it is the same with a love of tobacco, and that it is as easy to break off and conquer these habits here as in the spirit-world. Whenever any effect is wrought into the mind, as a consequence of indulgence in any injurious, pernicious, or wicked habit in life, that effect has to be outgrown, even after the cause that first produced it has ceased, as in the case of drinking or chewing tobacco. Profane swearing, also, which unfits a person for refined society, does not always stop at death, and the spirit is thereby left out of that refined society which rises and lives above its use. If all people could fully realize the necessity of fitting here for the society they would choose in the next life, we feel sure more would reform and refine themselves, and more would cure themselves of the injurious effects on the mind, arising from the teachings of a false theology, that has taught us that it is not that which enters in at the mouth that defileth the man, and that death would wholly and totally change us from our earthly wants and habits, etc.

FARMECOPŒIA.

LATEST in the series of the *Detroit Tribune's* very characteristic "Farm Ballads" is this autograph of the medical country practitioner upon the assumed professional wisdom of some folks:

THE DOCTOR LOQUITOR.

I.

Good folks ever will have their way —
Good folks ever for it must pay.
But we, who are here and everywhere,
The burden of their faults must bear.
We must shoulder others' shame —
Fight their follies, and take their blame;
Purge the body, and humor the mind;
Doctor the eyes when the soul is blind;
Build the column of health erect
On the quicksands of neglect;
Always shouldering others' shame —
Bearing their faults, and taking the blame!

II.

Deacon Rogers, he came to me;
"Wife is a-goin' to die," said he;
"Doctors great and doctors small,
Hav'n't improved her any at all.
"Physic and blisters, powders and pills,
And nothing sure but the doctors' bills!
"Twenty old women, with remedies new,
Bother my wife the whole day through;
"Sweet as honey, or bitter as gall —
Poor old woman, she takes 'em all;
"Sour or sweet, whatever they choose,
Poor old woman, she daren't refuse.
"So she pleases who'er may call,
An' death is suited the best of all.
"Physic and blister, powder an' pill —
Bound to conquer, an' sure to kill!"

III.

Mrs. Rogers lay in her bed,
Bandaged and blister'd from foot to head.
Blister'd and bandaged from head to toe,
Mrs. Rogers was very low.
Bottle and saucer, spoon and cup,
On the table stood bravely up;
Physics of high and low degree;
Calomel, catnip, boneset tea;
Everything a body could bear,
Excepting light, and water, and air.

IV.

I open'd the blinds; the day was bright,
And God gave Mrs. Rogers some light.
I opened the window; the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powders and pills,
Catnip, boneset, syrups, and squills;
Drugs and medicines, high and low,
I threw them as far as I could throw.
"What are you doing?" my patient cried;
"Frightening Death," I coolly replied.
"You are crazy," a visitor said;
I flung a bottle at her head.

V.

Deacon Rogers, he came to me;
"Wife is a-comin' around," said he.
"I re'lly think she will worry through;
She scolds me just as she used to do.
"All the people have poohed an' slurr'd —
All the neighbors have had their word;
"Twas better to perish some of them say,
Than to be cured in such an irregular way."

VI.

"Your wife," said I, "had God's good care,
And his remedies — light, and water, and air.
"All of the doctors, beyond a doubt,
Could not have cured Mrs. Rogers without."

VII.

The deacon smiled and bowed his head;
"Then your bill is nothing," he said.
"God's be the glory, as you say!
God bless you, Doctor! good day! good day!"

VIII.

If ever I doctor that woman again,
I'll give her medicines made by men.

W. M. Carleton.

WOMAN SUFFRAGE A SUCCESS.

WYOMING Territory was almost the pioneer in making the experiment of woman suffrage, and now comes testimony of the most important character, as to how the thing works in that Rocky mountain region, from an Associate Justice of the United States Supreme Court of that Territory, Hon. J. W. Kingman. He records his observation (says the *Boston Journal*), for the benefit, it is true, of the Pennsylvania Woman Suffrage Association, but his judicial character ought to save him from the suspicion of coloring his account out of compliment to his correspondents. "It has been three years (he says) since the political rights of the women of Wyoming have been made equal with those of the men; and, although some do not yet approve of it as a principle, none will deny that it has exerted a purifying and beneficial effect in practice. For instance, everybody in the Territory used to carry arms, and altercations were frequent, while juries of men never convicted either party for shooting at each other, even in a crowded room, if no one was killed; or for killing any one, if the victim was armed. But (says Judge Kingman) with two or three women on the jury, they have never failed to follow the instructions of the Court. So, too, with regard to the enforcement of the laws against drunkenness, gambling, houses of ill-fame, and the like, neither grand nor petit juries could be relied on, 'but a few women on either panel changed the face of things at once.'"

The Judge affirms that not a single verdict, civil or criminal, has been set aside, where women have composed a part of the jury; and that they make more attentive and impartial jurors than men, on the average. Another thing, which may be of less importance, but is still worthy of being taken into account, is the influence women have had on deportment in the court room. "The spectators come there better dressed, chew less tobacco, and spit less, sit more quietly in their seats, walk more carefully over the floor, talk and whisper less; and in all respects the court room assumes a more dignified and business-like air." The same improvement is witnessed at the polls, the women voters being uniformly treated with respect, and the old scenes of noise and disorder having disappeared. Many women refuse to vote as their husbands do, but, says the innocent Judge: "I have not heard of any domestic discord or trouble growing out of such a course." — *Ex.*

HOW TO BREAK OFF BAD HABITS.

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UNDERSTAND the reasons why the habit is injurious. Study the subject till there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from the temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which has been gathering strength in you for years. — *Ex.*

DR. CHALMERS beautifully said: "The little that I have seen in the world, and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. — When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through — the brief pulsation of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voice within; health gone; happiness gone — I would fain leave the erring soul of my fellow man with him from whose hands it came." — *Ex.*

WHY DO WE TAKE MEDICINE?

—O—

BECAUSE the doctors prescribe it. But why do they prescribe it? It is none of our business to ask. And yet it is very refreshing to hear the doctors themselves asking each other, as Dr. Robert Bartholomew does in his recent introductory address before the Medical College of Ohio: "*Cui bono?* What is it all worth? What is the value of the work in which we are engaged as students and practitioners? Is this business of ours a mere sham?"

It is really hopeful for us who are alive and well, but expect some time to be sick, to see a doctor come out of that owl-like inscrutability of wisdom which characterizes the average physician, and talk right out in meeting with common sense, frankness, and lucidity of statement. After showing how "fallacious medical 'experience' is, when nothing more than 'the expression of preconceived opinions, or the prejudices engendered of fixed professional usages and current belief," Dr. B. declares that 'ignorance renders the most persevering observation nugatory. If a man does not know what it is he sees, of little value to him is experience. The sympathetic power of Sir Kenelin Digby, the elixir of Paracelsus, the thirtieth potency of Hahnemann, have been supported by the experience of vast numbers. The former unanimity in favor of the efficiency of blood-letting in fever, of calomel in certain inflammations, is only equaled by the present disbelief in the reality of those experiences.'"

"How then," Dr. Bartholomew inquires, "shall we ascertain the worth of our remedies?" His answer is, that the doctors must apply the scientific tests, which in other departments of knowledge, yield exact results. He ingenuously confesses that "if our so-called therapeutical facts do not respond to scientific questions; if we have no other arguments in support of them than faith, and an experience, as vague as it is uncertain and delusive, then may our souls be possessed with the fear that drug-giving is a hollow mockery." That is just the uncomfortable fear which does sometimes possess the souls of us laymen who have to send for the doctor. — *Ex.*

CHURCH AND STATE.

—O—

I VERY largely attribute the decline of religious interest in some directions to the interest which has been taken in the questions which naturally arise out of the adulterous connection at present existing between religion and the state in this land. We should never be satisfied until we stand upon an equal footing, all of us in matters of religion. An Established Church is an established tyranny. We wear upon our wrists each one of us, as dissenters, fetters that gall us worse than if they were made of steel. We have to support a church whose business it is to oppose the truth we try to preach; we have to maintain an institution which tries to pull down that which we would be willing to die to maintain. Popery is this day paid for in this land; that which our fathers died and rotted in prison to put down, we have to contribute to support, and we cannot help feeling indignant — we should be less than men, certainly less than the sons of the Puritans who made the Cavaliers feel the strength of their right arms, if we do not feel in our souls that we cannot long submit to the tyranny which galls us every day. Down with it! Down with it! We will be free, as God lives. This question must be answered and settled once for all, and the sooner it is done with, the better; and we mean that it shall be done with, by God's help, ere long. — *Mr. Spurgeon on the Disestablishment of the English Church.*

WHAT WE WANT. — We want an atmosphere of pure, solid truth. We want preachers who will tell what they think without reserve. We want physicians who will disclose the laws of health in the simplest words. We want lawyers, who will execute law with a leaning all the time to justice and morality. We want politicians who love our republican institutions, and sincerely desire to preserve and improve them; who will not falsely, or allow others to do so in their behalf, without instant correction. If we can have these things, our liberties are assured forever. If we cannot, they are endangered every day. — *Ex.*

OBITUARY.

—O—

ELIZA HEAD, aged 29 years; Union Village, O.
CHARITY PALMER, aged 84 years and 5 months;
New Gloucester, Me.
ERRATUM. — DAVID PENDELTON was 87, not 87.
JOHN DEAN, aged 76 years; May 28th; Mt. Lebanon.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

CONSCIENCE.

—o—

Is there any thing that an intelligent human being should desire more than a healthy conscience? The Creator of the Universe, of mind and matter, the great Designer of all things in the visible and invisible worlds, subjected all things to law and order, and placed conscience in the human soul as a guide and dictator of the actions of life. However lengthy the period of time may have been in bringing the component parts together, so as to form a perfect whole in the macrocosm or microcosm, it is evident that a superior Power and Intelligence comprehended the end from the beginning, and had one object and purpose in view.

Some of the ancient Seers, when under the beautiful inspiration of the Spirit, said, "Just weights and measures are the Lord's. He measured the waters, weighed the mountains in scales, balanced the hills, and meted out the heavens;" from which, we may understand that there was an original design to bring all parts together into a compact body, that they might be fitly joined together, every joint supplying its proper place; thus forming one glorious temple in which God should dwell as the central Light—the Soul and *Animus* of all things.

We read of defiled, and evil, and weak consciences; and also of *pure* and good consciences. If the conscience be pure and good, then reason will take its proper place, and act in consonance: Reason will suggest and conscience decide. If conscience be right, the reasoning powers in man and in woman will be turned Godward. In this they have the pre-eminence over the lower orders of the animal creation, which are ruled by instinct. Conscience and reason are God's crown and seal to humanity, and the express manifestation of his love. How can we ever be guilty of abusing such noble gifts, and of turning such blessings into curses? That there has been a great departure from the original design; that conscience has been violated, reason dethroned, and statutes broken, none will undertake to deny. Yet there is hope for humanity! The spirit of prophecy is again poured out upon the present generation to an extent never before known. The condensed history of the ancient Prophets that has been handed down to us, extended through long periods of time. It would appear that there were seasons when the prophetic spirit was rife among the ancients, and that it was not exclusively confined to those who were the most holy in life and character. Instance: At the same time that the seventy elders, whom Moses gathered about the tabernacle, prophesied, Saul's messengers caught the spirit and prophesied also; and even Saul, himself, was found among the prophets.

At a later period of time the prophetic spirit was confined to a few mediums. When the persecuting power, justly called "the reign of the beast," bore rule, then sorrowing witness prophesied in sackcloth and mourning. But the ages have rolled on, and the spiritual forces have been at work preparing the way for the present time, in which the spiritual

progressive elements, could give birth to a New Era; and it is a most marked epoch in the world's history. And, as the rain-clouds when formed in the natural heavens, descend upon the just and the unjust; so it is in the spiritual elements; the gifts of God are given without repentance, to lead souls thereunto that all may be left without excuse. Some receive the gifts of the Spirit and consume them upon the animal, sensual appetites, and thereby "turn the grace of God into lasciviousness;" and light in them becomes darkness, which is dense. Such gather around them false, deceiving spirits, who prophesy falsely, and fill the minds of many with doubt and confusion.

Water, to be sweet to the taste, must be conveyed to us in clean vessels. However pure it may be when it issues from the fountain, unless the channel through which it flows to us is pure, it is neither healthful nor pleasant. So it is with the gifts of the Spirit. If mediums of communication from the inhabitants of the Spirit-spheres to mortals are truthful, just, and pure in their lives, then messages borne by them will be reliable, and will give life and health to the receiver, and will be like pure water through a clean vessel to the parched lips of the thirsty soul. Messengers sent from the higher spheres will always shed a Divine influence that will elevate and guide the feet of the Heaven-bound traveler into the highway cast up for the ransomed of the Lord to walk in, and will aid them in keeping a good "conscience, void of offense toward God and all men."

UNDEFILED RELIGION.

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To live righteously, love mercy, to exercise charity one toward another, to withdraw our affections from all inferior objects, and to love the Lord our God—"our Heavenly Father and Mother"—with all our mind, might, and strength, and our neighbor as ourselves, is *practical Religion*. And when under the influence of this pure spirit, we shall, under all circumstances, do by others as we would have them do by us.

Those who form the true Christian character, must rise above the work of reproduction, and become "holy in both body and mind," keeping their physical bodies *pure*—"fit temples for the Holy Spirit to dwell in; and they will meditate on those things which elevate the mind above sensuality. Those who thus turn their thoughts and feelings from earthly to heavenly things, will go out in spirit, seeking draughts of inspiration from the Fountain of goodness, to water and keep alive the germ of immortality which is placed in every human soul. The living spirit in man and in woman yearns for immortal food to sustain it; it "cannot live by bread alone," nor be content to feed on material things; but it must have the "living bread which cometh down from heaven" to subsist upon; and it needs the breath of Divine inspiration to fan the celestial fires of truth, that they may ever keep burning in the soul.

There are different degrees of goodness and truth on the *natural* plane of life; and they who live the nearest to the Moral Law, which was given to regulate man and woman in the work of reproduction, approach the nearest to

the spiritual and Divine Order. But those who possess "*pure and undefiled religion*" will keep themselves unspotted from the world. The *world* here alluded to, is the "lusts of the flesh and of the mind," and are the foundational principles of the worldly life which all human beings inherit from their earthly progenitors; but they never came from our Heavenly *Father* and *Mother*.

There is a plain line of demarcation drawn by the Apostle Paul, in his epistle to the Galatians, between the *worldly* and the Christian life. The manifest works of the flesh are "adultery, fornication, idolatry, hatred, envyings, murders," etc., etc., with a long train of evils too numerous to mention in our space. While the fruits of the Spirit produced by those who live clean, chaste lives, are "love, joy, peace, long-suffering," etc., with other accompanying virtues. They who "live in the flesh cannot please God," because they are under the influence of "the carnal mind, which is enmity against God."

Jesus said to his disciples, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world. How did he overcome the world? Was it not by a total abnegation of the generative, lustful nature within? When tempted by the adversary, he bowed not at the shrine of sensual indulgence; but persistently said to his enemy, "Get thee hence, Satan."

His religion was "*pure and undefiled*;" and all his true followers have done, and are doing as he did; *i. e.*, "crucifying the flesh with all its affections and lusts"—keeping their bodies and souls pure; and are making room in their hearts for the Holy Spirit, the Heavenly Dove to dwell in.

So let none become weary in well-doing, nor grow faint or feeble while running the Gospel race; for if in "patience we possess our souls," all will be well. "Whatever we sow we shall 'certainly reap.' If we are careful to 'sow to the Spirit,' and reject all that is false and vain, and hold fast "*pure and undefiled religion*," we shall "reap life everlasting."

Eldress Polly Reed, Mt. Lebanon.

WOMAN.

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PEOPLE have glanced carelessly at the question of woman suffrage, and turned away with the idea that it would give undue influence to women of impure lives; but the reverse is the case. Women of impure lives govern us now, through their impure influence of legislatures, judiciaries, and juries, exclusively masculine; and nothing but women in authority can remand them to their proper sphere, if they have any. The influence they could exert through the ballot by force of numbers would be unappreciable, being more than neutralized by the votes of decent women, who would make a point of consigning to political graves all politicians known to be influenced by them, and only juries composed wholly or in part of women ever will do them justice. Were the political influence now wielded by courtesans of this country divided into as many equal parts as there are women in the United States, it would give every one a vote, and place the regulation of the dram-shop and social evil questions under the control of the decent portion of the community. It is only when men consult with women whom they respect, that we can hope they will be influenced by those they do not.

Miss Swisshelm in the Independent.

READING.

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KNOWLEDGE is essential to the growth and development of the human intellect, its proper aliment and nutrition; yet it is as possible to gorge the mind as the stomach; the result is as deleterious.

"Man cannot live by bread alone" (physically); nor can he live by books alone (mentally); variety of food is required, to stimulate the normal action of all his faculties. He who always feeds on the thoughts of others, is sadly neglecting the use of his own, thus stifling the sources of mental vigor and unfoldment. Book-learning is merely a matter of memory, only calling into requisition one of the many God-given powers possessed by all intelligent beings. Observation and reflection are stepping stones to independence and strength of character; it is the prerogative of every individual to use them, and thus preserve their own identity and originality.

Human nature is an ever open volume, for study, analysis, and discernment, requiring the exercise of the perceptive faculties.

First "know thyself," then is the grand mystery unsealed, and we can read, understand, and judge correctly of the motives and actions of others. Every day brings us rare and gifted opportunities for the acquisition of such knowledge as books can never give, and which those who seclude themselves in a library never acquire. Life is fraught with useful lessons that we need to learn preparatory to entering a future state of existence. If we have no definite object or aim in reading, what shall it profit? If merely for amusement, to pass away the time, or for sensual pleasure, then it would be infinitely better to put our hands to work, and engage our slumbering faculties in some noble and useful pursuit, or calling; thus fitting ourselves for a sphere of activity, in which we can be a blessing to others, and not continue as mere drones in the hive of creative existences.

We live in an age of reading; books are multiplied as the sands on the sea shore. All classes have access to the means of knowledge, that was only granted the privileged few, less than a century ago. Public libraries, free schools, and daily prints, proffer the boon of education to the lowest and most ignorant; but, with the good, there comes a greater evil. A light, trashy literature, in the form of cheap novels and low love stories, floats upon the surface of society, like scum on a stagnant pool, which is exceedingly pernicious, and as infectious as a deadly miasma; especially to the minds and morals of the young and inexperienced; increasing the "social evil" to a great extent, withdrawing their interest from high mental culture, ennobling discipline, and objects of intrinsic moral and spiritual worth. Very few young persons, in this day, will confine their attention to solid reading; it is irksome, dull, and uninteresting; they want something sensational, and exciting, the very tendency of which, is to arouse passions that ought to be subdued, to set on fire lusts of their lower nature, the products of which, are haunts of vice, misery, a prostitution of virtue, and an increase of crime, not only in low, but in *high* places.

Some time since I was particularly impressed with this fact. We were traveling by rail a short journey eastward. Two young women entered the car and were seated opposite, in front view; the youngest (of rather prepossessing appearance) drew from her valise a large pamphlet, and commenced reading with apparent absorption of mind. The book had the appearance of a novel; a glance revealed it. "Foul Play" was the startling title, clearly intimating its contents and character. I watched her as her interest deepened; and, on that would-be lovely face, traced the imagery of pictures base, that were stamping an indelible impress on her very soul.

I turned away with saddened thought and feeling, having read a lesson of life blighted while yet in blossom. A few moments after, a news-boy threw into my lap an illustrated paper; a cursory view disclosed the fact that it contained little else than nonsense; it was cast aside in disgust, with the sober conclu-

sion, that good thoughts were better company than unprofitable reading.

I love good books, they are companions in solitude, and shed a light in dark places; but, would forever forego the pleasure of reading, rather than cover the chamber walls of my soul with reflective pictures, that will pain the spirit in future, when life's drama shall be reviewed; or poison the fountains of existence with the foul infection of mental and moral disease.

O that youthful minds would consider well the injunction of the wise man: "Buy the truth (not fiction), and sell it not, also wisdom, instruction, and understanding;" and desire, above all things, knowledge that will result in future happiness, rather than momentary pleasure; discerning between right and wrong, good and evil, through the exercise of the superior endowments of reason and conscience.

Martha J. Anderson, Mt. Lebanon.

CHAFF.

—o—

BELOVED EDITRESS: I know it is true that, "without the chaff there can be no wheat;" and I have been ruminating in my mind, whether I was willing to be used as such. It is, you know, a fundamental principle in *Shakerism* to pay all just dues. I am indebted to many dear friends who have contributed so freely to the maintenance of our little Monthly which is sent out from the Gospel Ark over the dark and turbid waters, bearing the olive-branch of *hope* and *peace* to struggling sin-bound souls. I would gladly cancel this debt were I able, but the question is, What have I to give? Have I nothing but *chaff* to give in exchange for good wheat? I have concluded to give the best I have to-day, and will try to gain something better for to-morrow.

I feel a great interest in the prosperity of this truth-bearing messenger; and those who are willing to forsake the natural, and rise above the animal plane of life, into the superior heavenly state, will welcome it as a harbinger of blessing to their souls.

I remember that, when I was a child, I read and heard much about the *judgment day*, when a separation would be made between the righteous and the wicked; that the righteous, in that day, would be caught up to meet the Lord in the air, and that the wicked would be left to the flames which would continue to burn without consuming them. The thought to me was terrible! I knew that I was a sinner, and was *glued* as it were to the earth by unhallowed desires, and strong selfish affections; and I could not see how I could find power to break those ties, or get angel wings to rise above them. In this condition I remained many years.

But at length I was led, by the providence of God, to this people; this Zion of God upon earth. Here I found a home for both body and soul; and by confessing and forsaking sin, the judgment thereof was taken away; and, by receiving the truth in the love of it, I found that it contained enough of the Refiner's fire to consume the dross that remained; and the belief in, and dread of, a *literal* fire, was banished from my mind; and I also found that, by faith and good works, I might rise with the saints into the divine life; which, before, I had thought an impossibility.

And, should there be any in the dreary wilds of error and false teaching, who are suffering as I have suffered, and who desire to escape therefrom, I would kindly invite them to our Zion home, where they will find the Comforter, the Spirit of Truth, to lead and guide them; and where they can commence the immortal life, and enjoy the liberty of the sons and daughters of God, and join in the song of redemption, sung by those who are washing their robes and making them white by living as Jesus lived, and bearing the same cross that he bore.

Sarah Hollister, Canaan, N. Y.

SALT "losing its savor," and being "trodden under foot of men," arose from the fact that the salt that was used by the ancients did lose its savor, and was then used for walks.

"SHAKER AND SHAKERESS."

—o—

Go forth, thou heavenly messenger, into all the earth, bearing glad tidings of truth and life to all people. Say to those who make idols of earthly riches, and who suffer worldly treasures to gain control over the mind, and blind the sight to things of supreme worth, thus paralyzing the forces of the whole being, "It is impossible to serve God and mammon."

Those who turn all their energies to accumulate wealth for selfish indulgence and aggrandizement, and who neglect to lay up treasures for the immortal part, which must exist in the life beyond this, will be dwarfed in spirit.

Some think that a religious life, by reason of the cross imposed, is *hard*, and that a worldly life is easy; but the yoke of Christ, to those who are reconciled to wear it, is far easier than the yoke of sin. Those who profess the Christian life and character, should give a practical illustration of their profession in all their acts and walks of life, and beware of the deceitfulness of sin, whether in riches, or in the lusts of the flesh or mind, which, if entered into, will choke the word of life in the soul. Jesus said to those who were bound by earthly riches, "Sell that thou hast, and give alms, and lay up treasures in heaven." Those who do this will find that they have made a sure and safe investment. But very few are willing to trust the Bank of Heaven! God has entrusted the perishable things of time to mankind to use and not abuse, and as a means to prove his integrity; not as a power to oppress and grind the poor, and to exalt and glorify self, by defrauding his neighbor.

The earth and all that is therein belong to God; the gold, and silver, and precious stones, all belong to Him; and the cattle upon a thousand hills are his own. Man holds them in trust; they are blessings lent, and he will be held to a strict accountability for the use of them.

Those who possess the means to relieve the destitute and suffering, and thus use them, will be a blessing to humanity, and will draw down blessings upon themselves, till "their souls are as a watered garden whose beauty fadeth not."

Christ's sermon on the Mount plainly shows the line of the blessing. Those who are "poor in spirit (humbly relying on God, seeking aid and strength from Him), theirs is the kingdom of heaven." "The mourner (the penitent soul who sorrows for sin) will be comforted." "The meek (those who are loving and forgiving) and the pure in heart" are all promised a special blessing. The more we perfect the Christian character, which can only be attained by earnest effort, the better able we shall be to intelligently understand the real worth of the above-named blessings.

Little by little we gain self-control; step by step we march onward to the heavenly goal, where the victor dwells. A full surrender of the soul to God is the Christian's duty; it does not profit to retain part for self. "They who sow sparingly shall also reap sparingly;" our reward will be according to our works. Self-denial and the cross is the pathway that leads to eternal life; because of this, few will seek it; for *self* will always strive for the mastery, and always stands in opposition to the searching power of *truth*, that will bring the affections and the very thoughts into obedience to the law of Christ, who said "Why call ye me Lord, Lord, and do not the things that I say?"

But, O how blessed, how noble and glorious, are those who come forth to the judgment-work in this life, showing their deeds and washing in Jordan's river till they become clean and pure, that the Divine image may be formed in them. Long live the "*Shaker and Shakeress!*" and may it afford a healing balm, and be a guiding star to suffering humanity.

Joanna Randall, Shirley, Mass.

If we would not blush when reading the record of our lives, let them be in harmony with divinity; have our deeds wrought in purity. Then they will be daguerreotypes in beautiful colors that, beneath the golden rays of the sun, will not fade, but blend with those of the spheres above, and upon our hearts will be reflected their glorious shades, causing us to glow with angelic beauty, and show forth the image of the heavenly. — Charlotte B.

LOVE.

—o—

WHEN Jesus was about to part with his disciples, he gave them a "new commandment," that they should *love one another as he had loved them*. He said, "By this shall all men know that ye are my disciples, if ye have love one to another."

The love which Jesus felt for his disciples was pure and unselfish; it was not emotional and circumstantial; but he loved from *principle*. At times, his language to them was gentle and persuasive. He also manifested his love toward them by stern rebukes, for lack of faith; and James and John for the spirit of retaliation they possessed, when they thought to call down fire from heaven "to consume" the Samaritans who would not receive him. To Peter, when he reasoned as a natural man against the revelation made to Jesus, he said, "Get thee behind me, Satan; thou art an offense unto me; thou savorest not the things that be of God, but those that be of men."

Probably all persons feel it difficult (more or less) to extend love and sympathy where it would not be appreciated. But, by reflecting on the goodness of our Eternal Parents, we shall clearly see our duty — not, indeed, to do other persons' work in their stead; but to willingly become helpers, or co-workers with Divine Wisdom, in redeeming our fellow-beings from sin and misery, by *practical* kindness and love.

True love is eternal, enduring, and as unchanging as the sun in its course. Amid joy and sorrow, clouds and sunshine, prosperity and adversity, it remains unshaken, unblemished by the stains of selfishness, and unsullied by the blight of envy and jealousy. Ever mindful of the best interests of others, true godly love is anxious to relieve every affliction, even though surrounding circumstances may render it difficult and discouraging; and it will manifest itself in various ways, in order that its great object may be accomplished.

The grace of God in the heart will teach us *how* to love; and the words we speak will give unmistakable evidence of sincerity. If we would be God's "peculiar people," we must zealously show our "faith by our works," and manifest our love to our brethren and sisters by relinquishing all kinds of *selfishness*; and, in the true spirit of consecration, be willing to toil for the general good.

By suitable reflection upon this subject, we may so direct our words and actions, that they shall convey the true love and interest existing in our hearts for our loving Gospel kindred and friends, as well as for the erring, who most need a helping hand; and that thereby they may be inspired with courage to withstand temptation, and become victors over all the powers of evil.

Thus, in our social and religious communings, we shall feel *peace and satisfaction*, and shall drink, from the pure Fountain of heavenly love, the crystal waters of eternal life, which will flow to our souls, baptizing us into one spirit, that we may be of one heart and mind. If we really love, in full accordance with the "new commandment," as *Jesus loved*, that is, have our love grounded in the principles of truth, purity, and goodness, then it will endure, and even death itself cannot destroy it.

Lucy A. Haskins, Mt. Lebanon.

JESUS OF NAZARETH, who once dwelt in a tenement of clay, and walked on the earth among men, was undoubtedly the chosen Medium to receive the Anointing Spirit — the Christ of God. And, by steadfast adherence to that anointing power bestowed upon him, he traveled into the life Divine. Since his day, thousands, by the power of the same Spirit, and in obedience to his precepts, and through the influence of his holy example, have also attained unto the Divine life, and are now with him in the kingdom of heaven. The principles which constitute the kingdom of heaven are eternal, and admit of an everlasting increase, whether commenced on the earth or in the heavenly world; and the will of God may be done on earth as really as in heaven.

And all who are called into this kingdom — this Zion of God on earth — should wisely consider their high and holy calling, and the great responsibility which rests upon them to be faithful; for they are not only called to work out their own salvation, but are also called in relation to the whole human family; and they should so live and walk that they may become Saviors to other souls, and be truly "a peculiar people, zealous of good works," and possess the inheritance promised to the meek. Every Christian virtue will shine forth in their lives, and, by obeying the behests of conscience, they will indeed be a "city set on a hill, whose light cannot be hid," raising an ensign of freedom.

May the good Spirit hasten the time when the banner of *Freedom from Sin* shall wave gloriously over Columbia's soil, is the prayer of

Hortense Hooser, Pleasant Hill, Ky.

INSPIRATION.

—o—

As we trace the Scriptures from Genesis to the Revelation, we see that, from time immemorial, there has been a constant stream of inspiration poured out upon those who were so organized as to receive it, and they were commissioned to impart it to others. The portals of heaven have been opened to mortals, and rich stores of Divine love, and rays of heavenly light, have been given to mankind, as a beacon, to guide and direct their footsteps.

The Prophets of old were chosen vessels, or inspired mediums, through whom God revealed his will. And, at a later period, Jesus and his disciples were chosen mediums; and, as they were ministered unto by spirits from a more interior sphere than were those who preceded them, so they became mediums of higher truths. Inspiration did not die, or cease to flow, when they passed from the earth-sphere, and the Church of their day was disorganized; but God continued to raise up witnesses, who testified to the truth, down through a long night of spiritual darkness.

According to Sacred Writ, there was a promise given, that Christ would appear again on the earth, and, as Jesus was visited by the *male* Christ Spirit, and anointed to be "the first-born among many brethren," so was Ann Lee visited and anointed by the *female* Christ Spirit, to be the first-born among many sisters. And why not? If Jesus was Divinely inspired, why could not Ann Lee also be thus inspired? Their teachings were the same, and the fruits brought forth by their followers are the same.

All religion has its origin in Divine inspiration, and all true doctrine is derived from the same source. And those who follow Jesus and Ann — live the same life, and bear the same cross which they bore — "will know of the doctrine" which they taught. Jesus declared his mission to be, to reveal the *Father*; Ann also testified that it was her mission to reveal the *Mother*. If the fruits brought forth by them were the same, and we are to judge a tree by the fruit that it bears, then, why should we doubt the *cause*, when the *effects* produced are one in kind.

There has been a continuation of Divine and heavenly gifts, from Mother Ann to the present time, operating both internally and externally, in the Church of Christ's second appearing, to enlighten the understanding and strengthen the feeble, and to confirm the weak in faith, and to edify the faithful; which has enabled them progressively to move forward in a united body and grow in grace and in knowledge, and gain the treasures of the Gospel of salvation for themselves and other souls.

We know the great Eternal One
Has not seal'd up the gates of heav'n,
That man no more of truth may learn
Than what one sacred Book has giv'n:
Nor has pure Wisdom's mighty fount
Exhausted all her precious store;
Nor is man deem'd of less account
Than in the brightest days of yore.

Union Village, O.

Heavenly wisdom is a talent from above which must be improved to make it abiding. In so doing it confers a happiness that satisfies the soul.

SHAKER AND SHAKERESS.

—o—

BLESSED Angel of comfort, I welcome you here;
Your mission is holy; O be of good cheer:
The tidings, so truthful, you bear on your wings

A halo of gladness around the heart flings.
Move on through the land, diffuse light as you go,

Alleviate sorrow, assuage pain and woe;
Give joy to the mourning who're bow'd down with grief,

Who fain would from sin and its bonds find relief.

A blessing on all, do most freely bestow,
As 'round on your errands of mercy you go.
O bless all truth-seekers who listen to hear
A voice from the throne, saying, Come ye up here.

O bless the truth-loving, and guide them along,
To feed in green pastures with Mount Zion's throng.

I love you, blest *Shaker*, to me you are dear;
I love your companion who's standing so near
The *Shakeress* Virgin! may she at your side
In her comely raiment and meekness abide.

For since you are *dual*, you've surely become
A *New Thing of Beauty* to gladden our home.
And should I outlive you, I'll weep at your tomb,

There, cull the sweet flowers that over it bloom.

Ride on in your majesty, power, and love;
Bear with you the message received from above,

That Saviors have now on the earth-plane appear'd,

And thousands of souls by their presence are cheer'd.

The saints have ascended to clouds of pure light,

And still will mount higher to view Heaven's sight.

Jane Emily Smith, Mt. Lebanon.

INHERITANCE.

—o—

THE Spirit spoke by the Prophets, and again by Jesus Christ, saying, "The meek shall inherit the earth." Now we have the perfected order of the revelation of God through the Shepherd and Shepherdess of Zion, and the text is read thus: "Blessed are the meek;" for they shall have an inheritance in the mansions of the pure.

We have also received additional blessings, which will happily and adorn the receivers of the word, who alone are doers of the work.

Blessed are those who have a continual controversy with the powers of sin and darkness; for theirs is eternal life.

Blessed are those whose eyes are fixed on the mark of the prize of their high calling; for they shall inherit the true riches.

Blessed are those who abide in the truth; for they shall be the light of the world, and the glory of heaven.

Blessed are those who watch, that no concealed evil or wrong habit mar their uprightness; for they shall be clothed with honor and beauty.

Blessed are those who seek wisdom; for their lips shall communicate excellent things.

Blessed are the prudent, in whose storehouses are garnered treasures with which to help the needy; for out of their abundance shall the multitude be fed.

Blessed are those who are slain by the sword of the testimony; for they shall live, and never die.

Blessed are those who are baptized with the power of repentance; for their iniquity shall be blotted out.

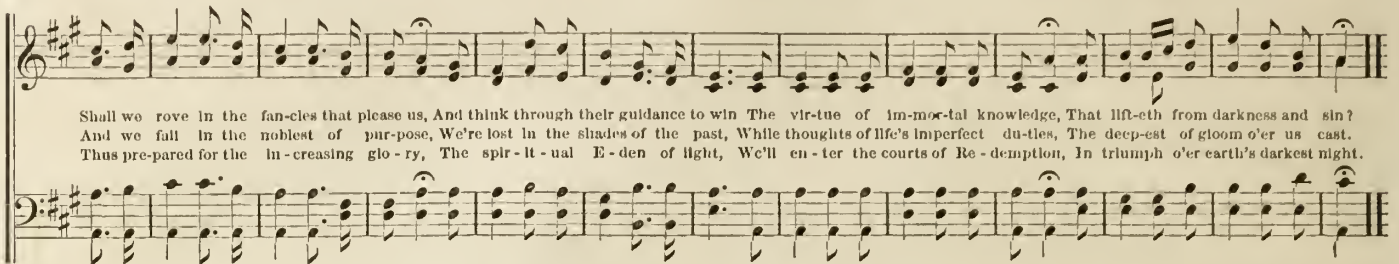
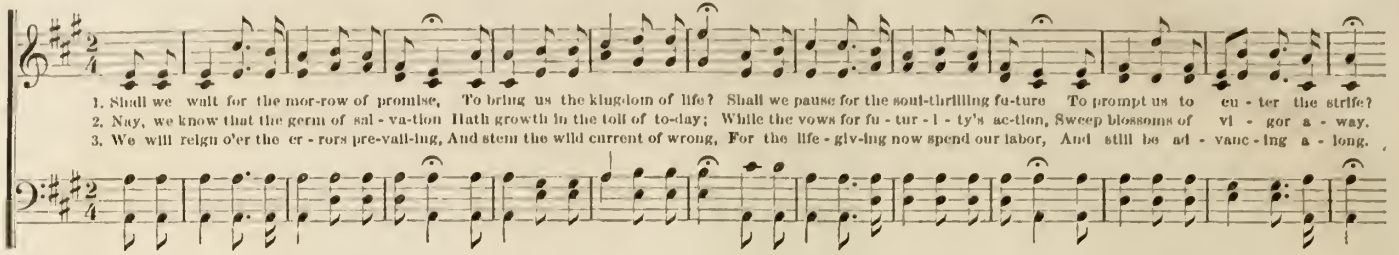
Blessed are the wise virgins who are ready, and who come when called; for with such the Lord is well pleased.

Blessed are those whose kindred and relations are the followers of the Lamb; for they shall move in the Angelic ranks, and sing the song of the redeemed.

Blessed are those who bear the rod of correction and endure; for out of the bosom of their souls proceed strength.

Rhoda Blake, Mt. Lebanon.

EDEN OF TO-DAY.



MOTHER'S DAY.

—o—

O let it be, throughout the whole fair land,
A day whose shining shall illumine the year;
A time of aspirations pure and grand,
Of thoughts unselfish, and of vision clear.

The costly robe from human fiber spun,
And gems condensed from sorrow's briny flow,
Let them not glisten in that equal sun,
Whose healing wings shall no distinction know.

Let Pride and Fashion (cowering) stand apart,
While Woman, clothed in majesty and grace,
Brings forth the jewels hidden in her heart,
To wear them calmly with uplifted face;
With face uplifted by the power of hope,—
That hope which conquers in its onward way,
And gives the present all its narrow scope,
Nor from the past subtracts one single day,
But turns to profit all that is and was;
Draws from the future pure, prophetic light,
To aid and strengthen Truth's ennobling cause,
And fill her vanguard with angelic might.

The road of Woman is a thorny steep,
And she has climb'd it, borne with heavy chains,
When only dews have help'd her soul to weep,
And midnight moanings echo'd back her pains.

The vulture's eye hath never seen her there;
Nor hath the lion's foot her pathway trod:
Her balmless anguish, and her voiceless prayer,
Have reached the Spirit of her Mother—God.

'Twas man that sought Divine Paternal lead,—
Ask'd light and wisdom at His throne above;
But woman, through her soul's unanswer'd need,
Hath found her Mother, the Maternal Dove.

No more half-orphan'd shall the race he made:
Beneath our Mother's standard, Home shall rise:
May its foundations on this day be laid,
Before the Angels' glad approving eyes.

O Day momentous! may thine altar's fire
Consume the hurdens of the sore oppress'd:
May ev'ry noble soul with pure desire
Approach thy shrine, to be inspired and bless'd.

If some should come with spikenard and with
tears,

O may their off'rings be in love received,
And Woman, as their Savior, quell their fears,
And guide them upward till they are relieved.

There is no human ill beyond control;
No dark decree of unrelenting Fate;
For God hath made provision for the soul;
And we will toll, and for the harvest wait.

Cecilia Devyr, Mt. Lebanon.

HOUR OF PRAYER.

—o—

LISTEN from the higher spheres,
Angels whisper "we are near;
We've come to raise your souls from earth,
To taste the joys of greater worth,
In this the hour of prayer."

Come, leave awhile all toil and care,
With God commune who heareth prayer;
For He who doth the ravens feed,
All humble souls will bless indeed,
While they bow low in prayer.

We hail your influence, angels bright,
While looking to the Source of light,
It gives us courage by the way,
To constant watch, and hourly pray;
To keep the gift of prayer.

'Tis prayer that keeps the soul from sin,
And makes it light and pure within;
Then let us watch and pray forever,
Ceasing not from strong endeavor,
In this, the hour of prayer.

What consolation prayer imparts,
How sweet the peace that fills our hearts,
When we can meet in that pure love,
Which blends the angel hosts above:
Thrice blessed hour of prayer!

O righteous Father, may we be
Forever clothed with purity:
Only the pure thy glory see,
Dwell in thy light continually,
And seek the hour of prayer.

Lucy A. Haskins, Mt. Lebanon.

PAST AND PRESENT.

—o—

IN the region of Jewry, and coasts round about
The river of Jordan, did come
A people, to be in its water baptized,
Confessing their sins unto John.
But a greater than he in their midst then did
stand;

The same has come forth unto us;
Who baptized their souls with the spirit of
fire,

And gave them the true Holy Ghost.
In that dark, cloudy day, although great were
his works,

Were many the Lord did not know;
While sunny our day, and quite equal its
work,

Yet many are ignorant now.
As then, so it is now; they the water did
choose,

And shunn'd the baptism of fire;
They, John and the Prophets did very well
know,

But Jesus they did not desire.
They then persecuted, and persecute still;
E'en 'mong the disciples found place

That spirit which now maketh desolate homes,
And many a heart layeth waste.
There is no more a willingness now to admit
The truths of a progressive day,

Than was found when Jesus did walk upon
earth,

And taught man the new living way.
Man is obstinate now, as in days that are past
To oppose and resist ev'ry law

Subserving to bring the subversion of sin,
From destruction his aid to withdraw.

From this age of the world, and the light
which is given,

How much can humanity boast?
There is more cause to-day to hide in our
shame,

Than glory in such depths of loss.
God's work must go on, we have bided it long;
And what has been found by the way?

A curse or a blessing awaits ev'ry soul:
That's final—the great judgment day.
In a summary manner, with every man,
The work of decision is left;

Heaven's offers accepted, the kingdom is his;
Rejected, of mercy bereft.

Elder A. Perkins, Canterbury, N. H.

DEEDS OF KINDNESS.

—o—

Will deeds of kindness perish,
And fall unheeded by the way,
Like flowers early gather'd
That droop before the close of day?
Or like the young child's picture
Impress'd upon the snow's white crust
That warming sunbeams (kissing)
Blend snow and picture both in dust?
Are words of love, once utter'd [heal'd,
Which like sweet balm some wound has
Of little worth—to perish;
Nor yet their own soft incense yield?

Nay, verily! Such sowing
Of seed immortal cannot die;
But life, in rich profusion,
Will bloom to greet and cheer the eye.

Each act of kindness given,
Each utter'd word of tender love,
Each injury forgiven,
Gleams like the golden rays above.

A sigh for others' sorrow,
A smile when frowning glances fall,
Are pearly tear-drops gleaming.
These write a true reward for all.

The instruments of heaven,
Whose strains vibrate through courts above,
Give forth their sweetest music
When gently touch'd by deeds of love.

The song of grateful praises
That wafting breezes bear aloft,
Floats out o'er fields Elysian,
And mingles with their music soft.

'Tis angels' work we're doing,
When ministries of love we fill;
'Tis angel strains we're swelling,
When breathing forth "Let come who will."

Be mine the mission ever
To pour sweet balm on hearts distress'd,
And, o'er life's stormy ocean,
In his name whisper "BE AT REST."

Maria Wheeler, Union Village, O.

He who hideth "his talent in a napkin," and
buries it six days deep in worldly and selfish
pursuits, will not find one day in seven suffi-
cient to balance the account, and will make to
the merciful Donor many ungracious com-
plaints of hard fare and poor pay. A. G. H.

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LITERATURE.

EVERY spiritual—religious—Dispensation creates its own Literature. The first call of the Spirit, whenever a new Divine influx flows to humanity, is, to repent, i. e., forsake; for that is repentance. When the dispensation was external, like that of the Jewish, the forsaking was external. The Jews heard the voice of the Spirit: "Israel shall dwell alone, and shall not be numbered—mixed—with the nations." "Get thee out from thy kindred and country, unto a land that I will shew thee of," was the imperative command to Abram, the "father of the faithful" to the Spirit's call.

When his posterity had multiplied into a tribe, they went down into Egypt; and, when these had become twelve tribes, and had increased into a nation, the Spirit repeated the same command: "Go up out of Egypt into the land I promised Abram that I would give to his descendants." When they obeyed this call, it was by forsaking all that they had acquired in Egypt. And the whole nation emigrated from Egypt, the garden of the world, as literally as Abram emigrated from Mesopotamia, the garden of Asia.

In thus moving from Egypt, in a body, it is evident that they left its literature as truly as their ancestors forsook the literature of the East; and, in both instances, the very highest art, the deepest science—the most profound literature of the then known world—was what the Spirit of Truth—*God*—required them to abjure, and to utterly destroy and leave behind them.

It may also be observed, that, in both instances, the justifying reason—the causes—were similar; that is, the literature had been created by the Dispensation—was the product and expression of the real mental, physical, and spiritual condition of the people—was imperfect and wicked—idolatrous—the "old heavens," that must "pass away." Hence, to break the images, throw down the sacred altars on which their religious sacrifices had been offered, cut down the groves, kill the priests who officiated, and trample under foot the mementoes of the whole Order, were common occurrences under the law of progress. Abram did it; Moses did it; and Gideon did it. Indeed it was the universal practice of Avatars. Consequently, the charge of *ignorance*, from learned worldlings, was invariably preferred against them—woe to Alexandrian libraries.

Was not the charge well-founded? The Jews cut themselves off from the sources of

knowledge known to the Egyptians, plunged into a wilderness where there were no schools, and where even agriculture could not be practised. The Spirit who led them supplied their every need of *food and clothing*.

RESULT.

The result was as unlooked-for as it was extraordinary and world-wide wonderful. For, behold, the traditional journal kept by those twelve tribes of wandering, vagabond slaves, who were self-emancipated, is, to-day, the foundation of the literature of Christendom.

What a comment this is upon the wisdom of man, in competition with the "wisdom that comes from above"—by revelation—the learning, arts, science, and literature of the passing-away cycle.

Nor is this marvelous; it is not a solitary or isolated instance; but a law looms up in our spiritual horizon, that is as universal in its application as it is in its effects: each Dispensation of God to man, and each cycle in a Dispensation, create their own literature.

In the cases of Moses, we have a man who was "learned in all the learning of the Egyptians." Not so the general rule. Of Jesus it was asked, with astonishment, "Whence hath this man this wisdom, seeing that he knoweth not letters?" He was ignorant of the learning of the Dispensation and cycle to which he had belonged. "Except a man forsakes all that he hath, he cannot be my disciple," included the *literature* of the past and passing-away Dispensation.

The twelve Apostles are known to history as ignorant fishermen. The early Christians were charged, by Celsus, with preferring the unlearned and low to the more cultivated and refined classes, as converts to, and members of, their system. "Not many wise, not many noble, not many strong, are called." Hath not God called the opposite to them? the ignorant to confound the wise; the weak to oppose the strong; and the off-scouring of the earth to compete with the learning of the polished Greeks, and Roman philosophers, until it converted them?

What again was the result? As before, these simple Christians, who, in passing through the Hermit Age, spent a generation in the deserts of Egypt, in caves or holes of the earth, without books or human society, as Israel spent a generation in the wilderness, separated from the civilized world; and, like them, left a posterity—monks and nuns, who founded and formed the Monastic Orders of Christendom.

For, truly, more have been the children of those "eunuchs for the kingdom of heaven's sake," than of the married Israelites in the wilderness; albeit they confined physical commerce to the use that Nature designed. And those celibates have produced a literature that, to-day, is the literature of Christendom. And as, "by reason of use," the Law becomes more possible to the race, we now have, in twenty-five years time, a new literature, of mesmerism, phrenology, biology, psychology, electricity, rappings, table-tippings, dreams, visions, prophecies and revelations, created by the Spiritualists; not so distinct from the old as in the preceding instances already cited, for the simple reason that they have not been so much a *new* spiritual—religious—people, but rather a scientific people, an outgrowth from the order of Christ's first appearing—a John the Baptist epoch—to bring the old and new, the First and Second Christian Churches, together.

Query? Will not this Second Christian, or Shaker, Church—this Gospel of Christ—create its own literature? I tell you *Yea*, and that right speedily!!!

REVELATION v. EXPERIENCE.

REVELATION is the unfoldment of truth from the infinite to the finite mind—a means by which the ignorance of the finite is supplemented by the knowledge of the infinite.

The experience of human beings upon earth should agree with and confirm the revelation of God through the heavens. The scope of revelation is comprehensive—vast—connecting time and eternity. Individual experience is limited—incomplete; but the experience of the race collectively is full of confirmations of divine revelation.

A pure crystal stream gushes forth high up some mountain side, free from adulterous mixtures, as it flows over the clear rock-bed, until it reaches the rich alluvial soil of the lower lands, when it becomes surcharged with particles of earthly matter, and enters the sea as a dark and turbid river; the limpid fountain, changed to the conglomerate waters that go to make the sea, shows the nature of the passage through intervening channels between the fountain and the ocean.

Is it not thus with the *spiritual fountain*—Revelation—as compared with the *records* termed Bibles? Sacred and profane history interblended; the inspiration of the Prophets, and the divine mission of the priesthood, interwoven with the history of kings and despots, and the chronicles of the bloody wars attending the rise and fall of nations, that darken and almost obliterate the beautiful primal

truths sought to be conveyed to humanity by means of divine revelation.

Yet, notwithstanding the blindness of the mental, and the confusion of the physical condition and surroundings of the earthly recipients of revelation, its pure *abstract truths* will stand through all coming time as being applicable to the final improvement of humanity; and future human experience will demonstrate that they underlie the basic foundations of the civil and religious governments of a perfected God-governed race.

If the veil, or rites and ceremonies connected with the Mosaic Dispensation, be drawn aside, we shall discover principles involved in that system — an aggregation of truths — adapted to the amelioration of present social conditions, and to the removal of society ills, not elsewhere to be found. Although revealed thousands of years ago, they are the germs of all the reformatory agitations and projected modern improvements in physiology, the equalization of property (by co-operation and communism), land reforms — republicanism in general; the equal rights of the sexes, of labor; the distribution of accumulated wealth, by bankrupt and homestead laws, and freedom of the public lands. These all had their actualized antetypes in those long-ago revelations and human experiences which constitute the backbone of Bible history.

Men search the foundations of the earth for the testimonies of the rocks. They analyze all known substances in their pursuit of physical truth. The starry heavens are pierced for hidden knowledge. The works of Nature declare the truths of Nature's God, as do not the perverted passions and distorted affections of purblind humans.

So it is with true revelation in spiritual things. The founders of our infidel civil government turned back to the Mosaic epoch for the model of human rights which they introduced in the Declaration of Independence. Each advancing revolution in society centers around some one or more of these revealed principles of the *past*.

As well attempt to erect a building without foundations, as to build up society, in natural or spiritual things, upon any other basis than the *truths of the past*.

Thomas Smith, Canaan, N. Y.

THE WORD OF GOD AND THE BIBLE.

A VERY common, if not the almost universal understanding of professed Christians, is that the *Bible* and *Word of God* are not only synonymous *terms*, but synonymous *facts*. But the revelations of God's truth, whether made cycles of ages past, or in the days of Jesus Christ on earth, or in the present time, do not thus declare it.

The "*Word of God*" is a power that has stirred the pulse, warmed the heart, exalted the humble, humbled the exalted, inspired the faithful, bound up the broken-hearted, comforted the afflicted, invigorated the feeble in spirit, and "given to the righteous beauty for ashes, the garment of praise for the spirit of heaviness."

The great Hindoo reformer, Babboo Keshub Chunder Sen, who visited England in the year 1871, to determine whether it would be advisable to introduce Christianity among the Hindoos, as he was about to return home, made this significant remark: "There is a

striving everywhere to find God externally, in forms, ceremonies, dogmas; that the mind wants spiritual food is very little thought of." So there is a striving to find the "*Word of God*" in books; and the *SPRIT—GOD*—in incarnations; apparently not awakened to realize that the "*Word of God*" is revealing a God-character infinitely superior to the Jehovah of the Jews; a living *SPRIT CHRIST*, illimitably transcending the crucified and worshiped human form of Jesus; and an ever-evolving testimony of living truth; making more of the "*Word of God*" than is contained in all the Bibles of the nations combined.

The "*Word of God*," as defined by the English Bible, is a testimony, "sharp, powerful, piercing, to the dividing asunder of soul and spirit, the joints and the marrow, and is a discernor of the thoughts and intents of the heart." But who ever conceived the *Bible* to possess this power?

The "*Word of God*" is light, life, and the power of salvation. It is a revelation of God's will and purpose concerning the evolving destiny of man. It is a baptism of divine power in such manner and measure as to magnetize and vivify the whole man — body, soul and spirit — with an intense interest in, love for, and devotion to, the salvation, development, and glorification of the human race. It is a ministration of love so endearing and soul-thrilling as to cause its recipient to sacrifice life for the salvation of the object of the soul's affections and beatitude.

But all the Bibles in the universe never produced — never can produce — these effects. The Bible of the so-called Christians, as well as the bibles — sacred books — of all nations and religious beliefs, when spoken of in their best estate, are nothing more than *records*; and more or less sacred, as they more or less record God's Word unadulterated by the policy, ambition, cupidity, or wickedness of man.

Though this statement may grate harshly on the sensibilities of those Bible adorers who consider that "every word embraced between the lids of the Bible is the '*Word of God*,'" an inspired utterance, and necessary for the salvation and redemption of man, yet darkened humanity needs the utterance of truth. It is not our purpose, however, to rob the Bible of its meed and coronal among books; nor to detract from it that sacred regard which it justly claims in the estimation of those who have, through the perusal of its *records* of the "*Word of God*," been ushered into the gushing baptisms of its power; far from it; our purpose is precisely the reverse of this. We would woo souls to the perusal of its *sacred* pages, in search of the utterances of truth, the *power* of which *might become* the "*Word of God*" for their salvation.

The "*Word of God*" is being spoken by spirits who are under the baptisms of the fire of truth, and whose utterances are coals from off its burning altars. Under these baptismal inspirations, minds are being enlightened to see the Bible in its real character as a *book*, stripped of the delusions of a false theology, which has been spreading saintly robes over the records of base, sinful deeds, for centuries, and calling those records the "*Word of God*."

The character of the Bible, spoken of as a whole, is as multiform as is that of the authors who wrought in its production; and, to speak of it wisely, one needs continually to heed the

admonitory proverb, "Speak of me as I am; nothing extenuate, nor set down aught in malice." Nothing is gained to the glorious cause of salvation and redemption of the human race, to which the Bible is religiously consecrated, in the vain effort to harmonize the multitudinous contradictory texts thereof; or in the attempt to reconcile its allegorical Genesis with the more substantial and undeniable geological records, penned by the finger of God in the everlasting rocks innumerable ages before the writers of Genesis had a being. Our race is not benefited by the miserable effort of theological (not ritual) Christianity to canonize as sacred history those secular records of the Bible which possess no more claims to inspiration than do the writings of Flavius Josephus, and which, with reference to modesty and purity, when judged by biblical injunction, as a "tree known by its fruits," need expurgation.

It does not contribute to the cause of truth, to stamp as "sacred" and the "*Word of God*," those biographical biblical records which portray the life-characters of men and deeds so base that all the veils of theological Christian charity could never cover sufficiently to withhold the blush of shame from the cheek of modesty while perusing them; and the effects of such records, though compiled with sacred Bible, has, no doubt, immensely contributed to the production of immorality, vice and crime, inasmuch as the actors in this drama of shame have been held as sacred exemplars for pattern; but, without doubt, it would have been better for humanity had the biblical records of such characters been consigned to oblivion by the flames, rather than canonized as "*The Word of God*."

It has been very truly said, "There is not only no statement in the Scriptures that the *whole* Bible is the '*Word of God*,' but there is no one of the writers thereof who claims that his particular book, or books, is or are such;" and we would show that *not one*, even of its most precious and ever-to-be-hallowed records of inspired truth, is the "*Word of God*," but is simply the *record* of that "*Word*." Paul, indeed, declared, "All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction," etc. But, if we are to try Paul by *his* doctrines, this remark, and this "*all*" must be understood in a very limited sense — in much the same sense as where it is said, "*all* the region round about Jordan went to be baptized of John, in Jordan;" for Paul says: "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence." This certainly was not very "*profitable*." Again: "For what the law could not do, in that it was weak, through the flesh, God, sending his own Son, condemned sin in the flesh." But, when Paul thus spake of the Scriptures, the New Testament was not written; and it was not possible for him to refer to the hundreds of translations of the Old as well as the New Testament which have since been made; in the English translation of which, the American Bible Society's Committee of Examination and Comparison with the original manuscripts found "twenty-four thousand errors!" and of which the British and Foreign Bible Society, after having

* This should be rendered, *All Scripture that is given by inspiration of God*. And Adam Clarke says: "This sentence is not well translated. The original should be rendered, *Every writing that is given by inspiration of God*." Ed.

circulated millions of copies thereof, has declared that "a faithful examination of it, gives rise to serious doubts whether it can be called the *Word of God*," *

And, taking Paul's testimony for the plenary inspiration of the Scriptures, and trying his testimony by himself, we have no reason for supposing that he referred to every word of those thousand translations of the Scriptures into all languages, whether concerning secular, historical, or religious matters; or that he considered them all plenary inspired, and equally Divine truth, whether those words set forth the contradictory statement, that King David was a "man after God's own heart" at the time he was reveling in the contemplation of the murder of Uriah, and when he was committing adultery with Bathsheba; or whether they were recording the Divine behests of the Law of Moses, or (which had not then been recorded) Christ's Sermon on the Mount; thus claiming a full and continuous baptism of Divine light, illuminating every scholar in every language who ever assisted in the translation of the Scriptures, whether they were contending with each other about Greek, Hebrew, and Latin verbs, or combining to introduce an interpolation of a paragraph (as all prominent scholars admit the seventh verse of chap. v. of John's First Epistle to be, and which cannot be found in more than three of the three hundred ancient manuscripts, and only one of these deemed at all reliable, besides numerous others), or even interpolations of whole chapters which can as easily be proved.

As much as Paul had to learn and unlearn in the school of Christ, he is not justly chargeable when inspirationally understood, with being the head of that band of theological religionists who would throw together, into one common sink, secular and sacred history — the records of the criminal prostitutions of some of the ancients, with those of ancient Prophets and holy men, and their Divine revelations — calling them *all* the infallible "*Word of God*."

The effect of biblical theology, unaccompanied by the rays of the sun of revelation, has been, to establish a belief, that, while continuous manifestations of greater truth in natural philosophy, science, and art, are vouchsafed to man, in religion, the revelations of truth were sealed up with the final book of the Revelation of St. John; and that an utter end of progress in revelation has been Divinely ordained.

On the other hand, the effect of modern spiritualistic revelation, added to the scholastic and scientific researches of "free religion" of these latter days, upon the juvenile, the unsectarian, the unreligious, and the novitiate Christian portions of society, is to throw to the winds the entire Bible as a worthless book; to ridicule it, and its devotees as worshippers of "they know not what."

This antipodal swing of the pendulum was, ages ago, anticipated by the Spirit: "He that killeth you, will think that he is doing God service," has been fulfilled to the letter, by both Greek, Catholic, and Protestant churches. The devilish Inquisition, the Duke of Alva's wars, and the St. Bartholomew's massacre, produced reactionary powers — "*horns*" — which brought forth the French Revolution, the utter abrogation of the falsely-called

Christian religion — its priesthood, sabbath, and Bible; the enthronement of the goddess of Liberty, Reason, and Fraternity, which finally culminated in the founding of a State without a Church, giving to every individual an absolute right to assume the entire responsibility of choosing or forming his own theology; but utterly estopping even the most pious and godly from "killing" each other to do their fighting gods good (or bad) service.

Hence the American Government is not a Christian Government; its powers being solely derived from the people, and do not extend beyond civil matters. And its Constitution expressly disclaims any authority in matters of theology or religion.

Elder Giles B. Avery, Mt. Lebanon.

"THE SHAKERS."

FROM "THE CHURCH BELLS," AN ENGLISH PAPER.

THE denomination commonly known by this nickname prefers to be called "The United Society of Believers, or Millennial Church." The nickname was given them in consequence of their violently agitating their bodies while engaged in religious exercises, under the impression that the body ought to take an active part in all true worship, and should express outwardly the inward emotions of the spirit; an impression undoubtedly true, and only mistakenly applied in the mode of its manifestation. In the worship of God, the whole man, body, soul, and spirit, should be engaged; but true spiritual worship is ever subdued and solemnized by a feeling of reverence, and does not consist in wild excitement of feeling; and the attitude of the body should be such as to express outwardly and assist the inward reverence of the soul. The Shakers have got hold of a true principle, which is too commonly lost sight of by Protestant denominations, who, in their pseudo-spirituality, would have men worship "God," who "is a Spirit," as if men were also merely spirits, ignoring the body's share in worship. The injunction to worship God "in spirit and in truth" certainly does not exclude the body from its proper share in worship, but simply implies that worship must be sincere, not hypocritical, and with the spirit lifted up to God, not merely mechanically performed, drawing nigh to Him with our lips, while our heart is far from Him.

This is not a sect of yesterday. The Shakers trace their origin to the Camisards of the seventeenth century. These Camisards, or French Prophets, originated in a certain "School of Prophets" in Dauphiny, conducted by Du Serre, a Calvinist. These prophets, professing, like the Irvingites of our own day, to be inspired by the Holy Ghost, began to appear in Dauphiny and Vivarais, France, in 1688. The "utterances" were not confined to the male sex, but the prophets were both male and female; and from being on their first appearance numbered by hundreds, they soon amounted to thousands. When they received what seemed to them, and what, no doubt, they honestly believed to be, "the spirit of prophecy," their bodies were greatly agitated; they quivered in every limb, staggered like drunken men, fell down, and lay as if they were dead. After a while they recovered, twitching, shaking, and crying for mercy. It is impossible to account for such manifestations; they attracted then, as kindred manifestations and high pretensions do now, a number of persons of credulous disposition, whose restless minds, dissatisfied with the existing condition of the Church of Christ, are ever craving for a restoration of Pentecostal privileges and gifts, and yearning for the realization of their ideal of a Christian Church visibly guided by the Holy Spirit, and free from all human fallibility and imperfection.

About seventeen years after their first appearance in France, three of their leading men left France and migrated to England. With such success did they "prophecy," that they soon inspired others with a like enthusiasm, and before the end of the year (1705) there

were two or three hundred of these "prophets" in and about London, of both sexes and of all ages. The great subject of their prediction was the near approach of the kingdom of God, the restored spiritual powers and privileges of the Church, and the advent of the Millennium. About the year 1747, a society was formed, without any established creed or particular defined ritual, professing perfect resignation to be led and governed from time to time as the Spirit of God might dictate. Their leading members were James Wardley and his wife Jane, John Townley and his wife, both of Manchester, and John Kattis, a distinguished scholar. This latter gentleman, however, seems to have had his eyes opened after a time to the extravagance of their pretensions, and retired from the society; as Mr. Baxter left the Irvingites of our time. Wardley and his wife Jane conducted their meetings. Jane, having the principal lead in meeting, was called "Mother." Some years after the formation of this society, a personage of no ordinary importance in the history of the United Believers connected herself with them, and became known as Mother Ann. Her full name was Ann Lee. She was born in 1736, and when arrived at a marriageable age she married one Abraham Stanley. She joined the society in 1758. In consequence of receiving a special revelation in 1770, Ann was received and acknowledged by all the faithful members of the society as their spiritual mother in Christ, and the true leader whom God had appointed for the society. A few years after receiving this extraordinary revelation, Mother Ann received a revelation that it was the will of God that she should go to America, where, as she prophesied, there would be a great increase and permanent establishment of the "Church." Accordingly, as many as firmly believed her testimony, and could settle their temporal concerns, and furnish necessities for the voyage, agreed to follow her. They procured a passage at Liverpool, and arrived at New York in 1774. In 1776 they settled in the town of Watervliet, seven miles from Albany. Here they remained in retirement till the spring of 1780. In the beginning of this year the society consisted in all (in America) of but about ten or twelve persons, all of whom came from England. There was a gradual increase of numbers until the year 1787, when "those who had received faith" began to collect at New Lebanon. This still remains as the "Mother Church."

In a regular meeting, where nothing extraordinary appears, they exercise in a regular dance while formed in straight lines, and sometimes in a regular march around the room, in harmony with regular songs sung on the occasion. Yet, "shouting and clapping of hands, and many other operations, are frequently given, all of which have a tendency to keep the assembly alive, with their hearts and all their senses and feelings devoted to the service of God."

They defend these practices by quoting Holy Scripture. Is there any form of Protestant error which does not appeal to the Scriptures, or, rather, to some isolated texts, in support of their delusions? The texts which they allege are Exod. xv., 20; Jer. xxxi., 4, 7, 13; 2 Sam. vi., 14; St. Luke, xv., 25.

For all their extravagances, the moral life of the Shakers must be most exemplary, if it is at all in accordance with the following code of "Faith and Principles of the Society at New Lebanon:"

1. Abstinence from all carnal and sensual passions, and a strict life of virgin purity, agreeable to the example of the Lord Jesus and the recommendation and example of the Apostle Paul.

2. Abstinence from all the party contentions and politics of the world. "My kingdom is not of this world," said Jesus.

3. Abstinence from wars and bloodshed. "Follow peace with all men," is a Divine precept; and hence also the necessity of abstaining from all acts of violence toward our fellow-men, and from all the pursuits of pride and worldly ambition.

4. Perfect justice and honesty in all our dealings with our fellow-creatures.

5. A faithful discharge of all just debts, and all legal and equitable claims of every

* See address of Dr. T. S. Bell, before the Bible Revision Association, 1858.

nature, as soon and effectually as possible; thus fulfilling the Apostle's precept, "Owe no man any thing but love and good-will."

6. Do good to all men, as far as opportunity and ability may serve, by administering acts of charity and kindness, and promoting light and truth among mankind. "Whatsoever ye would that men should do to you, do ye even so to them."

7. Agreeably to the example of the first Christian Church, let the object of our labors be directed to support and maintain a united and consecrated interest, as far and as soon as preparatory circumstances will admit. But this is to be done by the free will and voluntary choice of every member, as a sacred privilege, and not by any constraint or undue persuasion.

Of course, all that is true and excellent in this code is to be found in the summary of our duty to our neighbor in the Catechism of the Church of England. The Shakers seem to lay almost exclusive stress upon that part of man's duty which respects his neighbor; but they have no creeds or sacraments. They are far more numerous in America than in this country, and are deserving of notice on account of their origin and remarkable performance at their meetings for "Divine worship."

Pretty fair for an organ of the Established Church of England, the eldest daughter of the Great Mother of Sects—the Catholic Church. There is no Shaker organization outside the United States. And, should the rising God-in-the-Constitution party succeed in their wicked designs, the first demonstration of their power will be to strangle religious liberty. And religious persons, being persecuted in one nation, will flee to another, as heretofore has been their wont. The Shakers would go back to the mother country, where they originated. For, about that time, England will have completed her "disestablishment," having then effectually separated Church and State; and her past history will eternally bar a reunion. Thereafter, while grass grows, and water runs to see it, the civil and theological institutions of the British Isles will be after the pattern of the present free, liberal, and independent Government of the United States of North America.—Ed.

CORRESPONDENCE.

—O—
PORTLAND, ME., May 21, 1873.

ELDER JOHN B. VANCE.

FRIEND AND BROTHER: Through the brotherly love of some one, whom I suppose to be yourself, I have, for several months, received the "*Shaker and Shakeress*." It is a welcome visitor, in several respects. The articles by the Brethren and Sisters are beautifully expressed, and abound in good common sense and true sentiments. It has helped me to appreciate and better understand the basis of your organic system of community.

Your doctrine of *celibacy* in a regenerate plane, I consider favorable to spiritual growth. But this is a great subject. I only intended to say, I thank you for sending me the little pure-minded monthly, and herewith forward 50 cts. to pay for it. I am not afraid to allow my sons and daughters to read it. It is good.

Truly your friend,

L. F. Pingree.

NEW YORK, June 13, 1873.

FRIEND F. W. EVANS: I have received (per mail) your monthly for June. I see no falling off in its articles. It is a New Testament of Gospel Christianity to Christism, and bears the same relation to modern Christianity that the four Gospels bore to Judaism nearly two thousand years ago.

The "*Shaker and Shakeress*" bears a civil and religious testimony to the truth as taught by Jesus of Nazareth, who, while upon earth, was the Exemplar of *Shakerism*, which is a resurrection of his life and teachings.

What has been the civil and religious history of Christendom, for all its centuries, but war, bloodshed, cruelty, and all conceivable kinds of criminality and barbarism? Hell has existed more in Christendom than in all the world besides. Is there not more antagonism between the jarring sects of Christianity than can be found outside of its blood-stained precincts?

"By their fruits ye shall know them." Exhortations for peace and good-will among men, in Europe, are vain, whilst wars and slaughter, robbery and devastation, are the works of its people.

Your "*Shaker and Shakeress*" for June is very good, indeed. The articles, "*Mother's Day*," "*Follow Me*," "*Convention*," are excellent, and "*Our Shaker Home*" cannot be surpassed. The other articles make an interesting variety.

Eldress Antoinette is not idle as an editress. Indeed, the "*Shakeress*" for June is rich and entertaining. I see, also, that the daughter of my friend Devyr is a poetess, and contributes some choice pieces of poetry.

In short, the monthly is to the Shaker world what the New Testament is to outside Christianity. It is the modern Scriptures—a God-spell to the religious world; and its editor and editress are Christian Apostles.

P. S.—Love to my daughter. Her father often thinks of her, and is thankful to Divine Providence that she is among godly people, and living in quietude. * * *

TO THE SHAKER AND SHAKERESS:

My feelings are warmly enlisted in the cause you are bringing before mankind. I am emboldened to write of my feelings of sympathy with you from the consideration that the union of every earnest soul, however humble, will at least not retard the cause. As my soul emerges from the petrifying influence of sin, and begins to appreciate the glorious liberty of the Gospel, so does your divine mission become dear to me. The literature of the world, which formerly delighted me, has now lost its savor, and such pages as yours can alone supply the food my soul craves. You are primarily endeavoring to make plain to humanity the distinction between flesh and spirit. You are pointing out the discordant results that spring from the former, the peace and good will of the latter. You are doing this in an effectual, but by no means bigoted, way. Your words carry the weight of experience more or less extensive. As Jesus told his great truths in serious and loving language, to the truth-seekers of his time, so do you to those of yours.

Intertwined, as outward signs to the principle of a problem, as the body to the soul, are spiritual and physiological truth. I gratefully unite with your testimony in this respect. I have derived, during the past few years, physical and spiritual benefit, by adopting a vegetable diet, and from the discontinuance of the use of tea and coffee. Surely there is a significance in the fact that the food of the prophets of God has always been simple. As to tobacco, I cannot conceive how rational beings can consume such nauseous poison. I can but conclude that its use was instigated by the wily powers of evil as a torment to their unconscious devotees. Many who use it understand its injurious effect. I have eagerly looked at agricultural pieces, for comments on the cultivation of tobacco by Believers. The Jewish law required frequent bathings of the whole body. Mother Ann said that, unless the body were kept clean, the gifts of God would not flow. Other points of your testimony on the relation of physical health to spiritual life, such as punctual manual labor, I fully unite with. Desiring to be a humble follower in every progressive movement, which originates in the true gift, it is my aim to *live out* each successive development of truth.

Thomas J. Stroud, Enfield, Conn.

SELF-CONSECRATION is not a single act, or fact in the past—a definite thing to be referred back to; it is not an act, an impulse, an emotion, a sentiment; but a principle brought and laid upon the altar of service, to be constantly replaced, re-sanctified, as the shew-bread of the table before the altar.

TOBACCO.

As high as I can remember, in the year 1825, there was a religious movement, or reformation, on the Darby Plains, in Ohio. It did not originate with any of the sectarians, but was, in some measure, led by a man who seemed much inspired to do good, and denounce Orthodoxy, being quite independent of the sectarian clergy. The subjects of this work met together, sang and prayed, exhorted, told their experiences, and, what was a peculiar feature, confessed their private sins in public. Among others, there was a quiet little man of the name of Joseph Atsett who was drawn into the whirlpool of the revival. The writer was among them as a missionary at the time. In a lively prayer meeting Joseph came forward to tell his experience. He informed the meeting that he went among the hazel bushes for the purpose of secret prayer, and when he kneeled down the Spirit said to him "Open your mouth and I will fill it." "And," said he, "I gaped open my mouth like a young robin, and the Spirit said 'What is that in your mouth?'" Said he "I had a great cud of tobacco in my mouth! And I made haste to spit it out, and again opened my mouth. But the spirit said, 'What is that in your pocket?'" And I had almost a whole plug in my pocket. I took it out and throwed it as far as I could send it among the hazel bushes. Then both my mouth and my soul was filled with the Spirit, and I experienced a joy and peace I had never felt before. I have never touched tobacco since, and I never will use it again."

Twenty-five years after that, the writer lived in the Society at Watervliet, O., five miles from the city of Dayton. And in those days a revival, or religious awakening, took place in that city. It began with the lower class, both in point of wealth and morals, and operated more especially among the *inebriate* class. The sectarian clergy, Methodists, Baptists, Presbyterians, etc., pitched in; and each tried to gather the *dear lambs* into his own fold. These lambs were found to be uncommonly refractory and independent. The writer had the following account from the mouth of one of those converts from the ranks of the *inebriate* class. "I was," said he, "a hard drinker, and had degraded myself nearly to lying in the gutter. This spirit of reformation got hold of me, and I could not shake it off. I finally closed in with it, and resolved never to use any thing that would intoxicate. But I could not stop at that. I was led by the same Spirit to see the pernicious effect of using *tobacco*, and was required to quit its use; and I did so. I felt the more like a man for it, and seemed to myself somewhat cleaned up. When this movement began to die away a little, the clergy of the several sects began fishing, each with his own net, trying to get the most. The Presbyterian called on me, and invited me to join his church. I told him I would attend his meeting the next Sabbath, after which I would be prepared to give him an answer. Sabbath came, and I attended the service; a day or two afterward, the clergyman called to know how I liked the meeting, and how I had made up my mind. I said to him: Sir, I attended your worship and discovered that many of your congregation *chew tobacco*, and cannot afford to refrain even during the hour of worship. They squirt out the filthy juice, and the floor was so unclean that I could not find a place to kneel before God. And, sir, you use the poisonous weed yourself, and you have got a cud in your mouth now! Spit it out and quit its use, and get your congregation to quit it. I will never join a church which indulges in a practice that the Spirit of God requires me to abstain from. The same spirit that required me to abstain from whisky, urged me to quit tobacco; and if I should join a church that used it, I should be in constant danger of being dragged down to the same level, which, by the grace of God, I never will be." This man informed me that the clergyman never called upon him again.

In conclusion, I will observe: At the time I received this narrative, I lived at Watervliet, O., and there was not *then* a single member of that society that used tobacco in any of its forms, which was to me a great consolation.

R. W. Pelham, Union Village, O.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

WEALTH.

WEALTH, as defined by Webster, is "large possessions of money, goods, or land." "All souls are mine, saith the Lord." The earth, with its fullness, belong to Him. If God is just and without partiality, has not every human being an inherent right to as much land as he needs, from which to derive his daily sustenance? Have not all an equal right to God's sunshine, to the pure breezes which come from the mountains, and to the cooling streamlets that meander through the vales and woodlands? Would it not be just as much the prerogative of the few to shut out the sun's rays, and to bottle up the winds, and dam up the streams of water (had they the power) as for them to monopolize the land? Whence came the right for one man or woman to possess a "large amount of land, goods, or money," by which means they oppress and hold in vassalage other of God's creatures? If the answer is: "We have wrought diligently with our hands—have toiled honestly and earnestly—while others have been indifferent and idle; and we have only received the just reward of our works;" then is God's justice vindicated, and man's ways justified. "It shall be well with the righteous;" they who do right in temporal as really as in spiritual things; and they will eat the fruit of their own toil; while the sluggard, who will not work, must suffer hunger, for "the reward of his hands will be given him;" those who "sow sparingly" will reap accordingly.

Wealth that comes through honest industry, is God's gift and blessing to man, and is his lawful inheritance; but, if he so remembers his riches that he gathers them into his heart, and carries them in his best affections, until they are formed into idols, to be worshiped, then is God robbed and dishonored, and man becomes a degenerate being, by *abusing* proffered blessings, instead of using them as a means to uplift the erring; that the strong and more perfect might in that way be instrumental in aiding the weak and less perfect.

The corporeal body being composed of the elements of the earth, must of necessity derive its sustenance therefrom, while in a physical state of existence. But, is it not a marvel (when intellect and conscience awake from lethargy) that sentient beings, who believe in an endless existence in a life beyond the present, and who know that time will soon carry them where earthly riches, honors, and pleasures will be beyond their reach, should turn all their energies of mind and body to grasp and hold those uncertain riches, which in one short hour may come to naught? If the angel who rides the pale horse should delay his coming for a few short years, yet the earthquake, which opens its mouth and swallows up cities and hamlets, and buries thousands in one living tomb, may occur in an unexpected hour; or the mighty flood tide may sweep, as it has often done, over thickly inhabited portions of the land, destroying life and property; and fire, that fierce devouring element, may lay waste great and populous cities, like Chicago and Boston, in a brief period of time, then the people stood

aghast, and "cried with a loud voice: Alas! alas!" these great cities containing so much riches, are laid in ashes, and ruined! Tongue would fail to utter, or pen to paint, the fears, the weeping and wailing of the people in that momentous hour, as they saw their costly edifices, one after another devoured by the merciless flames; while men, women and children fled for their lives, without daring, as it were, even to cast one lingering look after the household gods—their ornaments of gold and silver, and precious stones—which they had left behind them.

What lesson has been learned from such visitations? Have we learned humility and dependence, and gained a knowledge that pride and haughtiness are precursors of the destructive elements? We may remember that the proverb is just as true to day as when it was first uttered; that "He that hasteth to be rich hath an evil eye;" and, we add, an evil intention also. The love of power, and a desire to live in luxury and ease, cause men and women to be unjust, and to bind heavy burdens upon the poor, and to monopolize the elements of subsistence, until their riches is oftentimes their greatest source of vexation, anxiety, and fear. "The abundance of the rich will not suffer him to rest, but the sleep of the (honest) laborer is sweet."

Many of the ancient philosophers so feared the snares of sin, through the deceitfulness of earthly riches, that their strong love of virtue, and desire to consecrate themselves to a life of chastity, induced them to resort to extreme asceticism, and, in solitude, on some lone mountain, or in a desert-place, remote from the haunts of vice, from earthly friends, and every temporal comfort, they performed their vows far from mortal ken. As Gregory said of himself, "he endured the rays of the sultry sun until his skin was parched, and dark as the skin of the Ethiopian, and his limbs were made rough by the friction of coarse hair-cloth."

When the power of the holy people was scattered, and there was no organized body of true Christians on the earth, the prophetic spirit rested with those faithful servants of God, who were clad in sackcloth and mourning; for the true spirit of prophecy has never left the earth, but continued with suffering witnesses through the long night of spiritual darkness. They were God's stars. But, in the fullness of time, according to prophecy, the gathering of the latter-day saints commenced, and the kingdom began to be established, in which the "will of God is done on earth as it is done in heaven."

We rejoice that the time has come when the power of salvation is given to those who desire it, and strength to commence the heavenly life. And that brethren and sisters can dwell together in unity, bearing aloft the banner of *virgin purity*, and can mingle together in a pure social relation, and in all the duties of life, and preserve their continence without resorting to deserts and mountains, or to monasteries. By the power of truth we are made free! We have engaged in the Christian warfare, and the God of battles is with us, and teaches us how to use those spiritual weapons which are powerful in destroying the strong holds of sin in the human heart. And those who are true in this strife, are not disposed to use carnal weapons to wound or kill their brother man.

We have peace and plenty. We plant vineyards and eat the fruit of them, and receive the reward of unselfish toil. "We ask for neither riches nor poverty." If, by diligently putting our hands to work, and applying our hearts unto wisdom, we gain more than we need for our own support, we cheerfully dedicate it to the upbuilding of the Church of Christ on earth; while our greatest concern shall be to lay up treasures in the heavens—the future home of the souls of those who love and walk in the truth. The riches of Christ's kingdom are the riches which we covet.

THE CHRISTIAN'S REST.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest." These words, uttered by the Divine Master centuries ago, are still new, and possess great power. He also said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." What excellence and pathetic sympathy we find in that beautiful and loving invitation! From those few sentences might be written volumes, well filled with instruction that would enlighten the understanding of those who are seeking eternal life—the heavenly rest.

Sometimes those teachings are spread out before us like a map, or chart; and again we view them as a broad field of labor; not for the mind only, but also for hands that are willing to work early and late in the Lord's vineyard.

The voice of paternal tenderness and love that is heard through those words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," touches the tender chords of sympathy and soul affection in the heart of the weary pilgrim, and causes them to vibrate anew. We are not sent to roam in distant lands, as strangers, alone and uncared for, in search of the desired rest; but he stands with open arms ready to infold those who will hear his voice. His language is full of inspiration and soul-stirring eloquence; and, to the earnest seeker after truth, it feels like the breath of heaven.

It may be asked, "How is it that he calls upon us to work in his vineyard, and yet promises a rest? We answer: It is rest from the turmoils of a worldly life—from its fashions and follies—its sorrows and vain pleasures; for, how true it is, that, in our earth life, roses and thorns grow together; and we tire of earth-born pleasures; and most assuredly does the soul who is seeking for heavenly joys, grow weary of a life in sin, and loathe its vain pleasures. And they who strive for earthly gain, and for those things which are self-pleasing, will continue to love the world, with its friendships and pleasures, and all its alluring charms. Instead of being crucified to the world, as was Jesus, they are alive to its baneful influences; and their sinful natures are constantly crying, "Give us more and more;" for a sinful appetite cannot be satisfied.

It is only to the sin-sick soul that those beautiful words, "Take my yoke upon you and learn of me," &c., are acceptable. Do we feel that putting on and wearing the yoke of Christ is a hard and grievous task? if so, then are we unworthy of the sacred and hallowed rest that is promised.

"Learn of me," said the Savior. How shall we learn, except we deny ourselves of all ungodliness and every worldly lust; take up the cross, and put off the old garments of self-love, pride, and ambition; and by confession and repentance, wash our robes and make them white, and walk with our Father and Mother in Christ whithersoever they lead? Then, even though it should be through the soul-trying furnace of affliction that we may be called to go, we shall be preserved; or if we pass through deep waters, we shall not be overwhelmed; nor will death, the great king of terrors, have any power over us. Come then, dear Gospel-friends, let all who have heard the heavenly call, "Come unto me," and who have seen the light descend from the Resurrection heavens, and have "tasted of the good word of God, and of the powers of the world to come," be living souls! Let us enlarge the chambers of our hearts, and live not for self alone, but for the good that we may do to our brethren and sisters in our home circle, and throughout the Zion of God. Then shall our light shine abroad, and the Holy Spirit will clothe our souls with Divine love, that will refine all the senses, and perfect us in the "image of the heavenly," and will fill us with purified joy and peace. Then shall we sing the song of Redemption full and free. And the one prayer of Zion's children will be, "Lord, thy kingdom come, thy will be done throughout the whole earth, as it is done in heaven!"—the glorious kingdom of Righteousness and Peace.

Eldress Mary A. Gillespie, West Gloucester, Me.

BELoved ELDRess ANTOINETTE:

Your kind appeal to the "Sisterhood," in the January No. of the *Shaker and Shakeress*, seems to be looking us steadily in the face this morning, and still demanding a reply.

As we sit thinking of its claims upon us, and of our obligations to the cause which we hope to honor, we mentally pledge loyalty to both, and would give proof thereof by many simple tokens.

We have been an interested reader of the *Shaker* ever since its advent, and heartily thank all contributors for the favors which they have conferred on so large a class of readers in this section, as we have been not only edified but instructed; so much so, that we sometimes think, after perusing the pithy articles penned for its columns, that the whole story of our peculiar belief has already been admirably told; that nothing new can be written on this subject.

Again. When taking into consideration the boundlessness of the theme to which we have pledged our lives, it would seem that an army of writers of the Esdras type could not exhaust it. And, further, when contrasting the size of our little sheet with the voluminous publications of the scientific and religious world, it is, comparatively speaking, but a mote in magnitude to what it would be, were it possible to put into language the manifold excellencies which emanate from the virgin life which we aim to interpret.

But, anon, we are reminded of the youthful hero of bible history, who accepted the challenge of Philistia's champion, and who also, refusing to wear Saul's armor (preferring rather to trust in God), successfully vanquished the mighty foe with one smooth stone from out the brook. Hence, may we not pre-

dict that similar results will follow the missiles of truth brought to view in the *Shaker and Shakeress*, if aimed at the champion of our modern Philistia, alias "social evil?" And if God is our support too, we certainly have no need to wear the brazen armour of popular theology to meet this foe, nor to convict the world that there is a God in Israel, through our present humble medium, even the *Shaker and Shakeress*. We find that, with all that has been written concerning our religious belief, many questions are still being proposed by strangers and friends not of our persuasion, with regard to the practical workings of our community system, its advantages, its benefits, and the like. This is not strange, though we know that the principles upon which it is founded are eternal, and that several societies embodying these have survived the ravages of time for nearly a century, and resisted alike the waves of opposition, and the insinuations of false doctrines, without any signs of decay; that they have stood while scores of man-made institutions have risen and declined. Still, the world wonders and prophesies failure, while questions similar to what we here insert often meet us. Some of these we do not remember to have seen very elaborately treated in our late publications; we therefore solicit the aid of experienced writers of our Order for more satisfactory replies to the same, in future numbers of the paper, than we are able to give.

1st. Can children, adopted by your communities, and subjected to your peculiar modes of discipline, ever become symmetrically developed in an intellectual point of view? In brief, Did this system ever produce a well balanced mind?

2d. Is the quiet routine of duties daily imposed, calculated to develop energy of character, or give breadth and soundness to judgment?

3d. Are individuals thus reared, self-reliant and able to cope with difficulties of a complicated nature?

4th. Is it possible that minds thus apparently fettered by surroundings, and controlled by one system of influences, ever rejoice in that expansion of ideas, and that independence of thought which constitutes them free agents?

These are a few of the many queries which seem to puzzle the multitudes who stand as spectators, apparently waiting to see how successfully the singular problem of a virgin life is to be solved by human beings. We do not propose to answer these questions analytically, but will give a general opinion.

Would say, with regard to question first, that most children adopted by us, in these days, belong to that class of individuals whom Christ came to save; hence wholesome discipline and quiet occupation, are the grand counter-influences to which we must resort, to check the growth of inherent propensities which are so glaringly apparent. If they yield to these means, we have some hope of balancing the future mind, morally, at least. Our strife is, however, to create a taste for such healthful, intellectual and moral pursuits, as will raise them above their former gross appetites.

We find that Satan has already taken them "up into an exceeding high mountain," and they have discovered the glories of the whole earth; and, shall we say it? only the wisdom

of a God is equal to the task of reforming and elevating them from their low estates. We further claim, that the principles of the Christ-life, when fully accepted, will not only elevate men and women, but will, in a certain sense, reconstruct the minds of those who are wedded to the cause of spiritual progress. In other words, "They who put Christ fully on," become gradually and radically changed in many respects, for "God helps those who help themselves."

Still further, with regard to the moral growth of children adopted by our communities, we think that they have many advantages over their companions abroad, if the "one system of influences" mentioned, is pure; for, remarks an able writer, in one of our Educational Journals:

"The soul addressed constantly by the highest possible influences, will have pure and lofty purposes, will aim at highest ends." Again: "It is safe to say, that the moral character of the mature man will depend more upon the education which the conscience shall have received in early days, than upon any other agency."

But what of intellectual growth? Simply this: that the young Shaker and Shakeress are not only permitted, but urged to educate themselves in those branches of science which will aid them in becoming useful members of society. Nor are they (as stated in "Science of Life," February No.) obliged to suspend mental growth as a result of marriage, as is the fact of young women abroad. With us we can see no reason why the mind should not continue to expand and increase its powers, as long as it exists in the form; and who can limit its capabilities when freed from an earthly tabernacle? That there have been well-ordered minds, and noble specimens of men and women developed within the confines of a Shaker home, we truthfully aver. And why not? since destroying the animal proclivities does not fetter the more exalted attributes of the soul.

History informs us, that John Bunyan, one of the most celebrated of English writers, was imprisoned for twelve years; and while thus incarcerated wrote his popular "Pilgrim's Progress." Did this exalted mental effort prove that being secluded from the world for a time, the mind ceased to act or to expand?

It is clear to us, that "the mind grows from what it feeds upon;" and that that mind, absorbed in the desire to do the will of God, becomes God-like in its capabilities, loves, and interests.

The facts are, that those who feel themselves called to this work of self-denial, recognize God in the whole plan; and, while professing to leave the worldly order, the plane upon which perfect natural men and women are developed, choose rather to be perfected in the angel life, aspiring most to develop the angel character, which is to exist when earthly attainments have passed away.

Asenath C. Stickney, Canterbury, N. H.

WHEN men are called into the Christian life, they do not come in as experts and veterans; they come in as recruits, to be drilled. And all their campaign lies before them. The victory of our faith is gained step by step; and the great personal epochs in our history are those in which the good principle, after severe conflict, gains the ascendancy over the evil that is in us.

Communications from J. M. Peebles and A. B. Bradford in September number.

FORBEARANCE.

THE spirit of persecution is often keenly felt in many petty ways through life, sufficient to fully test the fidelity of the striving Christian. Those only who meekly bear unmerited censure, or injustice in its many forms, still maintaining a calm, forgiving spirit, and continuing to do good to their enemies are, indeed and truly, Christian. Genuine forbearance is a virtue, beautiful, noble, and Christ-like.

How many professing Christians can meet the insults of scoffers, or hear slanderous reports of themselves or their friends, without a retaliatory answer in their hearts, and who (if practicable) would not turn the weight of the offense upon the offender?

May we never forget the lovely example of our Pattern, who bore so meekly the malice of the vile; when scourged, spit upon, stoned, scoffed and jeered, his lofty spirit could not stoop to pour out a revenge. How noble the breathings of his soul, "Father forgive them; for they know not what they do."

Let each follower of our Savior ask himself this question, — In how great a degree do I practise this Christian principle?

Elizabeth Martin, Canterbury, N. H.

PRAYER.

THE readers of the "*Shaker and Shakeress*," who believe that the Bible is the *Word of God*, and that the Apostles of Jesus Christ were under the immediate inspiration of the Holy Spirit in all they said and wrote, from the time he called them to leave their fishing nets on the banks of the sea of Galilee, and follow him, will pardon us for dwelling upon the subject of *Prayer*, when they remember that one of the best injunctions the Apostles ever gave was, to "Pray without ceasing." — ED.

PRAYER is sometimes called the "sheet-anchor of the soul, when tossed upon the tempestuous sea of life;" and "Prayer is the soul's sincere desire, unuttered or expressed." Formal, wordy prayers, that do not proceed from the heart, are only "*lip service*." But how much to be desired is a dependent, child-like spirit, which will lead souls, in times of need, to apply for help, and draw life from the Fountain that is never dry.

Mortals are so short-sighted, that they frequently ask for those things they *want* (or desire), instead of seeking to have their real needs supplied; and, in that condition of mind, may sometimes think they receive a "*stone for bread*," or, "for an egg, a *scorpion*," and be led to exclaim (as did Jacob of old), "All these things are against me." But, if such will patiently wait on God, they will eventually see his wisdom in withholding as well as in giving.

When (as Believers in Christ's second appearing) we pray for the spread of the Gospel testimony, and that souls may be gathered to our Zion, would it not be well for us to consider, and ask ourselves, How much individual sacrifice are we willing to make for the good of others? and, Are we willing to share with them our temporal and spiritual substance?

We know how hard, or difficult, it is for those who have spent their time and energies of body and mind in acquiring wealth, to consecrate it to the good of others, and unselfishly share it with them. And, indeed, those who have no possessions in houses, or land, or riches of any kind, find it exceedingly crossing to their selfish natures, to sacrifice, or give up, or "forsake" their fathers and mothers, their brothers and sisters, and the pleasures of a carnal life; yet all this must be done before they can realize the truth of the promise of a "hundred-fold more in this life, and in the world to come life everlasting."

Our faith and confidence is in God, who hears and answers prayer. Our faith may be tried; but we will continue to watch and wait, to pray, and not faint; for his work will go on, and no power on earth can stay his hand.

A few years ago, thousands of souls, who saw and felt the great evil of *slavery* in the United States, devoutly prayed that the slave power might be broken, and the oppressed made free. The number who prayed and

worked in the cause of *freedom* were few in comparison with those who upheld the slave power; yet they knew they were on the side of justice and right, and were firm in their faith that the right would prevail. The truth in respect to slavery worked (for a time) like leaven in the community, until the people were sufficiently imbued with a sense of justice to rise and strike the blow that severed the captives' chains.

R. Webster, Union V., O.

THE Prayer taught by Jesus, inculcates all the duties pertaining to the Christian life. He taught us to say, "Our Father, who art in heaven." This implies a Divine Parentage; for, if we have "a Father in heaven," we must also have a *Mother* there, through whose pure Spirit we become purified, and made fit subjects for that blissful state that enables us dependent children to say — our *Father and Mother*; and their sacred name can be honored by those only who have "washed their robes, and made them white."

In this simple, child-like spirit, we say, "Give us this day our daily bread; not the stale bread of our forefathers," who ate their manna, and are dead," nor the spiritual food that was distributed to the primitive Christians; for they also have passed away; nor even that of *yesterday*; but the new and living bread of *to-day*; those glorious *truths* which, day by day, unfold to our understandings, the will of our "Father and Mother in heaven," and fill our souls with that beautiful spirit of "forgiveness" that we can in confidence ask to be "forgiven." Then we shall not be left in the hour of "temptation;" but our souls will be "delivered from evil;" and, in this purified state, we can humbly and devoutly ascribe all the glory, honor, and power to our *Father and Mother* — God.

"The fervent and effectual prayer of the righteous," is not the bending of the knee to a set form of words; it is not the empty pharisaic prattle, to be "heard of men;" but the Christian's prayer is the Christian life. Simple desires are *good*; but they avail us nothing, unless we work with them. Then let us live under the heavenly influence of Divine love, that we may devote our whole life to the beautiful work of prayer — that of ministering the healing balm of comfort to the afflicted, and pouring the "oil of gladness" into the wounded heart; thus lifting humanity from the dismal pit of a sinful life, into the glorious sunshine of our Parents' love.

Marcia M. Bullard, Canaan, N. Y.

HOME.

"Mid pleasures and palaces, wherever I roam,
Be it ever so humble, there's no place like *home*!"
THESE lines were written by one who, a stranger and alone, was wandering through the streets of a gay and populous city, and, feeling homeless and sad, composed a poem that touched a chord so deeply implanted in the human heart, that it has been copied and sung in every civilized country throughout the world.

The love of *home* is coeval with the race; from the monarch to the peasant, from the sage to the savage, *all* are (more or less) imbued with this instinct, according to their degree of development.

It is also seen in the animal creation: "The *ox* knoweth his owner, and the *ass* his master's crib, were the words of an inspired Prophet long ago; none so stupid, that they do not know the source whence their needs are supplied.

Our Savior recognized this principle, when He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head;" and, perhaps, this may have been one of the causes that combined to make him a "man of sorrows and acquainted with grief." Being called to separate himself from friends and kindred, he was not even permitted to have a *home*, where he might, when weary and oppressed in spirit, seek an interval of rest, and find a momentary relaxation from the great work to which he was consecrated.

And *what is home*? Does it consist merely

in the supply of the natural and physical wants of our being, without any reference to the moral culture, the spiritual growth, and that sympathy of feeling which bind heart to heart? Where these are wanting, there may be opulence, grandeur, and an outward semblance of happiness; but it is not *home*, and cannot fill the yearnings of an immortal spirit.

A Shaker home is quite a different thing. Many admire the neatness, order, and air of repose that mark our outward surroundings; but they do not discover the hidden springs that produce this outgrowth, and make it, of all others, the most attractive. For, while they pity our self-imposed seclusion from worldly society, with all its selfishness, pride, and love of distinction, together with what they call our religious fanaticism, they might indeed envy the peace, love, and harmony, that pervade our humble home, and form a paradise on earth.

Here *self-love* is not the ruling influence; but each one labors physically and spiritually for the good of all; and the perverted passions of human nature do not bear the sway over the intellectual and spiritual faculties of the soul; but are brought into subjection to a higher law, which controls the body, even the law of Christ. This makes the "golden rule" a possibility; and it becomes comparatively *easy* to prefer one another in love, rather than to indulge in the opposite spirit, that would lead the strong to usurp authority over the weak, and to allow the love of greed to be the only incentive to action.

As the principles that constitute this blessed home are eternal, we believe that it is emphatically the *home of the soul*, where all its higher aspirations must center; therefore we will cleave to it; for we know that purity, genuine friendship, and hallowed love, possess the hearts, and form the characters, of the inmates of this our *Zion home*.

Rhoda R. Hollister, Mt. Lebanon, N. Y.

SCANDAL.

If all be true that Beecher, Tilton & Co. are charged with, by some meddlesome women, who is there, amongst the magnates of Babylon, that can rightfully cast the first stone?

Are they not all under the influence of perverted generation, or suffering from it antenatally? Wisdom would seem to dictate that the accused and accusers come to terms, shake hands, and, like Pilate and Herod, be friends; lest the Shakers come forth from their seclusion and inaugurate the Day of Judgment.

UNANIMITY of action is the order of Heaven. All of *God's* creation expresses perfection in unity and co-operation. The worship of Believers is symbolical of the ultimate attainment of the soul, when the whole being shall be in harmony with the Creator — God — and with associate intelligences living and moving in the element of pure love. This is the doctrine that the *Christ* taught, and that *Jesus* accepted; and this was the Spirit that prompted him to renounce his individuality and selfish life, with its prescribed interests, for the good of his brethren, whom he served in love. He said, "The Son of man came not to be ministered unto, but to minister." And, in a spirit of true consecration, he said, "Lo, I come to do thy will, O God!" And those who are baptized into the same spirit, are lost to selfhood, and help to inaugurate the reign of "Peace on earth," and of love to God, "and good-will to man."

J. D. Knight, Mt. Lebanon.

THE secret of health: First, keep warm. Second, eat regularly and slowly. Third, maintain regular bodily habits. Fourth, take early and very light suppers, or, better still, none at all. Fifth, keep a clean skin. Sixth, get plenty of sleep at night. Seventh, keep cheerful and respectful company. Eighth, keep out of debt. Ninth, don't set your mind on things you don't need.

THE TEST. — Whoever would put "*God*" into the Federal Constitution discovers a plentiful lack of that element in their own constitution.

TWILIGHT REFLECTION.

1. When the soft shades of twilight drop over our way, Like curtains let down from on high, When life's busy scenes that have crowded the day,
 2. O, this is the sea-son when calm, holy thought Like tide-waves our spirits o'er-flow, While truest of pictures our life-deeds have wrought,
 3. Then oft let us pause mid the con-flict and strife, The coun-sel of wis-dom to heed, To ask for a fore-taste of heav-en-ly life,

Have pass'd with the light from the sky; 'Tis then that the spi-rit should rise and take flight, From tu-mult of earth and its care,
 Re-flec-tion shall o-ver us throw, Till clear-ly por-trayed on the vi-sion with-in, Each mo-tive and ac-tion will be,
 To sa-tis-fy im-mor-tal need; And when the deep sha-dows of time close around, When life's fair-est day-beams are past,

And seek sweet re-pose on the sha-dow-less height, Com-mu-nion with an-gels to share.
 The glo-ry of good-ness, the dark-ness of sin, In joy or in sor-row we see.
 May light from be-yond us our path-way sur-round, For ev-er and ev-er to last.

THE SWEDISH EMIGRANT.

It may be news to many subscribers, that, in Kentucky, connected with the *Pleasant Hill Society*, there is a Shaker Family composed of emigrants from *Sweden*. Its Elder, John Barnett, has sent the following Poetic Lines, and says:

"The correspondence with Sweden shows that the fire is not smothered. Numbers speak of *faith*, and expect to come; others wish to come, but have not the means.

"I have sometimes thought that the Eastern world being (as termed by you) *masculine*, and the Western, *feminine*, the next cycle of progress of our Gospel will open in England. But to me it seems impossible for Believers to travel successfully, while so fettered by inexorable '*fashion*' in aliments and beverages, which belong exclusively to the dominion and kingdom made '*desolate*.'"

A blessed country, far away
 From tumult, war, and pain!
 O light the price that I must pay,
 Its righteousness to gain.

I leave my native land, and kin,
 And life, so dear to me;
 All pride, and selfishness, and sin,
 To there he pure and free.

Its genial clime, and fruitful soil,
 Yield rich abundant food.
 There, honest sacrifice and toil
 Return a lasting good.

The precious olive, wheat, and vine,
 To cultivate with care,
 The law of heaven shall make it mine,
 That I their wealth may share.

The worldly-minded are not led
 Unto this blest abode;
 The false and covetous but dread
 Its strait and narrow road.

The vulture's eye hath never seen,
 Nor ravenous beasts of prey,
 Nor trall of wily serpents, been
 Along this holy way.

No fell disease, to interrupt
 The flow of life and zeal;
 No moth or rust can there corrupt,
 Nor thieves break through and steal.

No famine's death hath there appear'd,
 But fruitful fields abound;
 And Peace her temple bright has rear'd
 Upon this sacred ground.

Her simple laws, like Noah's ark,
 Will save all from the flood,
 Who will in honesty embark
 To find eternal good.

Lo, from the East and West they'll come,
 From North and South afar,
 All tongues and kindred find a home
 Where many mansions are.

John Barnett, Pleasant Hill, Ky.

OUR PARENTAGE.

Lord, kindle thy burnings, and quench not the
 flame
 That consumes the nature of sin;
 Light up the dark places with Truth's piercing
 beams,

'Till all hecomes glorious within.
 Thy heritage, Father, we'll ever adorn
 With emblems of beauty and peace;
 O chasten and cleanse us, till we become pure,
 And grow with eternal increase.

And then to thy honor we temples can build,
 Wherein thy pure Spirit can reign—
 A clean habitation with holiness fill'd—
 All enmity there being slain.
 And sweet songs of praise through these temples
 shall ring,
 As we in thy knowledge expand.
 And learn that thy gifts are all righteous and good,
 Dealt out with a bounteous hand.

We'll worship Thee, Father, on Zion's high hills,
 Where beareth the Sun's golden rays;
 Our Heavenly Mother, so gentle and dear,
 Down in her low valleys we'll praise.
 'Tis there her sweet voice, from the angelic spheres,
 In love's soften'd tones we can hear;
 Like music it floats on each heaven-born breeze,
 And bringeth the sound of good cheer.

The female Messiah in glory hath come,
 And now we have Saviors indeed,
 A Parentage perfect to guide us along,
 A blessed and heavenly Lead.

We'll follow in meekness, through Time's shady
 vale,
 To regions of beauty and light,
 There, praising these Saviors through Heaven's
 high spheres,
 Shall be our eternal delight.

Through their holy unction, our souls have been
 raised
 From Nature's dark, unhallow'd plane;
 We'll worship these powers, and how at no shrine
 But that of the heavenly twain.
 Our Father and Mother are Wisdom and Love,
 They're seated on Heaven's "*white throne*;"
 And down on the earth, so benighted and drear,
 Their wisdom and glory have shone.

They've lighten'd and cheer'd it with radiant
 smiles
 Of kindness, affection, and love;
 And open'd the way of salvation and peace,
 Which leadeth to glories above.
 Blest land! fraught with bliss and with blessings
 divine,

We're hast'ning to thy pure abode,
 And, as we advance, we will loudly proclaim,
 Our FATHER and MOTHER are GOD!!
 Jane Emily Smith, Mt. Lebanon.

SUBSCRIPTIONS

WILL begin January, 1873. When bound the paper
 makes a beautiful volume.

OBITUARY.

AT Pleasant Hill, Ky., May 14, 1873, MATILDA
 RUNYON passed to her home in the spirit spheres
 to hear the sound well done; enter into rest!
 Also,

NANCY LEAGUE, the 22d of same month, at the
 same place.

ELIZA RING, October, 1872, aged 93, at Alfred, Me.
 HARRIET WAKEFIELD, March, 1872, aged 71, at
 Alfred, Me.

LUCY BEAN, June 24, 1873, aged 54, at Alfred, Me.
 SALLY RICE, June 14, 1873, aged 65, at Pleasant
 Hill, Ky.

EMELINE CLARK, March 20, 1873, aged 79, at
 Watervliet; also,
 PATIENCE EARLE, June 17, 1873, aged 97.

SHAKER AND SHAKERS'S

MONTHLY.

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F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. September, 1873.

FIFTY CENTS
PER ANNUM.

MAN v. EARTH.

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THE First Cause of all things is Spirit—God. The material worlds are the last procedure—the ultimates—from this Primal Cause. The Spirit of God is, in a low degree, in the natural worlds, and is exhibited in the creation of human beings—the representatives of Deity. Man and Woman is the Lord of this planet. The vitalizing power of the human body is the soul; the vitalizing power of the soul is the spirit. Body, soul, and spirit, are the product of the earth, and of *its* soul and spirit. In other words, the spiritual world is as soul to the earth; and the inner heavens as spirit to *it*. Human beings are the earth elements in their highest form of organization; and that is why Swedenborg declared the earth and the heavens to be in the form of a man; and man and woman in the form of Deity—Wisdom and Love.

When we contemplate the fact, that the human race use the constituent elements of a country—fire, air, water, land, mineral, vegetable, and animal, it becomes evident, that, in a nation like China, where 400 million men and women have lived, generated, and died, during countless ages, the whole nation, in general and particular, is humanized.

Is it unreasonable, or illogical, to assume that the people control these elements; and that, if they were permanently in a Divine life, every thing would be under their jurisdiction and manipulation; and that, in conjunction and co-operation with the myriads in the soul of the earth—the world of spirits—directed by the Deific Spirits in the inner heavens, they could realize the position, that God would “withhold no good thing from those who love and serve one another”—which is to love and serve God?

Inference. That the *saints* of all ages and races are but as drops before the shower, in their power over the physical elements—signs of what the whole race will attain to in the coming Millennium.

History abounds in miracles that are no miracles at all, having been wrought under law. “Elias was subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.” (James, 5: 17, 18.) The great power possessed by Moses over the material elements is latent in the entire human family. He “was the meekest man” that existed at that period. His humility, simplicity, devotion, and spiritual-mindedness, rendered him an eminent medium of occult forces. He was in the life of God in Nature—a *creator*. In power over the mere earthly elements, in their unorgan-

ized condition, Moses exceeded Jesus. But, in power over the human body—those elements highly organized, Jesus exceeded his predecessors. All power in heaven and earth was his, as a type of what all men will or *may* become and possess.

The whole nation of Egypt—its land and water, its air and fire, and the very souls of the people—seemed plastic in the hands of Moses. Even the sea obeyed the touch of his magical wand, and was his weapon of war, and instrument of instruction and destruction. The whole body of Israelites acted efficiently upon the food-producing elements of the country through which they were forty years in passing, into a land of milk and honey. *There*, food was more the product of labor.

MANNA.

WHAT have we here? What was this manna, and how was it produced? Was it of the same chemical substances in the atmosphere, and in the soil upon which it gathered, that under other conditions would have assumed the form of wheat? It must have been thus; for law could not have been any more violated in its creation than when bananas, or any other kind of fruit, is the result. As to the *how*, I have not yet found a teacher to instruct and make me understand the origin of rice or oranges; nor do I know the process of the growth of a blade of grass, or of the California Washingtonian Gigantica. “The soul of things” is in the spirit world; “for there the Lord God formed every herb and every plant before it grew” on the earth—before it was externalized.

The earth is the mother of us all—of the various races of humans—in a far more real and practical manner and sense than any but poets have thought or imagined.

As the *body* of the mother of any animal, man included, naturally and spontaneously produces *food* for her own offsprings, so is food for man and beast equally spontaneously produced—eliminated from and of the elements of which man and the earth itself, and all the genera of animals are constituted.

To my mind the historical fact that for forty years manna-food (“what is it?”) assumed the form of a deposit, like coriander seed, on the surface of the ground, is as simple and as scientifically understandable—as natural—as is the analogous fact of the deposit of honey-dew, which is very nutritious, sometimes sufficiently so to sustain life.

On this earth man and woman, standing in a normal relation to the lower spirit sphere, would need to “take no” more “thought as to what they should eat and drink, and wherewithal they should be clothed,” than do “the ravens” or “the lilies of the valley.”

But what of the ethics—of the moral aspect of this great question of Nutrition? The Scotch have their oatmeal, the Irish their potatoes, the Asiatics their rice, as Israel had their manna. What was the effect of this one kind of simple food, so long continued as to extend beyond that generation to their posterity, who went over Jordan?

Why this was the physiological effect, that, when the Israelites, as slaves, came out of Egypt—the richest food-producing country upon the then known earth—the granary of the world—they, as a people, were precisely in the same physiological condition as American Christians; *i. e.*, they were utterly given over to their physicians, unto whom they had “turned,” and not unto their Lord, “the God of Abraham, Isaac and Jacob,” who would have taken “all sickness and diseases” and physicians “away from the midst of them.” And they were filled with Egyptian maladies, “from the crowns of their heads to the soles of their feet.” From every one of those diseases they were healed and delivered by the daily use of their God-given manna; by the exercise necessary to secure this food; by the pure air breathed consequent upon living in tents, and while at work early in the morning, to gather it before it melted; conjoined to the pure water from the rock of Horeb, and from other spring-producing rocks in the Wilderness.

By these means not only were they cured of their physical ailments, but there ensued a sensitive, psychical, magnetic condition of body and soul throughout the whole camp of Israel. And they informed Moses that “Eldad and Medad prophesied in the camp” among the people; and they sought of him authority to suppress them. And Moses replied: “Enviest thou for my sake,” because the common people are exercising my peculiar gifts? Why, “I would that all the Lord’s people were prophets.” That is just what I am trying to make of them, even as a schoolmaster is intent upon making learned men and women of his scholars, and as a good father and mother desire to have their children become even superior to themselves. Such, in substance, was the nobly grand response of this archetype of the first real living Shaker, Jesus of Nazareth.

Jesus was a scholar, and Moses, whom (in vision) he saw personally from time to time, was his schoolmaster, to bring him to Christ; and Elias, who was a Christ Prophet, came with Moses to the mount; and, while Moses brought Jesus near to John the Baptist, his successor, Elias, brought him to the Christ Spirit, with which John baptized him.

Thus we have the Law and the Prophets until John, and then the kingdom of heaven was preached.

J. M. PEEBLES.

—o—

WE are in receipt of letters and communications, written in April, from this well-beloved friend, who accompanied us in our English Mission, and who is now on a flying trip around the Earth planet.

From New Zealand, he writes, that man, as a religious animal, is polygamic and promiscuous; as a spiritual being, he is monogamic in marriage, and chaste in marital conduct; and, as an angel, he is a celibate. The embryo angel is within. Men may become angelic on earth. This is the resurrection, with God’s “will done on earth as in heaven.”

The ancient inhabitants were called Maori. He thus writes of

MAORI SPIRITUALISM.

Relation to, and communion with, a world of spirits, are beliefs almost, if not completely, universal. The native tribes and clans of these islands are not only aware of holding intercourse with the so-called dead, but they understand the abuse, often using their mediumistic privileges for selfish ends. During their wars with the English, they were uniformly made acquainted, by vision, clairvoyance or clairaudience, with the movements of the British troops before action in battle. Not a plan of Her Majesty's officers could be kept from them. The leading chief of the *Hau Hans* was a noted medium and medicine-man. He distinctly said that the "spirits of the dead" guided him to his victories. The Maoris in the north islands still own much territory, have their king, and hold but little intercourse with *pakeha*, the white man.

The medium-priest in a tribe is called *Tohunga*. They meet in close apartments, and chant their songs till the flickering fire fades away, when the *Tohunga* goes into his ecstatic state, and the spirit controlling tenders counsel, describes his new habitation in spirit-life, gives the names of those whom he has met, and bears messages in return to kindred in the higher life. That these Maoris of New Zealand talk with immortals, no intelligent man having lived among them disputes.

From Hong Kong, China, May 27th, we have the following sermon:

(The Shaker and Shakeress-)

PACIFIC OCEAN, April 25, '73.

ELDER FREDERICK: The other day, on the clipper barque *Harriet Armitage*, bound to Hong Kong, China, from New Zealand, we crossed the equator in longitude east 166°, 20". We have passed a great number of islands, between two of which we were becalmed for five days. Several sharks surrounded our ship. The weather was intensely hot, the southern cross shining beautifully each night. The voyage reminds me of our trip to England only in this — the unfathomed depths of waters beneath and the infinite expanse of blue above us.

On the "Atlantic," White Star Line, we had excellent accommodations, and intelligent associates, with essays, lectures, and the mirth of the eccentric George Francis Train. On this vessel, we have accommodations and food not easily described, with 107 noisy, homeward-bound Chinamen, a portion of whom occupy the cabin. Confucius may have been a most eminent sage, but these, his disciples, are dirty, ignorant, and selfish specimens of humanity. They are properly "*Coolies*." Seeing them in their own country may improve my opinion of them. There is no line of steamships from Australia or New Zealand to China; neither is there at present between the English Colonies in the Pacific and California. The line started by Webb & Co. proved an abortion. I gave the reason of the failure in one of my letters to the *Banner of Light*.

By the way, I fear that two or three of these "*letters of travel*" have been lost either through postal mismanagement, or the Boston fire.

Traveling, I find that Spiritualism has believers and representatives in all the enlightened portions of the world. The Pacific Islanders are no exception. Surely it is the "angel having great power."

Time, you may well know, hangs heavily. Dr. Dunn constitutes my most intimate companionship. I have heard him say, "knowing the treachery and wickedness of the world," that, if he should be called to spirit-life, he would desire to have his children brought up *Shakers*.

Having nothing else to do on Sunday last, I fell to preaching. You know I was ordained a preacher some thirty years ago, by the laying on of hands, which hands had about as much influence as so many dry chips. It was a church form, nothing more. But I fell to preaching pen-and-ink sermons the other day; and although decidedly dissatisfied with them, I venture to forward the gist of them to you, to dispose of as the spirit moves. They may

not abound in the right kind of theology, according to your conceptions of "sound doctrine." But I remember the circumstance of the English churchman coming to you in London to inquire about "*Shakerism*." You informed him that believers, constituting the Millennial Church, had no crafty creed, no hireling priesthood, and no ecclesiastic yoke of theological belief to fasten upon men's necks. "But," you added, "those joining us must be *good*; must plant their feet firmly upon the platform embodying these principles, *purity, peace, and 'all things in common.'* 'Faith without works is dead.'" But to my preaching.

SERMONS AT SEA. NO. 1.

"I am the good Shepherd. The good Shepherd calleth his own sheep by name and leadeth them out." John, 10: 3-11.

If rational in the ancient Greek to put over the portal of the temple, "Know thyself;" if justifiable in Whitman the poet to write, "I celebrate myself," and in our favorite Emerson to "affirm" himself, it certainly was not egotistic in Jesus to say, "I testify of myself." And this he did when he said, "*I am the good Shepherd*." The words were born out of a conscious consciousness of his divine mission, or a realization of the fact that his "kingdom was not of this world."

The symbol of the *Shepherd* is beautiful. Eastern Shepherds knew and named each sheep of the flock. And in early morning they led them out into green pastures, watching them by day, and carefully guarding them by night. Jesus, conversing with the spirits of Moses and Elias, and aflame with the "baptism of fire," was pre-eminently "the good Shepherd." Every man anointed or baptized into the Christ-spirit of love and purity is a good Shepherd, and every such woman is a good Shepherdess. These, by the logic of circumstances, are leaders. It is embodied principles that naturally constitute them such. The "body-politic," as well as the *human* body, must have a *head*, the office-work of which is to lead or rightly direct. An organization without competent officers to govern and direct would be comparable to a headless body, or idiocy, fruiting out into shapes as monstrous as ungovernable.

Jesus "leadeth his own sheep out;" leads them by love, or love and wisdom combined. These dual principles run like golden threads through the realm of universal being. Love, void of parasitic attendants — passion, suspicion, and selfishness; love, acting in concert with wisdom and power, is the mightiest redemptive force in the universe.

Every human being has something good within; some qualities to admire and love. These God-implanted excellencies should be searched for and unfolded. Love not only seeks, but it is a mighty invigorator. The vine is a dry, leafless thing in early spring-time, but the warmth of summer brings out the blossoms and the purple clusters. The infant, at times, is peevish, cross, and self-willed; but maternal love, with skillful fingers, touches and tunes the better chords, till the life-strings become accustomed to vibrate in harmony.

Winter, in northern latitudes, is any thing but inviting; not a tiny flower above the ground; not a song among the trees, and not a flush of summer in the sky! Spring is the resurrection time. Many men, though in the prime of life, are in the winter of their days; cold, hard, worldly! Can we hope for buds of benevolence? Can we look for the "fruits of the spirit?" Aye, there are silent whisperings; these are stirring at the roots of their being. Conscience, at times, arouses itself; the good Shepherd calls; the "Spirit and the Bride say Come!" Charity "hopeth all things."

European travelers tell us that the journey is rough and rocky from the "garden home of Adam" on the Euphrates, to the Calvary, in Syria, that echoed with the words, "Father, forgive them." So, spiritually speaking, the "travel" is often long from the Adamic nature, with its appetites and passions, to Christ, the victor. "Be of good cheer" said Jesus, "I have overcome the world." This "travel," this pathway, is not always flowery. There are trials, disappointments, and thorns to

pierce the feet; there are cups of gall to be tasted, and heavy crosses to be borne. All higher births are preceded by pains. "No cross, no crown," said the noble-hearted Quaker, Wm. Penn. Crosses and sufferings are good angels in disguise, and O how divine to bear them without a murmur. "Not my will but thine, O God, be done!"

When a lad, in Vermont, I remember of seeing a shepherd-farmer, on a bitter, snowy day, gathering all his sheep carefully to the windy side of the hill. The silly creatures, left to themselves, would all take to the other side, going to the sheltered spots, where the deep snow-drifts would silently furnish them at once with a refuge and a grave. On such a day, the life of some of the sheep depended upon facing the blast. Lying down cozily, they would become chilled and benumbed! Therefore, the shepherd would not let even the weakest and youngest lie down in the shelter, but by turns called, led, carried, and drove them, facing bitter winds and blinding snows. This is but a faint symbol of the "good Shepherd," of the good angels, of good men and women, and their plans to find, encourage, and gather into the fold the "lost sheep." Life is a puzzle. There are many ways to a city, but only one that is direct. Sunny roads are not always the safest. There are fields of temptation, where the moral strength is tried; fields of danger, where great caution is required; fields of toil, where harvests come only through incessant labor; fields of quietness, where a little rest is allowed; fields of darkness, where the sheep huddle close to the Shepherd; and there are refreshing fields of plenty upon the higher pasture lands of *true living*. Every right step taken is eternal gain.

"Sweet fields, beyond the swelling floods,
Stand dress'd in living green."

Up to these heavenly fields, where the crystal waters flow, flow so gently, by the tree of life, the "good Shepherd" leadeth the sheep. The lamb that is faint and weary he carries in his arms, till it acquires a little strength, then he expects it to use that strength. Effort and will-power are indispensable to success. The inimitable Emerson recommends "self-help."

The "good Shepherd," says the Evangelist John, "calleth his own sheep by name, and leadeth them out;" that is, leads them out of darkness into light; out of the earthly into the spiritual; out of moral feebleness into manly strength; out of sluggish indolence into stirring activity; out of sectarian theology into religion "pure and undefiled;" and, finally, out of earth and earthly associations into the gates of heaven, where they are as the angels of God. Amen.

CORRESPONDENCE.

ENON VALLEY, PENN., July 6, 1873.

FRIENDS, EDITORS OF THE SHAKER AND SHAKERESS: As all the readers of your beautiful, clean-faced paper feel an interest in the great question now before the American People, of converting the United States Constitution into a theological creed, and the government under it into a persecuting power, they will be sorry to learn that the Pennsylvania Constitutional Convention, now in session at Philadelphia, have taken a step *backward* on this subject. The old Constitution, in its preamble, declares, "We, the People of the Commonwealth of Pennsylvania, ordain and establish this Constitution." The draft of the *new* one has this preamble, "We, the People of Pennsylvania, grateful to Almighty God, for the blessings of civil and religious liberty, and humbly invoking his guidance, do ordain, &c." To be sure there is nothing in this change very alarming, except that it panders to the determined set of bigots who wish to push back the cause of human progress ten hundred years, and who are the

most thankful for *small* favors of any people I ever knew. If I were of those who would do evil that good might come, I could wish that the Convention would gratify the bigots, and put into the new constitution the whole Westminster Confession of Faith and Catechisms, and thus give the people a belly-full of it. Such a proceeding would raise a ferment that would rid the public stomach of every atom of theological poison that has been smuggled into it by these unscrupulous men.

But I have something to tell you as an offset to this. The Baptist clergy of Philadelphia have been discussing the subject of the religious amendment. Remembering how the Puritans of Massachusetts persecuted Roger Williams, the great founder of their sect, and drove him down to Rhode Island, the Baptists have always, as a general rule, taken right ground on the question of Church and State. The Rev. Dr. Howard Malcom, one of their oldest and most influential ministers, declared, in the Philadelphia discussion, that the advocates of this religious amendment were either *fools* or *wicked assailants* of our free institutions. The Rev. Dr. Cutchart, another eminent man, declared that the intelligent and consistent Baptists held to the secular theory of government, and admitted that nations, as nations, can have no God; that the same is true of *families*; that religion is purely an individual, *not a social*, principle, and that the demands of liberalism ought to be conceded.

The demands of liberalism referred to, are the nine following propositions issued by Francis E. Abbot, the able and distinguished Editor of the Toledo Index, and generally adopted by the Radicals of the country:

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for sectarian, educational and charitable institutions shall cease.
4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

These demands are reasonable; and, unless the Young Men's Christian Association, which is made up of members from all the Evangelical sects, override the Baptist Church in their plans "for giving this country to *Jesus*," we may calculate on the help of this large sect in our endeavors to keep the State free from the adulterous embraces of the Church.

Those religious Bourbons, who, like their political allies in Europe, "neither learn any thing, nor forget any thing," have no idea that they are fabricating a two-edged sword that will cut *both* ways. The emigration that is swarming to our shores from Europe compels us to think of the future, and the possible complications that may arise in religious matters. Each sect has now an unquestioned right to believe and worship as they please, and to propagate their opinions by the pulpit and the press. But if the majority of *to-day* have the right to foist their creed into the Constitution, and persecute all non-conformists, the majority of next year can "amend" it out, and put their own in, and send to prison those who don't conform. And the struggle thus inaugurated will make this land just what England and Scotland were in the 17th century, when Presbytery and Prelacy took the field, and drenched those countries in blood.

But what we want is *discussion* of the subject. When the people are informed on governmental questions the danger is over.

Respectfully yours,

A. B. B.

TWO GOVERNMENTS.

A CIVIL GOVERNMENT, that shall be male and female, to begin with, will have taken an advance step in the direction of the *Millennium*. Other radical changes and improvements would speedily follow, as naturally "as day the night." An influx from the Divine Order would commence which would never cease, until the land should be as common to the people as is the air and water. Poverty would be no more; for the Lord would greatly bless such a people. "War would cease to the ends of the earth;" the *social evil* would not be so much as named; and sickness an evil unknown. For great would be the peace, and perfect the righteousness, of the nation whom a dual God should direct, through its Civil Government.

While the SPIRITUAL CHURCH, "not of this world," and as perfectly aloof from the Civil Government as is the sun aloof from the moon, would be "the tabernacle of God with men;" "the kingdom of heaven upon earth," with no generative elements or practices; and with all the property of life, and its labor products, enjoyed "in common," by the subjects of the Resurrection.

Thither would the nations of the earth go up, to inquire of the Lord, as the tribes of Israel went up to the temporal Jerusalem—to its Temple, its Altar, and its Priesthood.

The "ark"—organization; the "pot of manna"—spiritual instruction; the "Covenant"—the abstract laws of Divine Love and Wisdom in government, leading into all truth, which would perfect human happiness in the Natural and Spiritual Orders, with their dual Civil Governments, and the dual Church of Christ, would be the *Millennial Epoch*.

DRESS REFORM.

SOROSIS has spoken some sensible words on *Dress*, while partaking of an *un-sensible* dinner at Delmonico's.

Resolved, That the dress and customs of a people are the outward indications of its character, and should engage the thoughtful attention of its most intelligent men and women. Climate, and the well-established laws of health and comfort, should regulate it. That the *Dress* question has been left too long in the hands of the ignorant, who furnish waists of torture, and skirts of burthen; producing a female figure out of strange stuff, having but slight resemblance to a natural woman, until the taste of the nation is corrupted, and their good sense impaired. *Sorosis* further "*resolved*, that, as mothers of daughters, and sisters of all womankind, we pledge ourselves not to dress, either ourselves or our daughters, in any style of fashion condemned by the wise and prudent, the artistic," the physiologist, or moralist.

THE IMPENDING CRISIS.

"CÆSARISM IN THE U. S."

THE "*Woodhull & Claflin's*" says:—"At last, that to which we have been endeavoring to wake the consciousness of the people—the fact that there is a well-organized plan to remand this country to despotism—is becoming the subject of lengthy editorials in the columns of the paper which, in some respects, is the greatest of all newspapers in the world.

"It is a generally-conceded fact, that Protestantism as a finality is a failure in the world. Leaving Catholicism, there is no legitimate, permanent halting-place, until the opposite extreme is reached—that of individual freedom. Protestantism is the road over which people travel from Catholicism to Individualism; while, ultimately, all people will be obliged either to advance to Individualism, or to retreat on Catholicism," or *Shaker Dualism*.

"The same is true of our *politics*. The government represented by our country to-day, is to politics what Protestantism is to religion. Having made a departure from absolute monarchy, the people must advance to complete republicanism—individualism in politics—or retreat on absolutism. One of the two extremes only is possible as an ultimate condition; and the sort of government now existing here is therefore impossible as a permanency; and the people—some of them—begin to comprehend this fact. Those who openly advocate the true democratic government, favoring individuality in politics, and those who secretly favor a return to Cæsarism, believing in absolutism. And this is the battle that must next be fought in this country.

"The magnates in politics, religion, and finance, those who now virtually rule, see that the people are awaking to their natural rights, as constituent members of the community, and they know right well that, when once they are thoroughly comprehended, their sway will end. To crush this, some movement must be made to stop the progress of these liberalizing, humanitarianizing ideas. It being impossible that existing things will continue, there is but one way, so they think, in which present potentates can still continue to remain potent in the affairs of the country, and that is by a retreat on absolutism, for the time called Cæsarism; and this is what the secret organization to accomplish a third term for Grant, and ultimately a life term for him, means."

Upon the truth or falsity of the mutual charges of sexual immorality, by which the Brooklyn church and the Woodhull &

Cluffin company have assailed each other for some months past, the *Shaker and Shakeress* has no public opinion to express. But, when the Orthodox Church-and-State party take up the quarrel, and, evading the direct point at issue—the character and personal conduct of certain prominent leading members of the Brooklyn church—prefer unfounded and ridiculous charges of obscenity against the “*Weekly*,” for simply reporting the facts at issue, and throw the case into the United States Courts, it looks very much like clerical trickery, and carries the mind back to the time of William Penn and the English Courts who tried him.

As a society we have had some experience in the matter of having “all manner of evil” spoken of us. If the Brooklyn church did not choose to follow our example of “suffering wrong rather than doing wrong,” still continuing to be good, and to do good, as the best rejoinder we could make, but had sued the Woodhulls for libel, the case would have been decided upon the evidence adduced, and would have been definitively settled, *pro* or *con*. This straight-forward course would have given general satisfaction.

Whereas, arresting the parties upon an entirely false issue of obscenity (of which every editor in America is equally guilty), and then exacting enormously excessive bail, multiplying vexatious suits, and actually imprisoning both male and female editors, “revered citizens,” to whom thousands of the people were hopefully looking as the possible future President and Presidentess of the United States, has caused very many impartial observers to view the proceedings with terror and alarm, as constituting one of the most direct assaults, by the God-in-the-Constitution party, that has hitherto been made under the American Government.

And, after keeping these innocent-until-proved-guilty, talented men and women in loathsome dungeons for months, awaiting trial, destroying their health (if not the life of one of them), they proceeded, by high-handed Jeffrey-like legal quibbles, to send one of them to an insane asylum, by the merest arbitrary power of the court.

The effect produced upon the public mind, by these unusually cruel and tormenting measures, has been to create grave doubts as to the *innocence* of the projectors of the prosecutions. Thanks are due to the *just Judge* Blatchford, for thwarting the evil intended by the legal Orthodox prosecutors and persecutors. Let us all be warned to keep the Gods of these people out of our Constitution, lest a worse thing come upon us.

DR. LIVINGSTONE says that “*Sehele*,” a famous African Chief, said to him, on the occasion of his preaching to his tribe, “Do you imagine that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and, if you like, I will call my head *meu*, and, with our whips of rhinoceros hide, we will soon make them all believe together.”—*Dr. Livingstone Lost and Found.*”

DESPOTISM.—The Shah of Persia, after dining with the Duke of Sunderland, and observing his immense wealth, proposed, the next morning, to the Prince of Wales, to have the Duke beheaded, as too powerful a subject for the safety of the Government. Being informed that it would not be lawful, “Then,” said he, “I would at least have his eyes put out.”

CONFESSION OF SINS.

THERE is, at the present time, great excitement, in England, upon the subject of *confession of sins*. It has got into Parliament. Under the Church-and-State Government of England, the Upper House—Lords temporal and spiritual—has the cure of the souls and bodies of the people. Their theology is still cut and dried to order, just as our orthodox priests are hunkering to cut and dry it for the people of America, *Shakers* included.

Four hundred and eighty-three priests have signed and sent to Parliament the following Petition: “That, in view of the widespread and increasing use of sacramental confession, your Right Reverend House may consider the advisability of providing for the education, selection, and licensing of duly-qualified confessors, in accordance with the provisions of canon law.”

Of course the English objections to this are, first, The principle is anti-Protestant; second, That it means Roman Catholic Church-and-State, instead of “the Establishment.” As things are going, the Pope may pretty soon emigrate to England; unless Infidelity, Spiritualism, Rationalism, and Shakerism, rise up as opposing powers, and saving influences.

The logical end of Protestantism is *Catholicism*. And, when they coalesce, all the above opposing powers will also coalesce, and it will be the battle of “Gog and Magog around the camp of the saints.” Then the “unwalled villages” will have to be protected by fire from heaven—Divine Spiritualism.

THE ART OF NEWSPAPER MAKING.

OF all writings of man, none is so widely perused and critically examined as the newspaper; and of all public characters, newspaper contributors mostly require diligence, energy, and patient application. The necessity of giving variety to their articles, in length, and subject, and style, creates a heavy draft upon the intellect. The articles must not be too long, or they will weary, no matter how much thought expands, it must be contracted; nor how many ideas may suggest themselves, they must each be condensed into a narrow compass; the marrow of the subject must be extracted by patient toil, and served up in tiny morsels to fastidious readers. They must not be too short, or some will complain that the subject is not finished. They must not be too dry, or the fitful or careless mind will not read; they must not be too light, or the austere will turn from them with disgust. The language must not be too learned, or it will shoot over the heads of the youth, the future strength of the land; it must not be too simple, or the self-styled learned will reject the pieces with contempt. The style must be easy, flowing, or none will be pleased.

TEMPERANCE.

IN reply to a liquor dealer, who proclaimed, with an air of professional triumph, that he “sold to decent people only, and that his business was highly respectable,” a Quaker said, “Friend, that is the most damning part of thy business. If thee would only sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, and makes drunkards and loafers of them; and, when their character and money are gone, thee kicks them out, and turns them over to other shops to be finished off; and thee ensnares others, and sends them on in the same road to ruin.” Surely the good Quaker had the best of the argument, for he had facts on his side.

MENAGERIES.

WE wish we could send a word of warning to the towns which Barnum’s show is to visit. There travels with it a gang of pickpockets, sneak thieves, and burglars, for which, of course, Barnum is not to blame, nevertheless these scoundrels accompany the exhibition, enter and rob houses while the people are away to witness the parade, and in the crowds upon the streets and around the tents they do a big business in taking purses from countrymen’s pockets. We reported a dozen cases last week, and probably didn’t hear of half the cases of pocket-picking that occurred. The show draws thousands of dollars from the pockets of the communities where it is exhibited, and it is rather grinding to have the rest snatched by thieves. Two or three visits of Barnum at this rate would be as unprofitable as a destructive fire.—*Saratogian.*

SIGNS OF PROGRESS.

IN the British House of Commons, on the 8th inst., Mr. Henry Richard, member for Merthyr Tydvil, and Secretary of the London Peace Society, moved, That in the opinion of the House, her Majesty’s government should communicate with foreign powers for the purpose of improving the international law, and with a view of establishing arbitration as a permanent resort for the settlement of differences between nations. Mr. Richard, in a speech in support of his motion, stated that he had received a large number of letters from America, expressing sympathy with his proposition. He proceeded to show that danger of war kept four millions of men armed annually in Europe, rendering necessary a taxation of two thousand million dollars, and payment of yearly interest on war debts of seven hundred and fifty millions. In addition to this, the value of labor withdrawn from industry was estimated to be twelve hundred and fifty millions. In Germany conscription forced an emigration which was depopulating the country, and Russia, France, and Italy were financially crippled by the expense of their enormous military establishments. Mr. Gladstone opposed the motion. He argued that it would defeat its own object, because continental nations held widely different views on the subject. He asked the gentleman to withdraw the motion. Mr. Richard declined to withdraw, and the House divided. The division resulted in a tie—ninety-eight yeas to ninety-eight nays. The Speaker gave his casting vote in favor of the motion, which was adopted.

ADVERTISEMENT NUISANCE.

TURN whichever way you may, and the printed or painted announcement of Squillgut’s or some other eminent physician’s syrup, purgative, or salve, greets the eye, in letters long, short, tall, extended or condensed, according to the opportunity the size of the fence-board gives for display. Every bridge in the town is plastered with the glaring advertisements of pills, balsams, lotions, remedies, oils, liniments and pain-killers, utterly hiding the color the authorities thought appropriate for the structures, and making them frightful objects. Trees, stumps, rocks, and fences along every highway are emblazoned with the names of bitters, plasters, ointments, purifiers, and cure-alls, and there is no place or no thing that the modest agents for these various compounds hesitate to appropriate for their purpose. The outer walls of our beautiful Academy of Music are pasted over with posters, telling the virtue of some windy decoction, and there isn’t a rod of fence-board between the village and the cemetery that doesn’t beg the mourning processions that go that way to use this, that, or the other relief from all the ills that flesh is heir to.

We have nothing to say against the stuff advertised. It is one of the inalienable rights of the Yankee to get up patent medicines, and to sell them if he can find simpletons to buy them, but we do protest against this making such bad use of private or corporation property. We wish every fence owner, or owner of any other thing that is used for these announcements, would visit every paste brigade that uses them with the vengeance of the law, or compel them to obliterate their work. As for using the bridges for this business, we hope the selectmen will stop it at once, and make every offender hereafter feel the penalty which the statute provides.—*Pittsfield Eagle.*

EXCITEMENT over the “Romanizing tendencies” of the Church of England has been growing during the last week or two. On Monday, June 30, a large and influential meeting was held in London to denounce the practice of confession in the Church. That meeting was called as a protest against the petition of “483 priests” to the Upper House of Convocation.

A CHRISTIAN has advanced but a little way in religion when he has overcome the love of the world; for he has still more powerful and importunate enemies; self, evil tempers, pride, undue affections, a stubborn will. It is by the subduing of these adversaries that we must chiefly judge of our growth in grace.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

TO THE RESCUE.

If there ever was a time in the history of our race, when honest, earnest workers were needed in the field of *reform*, it is now. Never before were there so many momentous questions, and of such vital importance, agitating the public mind at the same time. It was but yesterday, as it were, that all the forces of the American nation were turned to war. Liberty and Slavery met in open combat; and history will reveal to unborn myriads, at what a fearful sacrifice of human life and limb, with thousands of millions of wealth added thereto, the Ethiopian chains were broken. *Now*, the sound of artillery from the gory battle-field has ceased, the smoke is cleared away, and the camp-fires have died out; and thousands who were clad in habiliments of mourning for fathers, sons, and brothers, slain in battle, have laid them off, and other subjects engage their attention.

The majority of the people at the present time, are in the "broad road" of pleasure seeking; and many, we regret to say, seek it at the expense of honesty and virtue. There is also a large class of deep-thinking men, and *women* too, who are eagle-eyed, and who have taken their stand upon certain watch-towers, and they look at causes which, if carried into effect, they see, will ultimately destroy the peace and welfare of individuals, and of the nation.

The social, sexual relation as it now exists, is filling the land with untold misery, and threatens to depopulate the earth. Men and women look at the subject scientifically, and are alarmed! Many feel that the time has fully come for the vail to be lifted, that light may shine upon the hideous monster; and that the covering, which wealth and ingenuity combined have woven to hide its deformity, may be torn off. But the question arises, where is the remedy? It was much easier for Milton to tell how *paradise was lost*, than to show how *heaven could be gained*. Men "by searching," through natural wisdom and sagacity, may learn to comprehend things *below* them; and may study the great book of Nature, which is ever an open volume before them; but a Divine revelation from the inner spiritual spheres is needed, to find and apply a remedy that will be effective in removing the cause of the diseases engendered by the violation of law, (whose name is legion) and to heal the waters of the great sea of sexual impurity.

The question of the Rights of *Woman*, firstly to her own person; then the God-given right to the elements of life (called property) equally with man, which are as necessary to *her* existence as to *his*; also her right to co-operate with him in framing the laws by which she is to be governed, and her much needed power and influence in sustaining those laws, is becoming so apparent, and the tide of public opinion is running so high concerning it, that we think the time cannot be far distant, when ignorance and superstition, made strong by custom and common consent, must yield before the potent advancing truths upon this subject.

Progressive truth, whether relating to civil

Polity, to Science, or Religion, has always met with opposing forces; and Reformers in every age have had to wrestle against principalities and the ruling power of public opinion for a time; and it would seem that spirits who were imbued with the war element when they left this world, and who have not risen out of that condition, but still remain in the lower spheres though in the spiritual world, lend their aid to contending parties in this mundane sphere, who are striving to block the wheels of progress. They may come in a false guise, and assume the appearance of a lamb, or of an angel of light, and thus deceive the simple-hearted; while their real mission and incentive to action, is to darken counsel, by smooth and persuasive argument, and to perpetuate human slavery. Although the strong have failed in their purpose to oppress the weak, and to continue to intrall the souls and bodies of the African race, the same *spirit* is rife to-day, and seeks to control the minds, and bind the consciences of men and women.

The founders of the American Government were providentially raised up to perform a great work for humanity. It was not their mission to found a religious order. They were called *Infidels* because they would not bow down and worship the Sectarians' God, and acknowledge that their creeds and dogmas were an embodiment of the Divine essence. They saw that the civil and ecclesiastical powers (combined) served to bind and fetter the consciences of individuals, and to impede the laws of progress generally. And "horns"—power—was given to them, with which they broke in pieces the hierarchy, and severed Church and State. They emerged from the narrow sphere of sectarianism, and felt the universality of God's love and goodness to all of his creatures; and that all had an equal right to the elements of subsistence in this world, and an inherent right to worship God in accord with his or her conscience, free from priestly rule. It was the burden of their minds to form a basis of civil government so broad and strong, and so just in principle, that all nations, kindreds, and colors, whether religious or irreligious, Jew or Gentile, might find a home, and be free from religious intolerance, and that would be invulnerable to political storms that might arise, and from the subtle invasions of priestcraft.

And now, what do we see and feel? Unclean spirits *like frogs* are coming forth from the mouth of the dragon, and from the mouth of false prophets, under the sanctimonious sacerdotal robe, to invade the religious rights of the people: And this element is working (like leaven) in the commonwealth, throughout the American nation to-day. If they succeed in grafting the name of their God and their Christ into the Constitution of the United States, then will they re-unite Church and State, and join together what the God of universal love and justice, through his own agencies has put asunder; and will thereby kindle anew the persecutors' fire—open the way to the gibbet and the rack—and fill dungeons with heretics, as in the past!

"Cry aloud, and spare not," O ye lovers of truth and liberty, lest this great evil come upon us!

If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the dusty wayside of life, singing merrily all day and all night, and giving a cup of cold water to every weary, thirsty one who passes by.

SETTING SUN.

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Who can behold the splendor of the setting sun reflecting its golden rays upon the face of nature, when clad in its most lovely attire, without feeling grateful emotions? Every tree, plant, and flower, bespeak the love and goodness of the Creator to his creature man. The sweet songsters which so fearlessly hover around our lawns and dwellings, fill the calm, clear atmosphere with their warbling music; and, at times, they seem like little messengers sent from angel-spheres to enliven and cheer our pleasant, quiet home below, and to inspire us to open our vision to the realities and beauties of our final home in the land of souls.

If at even-tide, when the labors of the day are past, we can look upon the setting sun with such pleasurable sensations, and with a confiding trust that another day will dawn—that the sun of the morrow will rise to warm and vivify the earth—what will be the Christians' confidence and hope when they shall have passed through the conflicts of life, and when their earthly pilgrimage is about to end, and they feel that the sun of their earthly existence is going down, and life's evening shadows are gathering around them? If they can then look upon the record of the past, and see that their lives have been fraught with noble deeds of charity, benevolence, and virtue, and that, under the guidance of Gospel principles, they have helped to bear aloft the standard of Truth, will they not feel a bright hope in the future, and have a full assurance that, in the heavenly land to which they are going, and where they have laid up immortal treasures, there are expansive fields, and beautiful groves, filled with the harmonious music of spheres divine? *Purity, Innocence, Peace, and Joy*, are the virtues which adorn those regions; they are more enduring, and more fragrant, than the flowers which beautify our *earthly* home. For the flowers of earth, at best, are only symbolical of the lovely graces which bloom in the garden of God, and ornament his spiritual temple. Truth is the Rock upon which the Temple of the Lord is being built; and all intelligent souls who love and *do the truth*, help to form this Temple, which is composed of "living stones."

In conclusion, I will add, that from the age of fifteen to sixty-five years, I have been striving, by a practical life of self-denial, to be so nearly allied to goodness and truth, as to be counted worthy to occupy a small space in God's holy temple. This life of consecration has brought sweet contentment to my spirit; and the heavenly breezes which are borne from the celestial clime, are refreshing and soul-reviving. I feel peace while reviewing the past; and am now enjoying a foretaste of the joys of the "better land!" The blessing of visible and invisible friends falls upon me like a morning dew upon opening flowers.

WHILE bright the evening sun descends,
'Mid rays of golden hue,
I think, how soon my sun of life
To earth must bid adieu.
Reflections peaceful, calm, serene!
No "sting of death" I dread;
My spirit, borne on angel wings,
Is upward, onward, led.

For angel *purity* will lead
The soul that seeks her power,
On to the rest that doth remain
Within her fadeless bower.
O happy thought! Who would refuse
The kindly proffer'd hand,
To bear, through shades and toils of life,
On to the heavenly land?

Hail! Angel guide to heav'nly life,
Thy precepts are Divine;
The laurels of a lasting peace
Thy followers' brows entwine:
Simplicity is ever found
Where'er thy hand doth rest:
In thy protection's holy sphere,
The soul is truly blest.

I sought thee early, found thy care,
Beneath the sacred dome,
Where hearts and hands, united, join
To form a happy home.

With kindred friends, the balm of life
Was to my spirit giv'n;
With them I've shared the joy and love
Which cometh down from Heaven.

I sought thee early, found thy prize,
Within the lovely bower,
Where oft the Saviour calls his flock
To spend devotion's hour:
'Tis there the way of life is taught,
And there thy blessings pour;
'Twas there I made my faithful vows
To serve thee evermore.

Methinks I hear a question breathed,
In accents deep and low,
Where may we find this pleasant bower,
This rest of God below?
Not, I reply, amid the walks
Of grandeur, pomp, and pride;
Nor at the shrine of selfishness,
As Jesus testified.

But self-denial, and the cross,
Forsaking ev'ry sin,
And father, mother, houses, land,—
The very life within:
Yea, more; the husband, wife, and child:
Break all the ties they hold,
And God will bless the sacrifice
With gifts a hundred fold.

The Saviour own'd no earthly bond.
Who were his kindred? They
Who sought to do his Father's will,
And walk'd the narrow way.
Eldress Abigail Crossman, Groveland, N. Y.

ELDRS ATOINETTE, EDITRESS.

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DESIRING to add a few lines to your columns, I am impressed by an oft-recurring objection to our faith by those who partly, and only imperfectly, understand our religious tenets.

Many aver that our system militates against itself; and that if all the world should become converted to a *virgin life*, it would exterminate the race, or, as is often expressed, "run the world out." Admitted! To any reflecting, investigating mind, I would say, Come and let us reason together, as a man (or woman) would reason with a friend.

Perchance, you are a Christian advocate, and believe in Jesus Christ, the Saviour of the world, as firmly as do the *Shakers*, and would think it amiss for any one to misconstrue his words, and lead others into error by explaining them in a wrong manner. Some affect to believe that the Shakers are adverse to generation *per se*, and stand in antagonism thereto, because of their oft-repeated denunciations of a worldly, sinful life, and their seeking to reform the natural, social system. Your objection is always presented wherever the principles of our faith are made manifest. Christ, in his teachings to his disciples, being questioned upon this subject, said unto them, "All men cannot receive this saying, save they to whom it is given." (See Matt., xix.) And, while he did not condemn generation, he taught a higher and more perfect way; for this purpose came he into the world. So long as mortals are content, and soul-satisfied, to live after the similitude of the first Adam, without "seeking, that they may find," the higher life, so long will they be left uncalled. God is willing to wait for his creatures; Christ is willing to wait; still offering and inviting souls to come to him. But, when they become sin-sick, and weary of a worldly life, and cry, in the depths of their souls, "Good Master, what shall I do to inherit eternal life," then will they hear the voice of the Son of God, and be taught *how* to forsake the world and "follow the Lamb whithersoever he goeth." Again, saith the Saviour: "He that will save his life, shall lose it; and whosoever shall lose his life for *my sake*, shall find it;" for the life of the natural man must be rejected, in order to follow Christ in the regeneration, and find a spiritual life in him.

Is it consistent with the workings of the Divine Spirit that all should be converted at one and the same time? Is it likely to occur in any one of the Christian Churches of the present day? While humanity exists, opinions will differ; and they alone are right and safe

who take for their guide to heavenly light and peace the *life* and teachings of our Saviour, Jesus Christ.

Let us take a simile. Compare the spiritual organism of the immortal mind, with a beautiful orange grove. Should any one with common mental endowments reach forth the hand, and pluck the fruit in its first opening blossom, or in its green and unripe condition, though it may have reached its full size, yet wanting the rich flavor of the ripe, sweet and luscious orange, we should at once style him *non compos mentis* who would insist that all the fruit of the grove should be gathered at one time, whether in blossom, in the bud, or in any of its imperfect conditions, and thus lay waste the entire grove! On the contrary, would not the careful fruit-grower often inspect his beautiful trees, selecting only the ripe and mellow, plucking it carefully and placing it where it might subserve a better purpose; and so continue doing, until all the fruit was gathered in its proper time and season? Yea, verily. In this way will each individual, when properly prepared for it, be gathered from the worldly elements; and it matters not whether he had been removed from time in infancy or old age, as the *immortal life* is commenced with the body's first respiration, and the frail tenement which holds the spirit for a time, does not prevent its onward and upward tendency.

Souls may continue in the body until they become *centenarians*, and within the hearing of the Gospel of Christ, and yet, like the ancient Jews, disbelieve his mission: "Seeing, they do not see: Hearing, they do not hear nor understand" the *Word of Life*, until they become fitted by *Divine Intelligence* to receive the Holy Spirit, the Dove from heaven, and the voice of the *Son of God*, speaking to their souls, convincing them that to *them* the "*end of the world has come*;" and that henceforth, they must give up the worldly life, and seek the life in Christ. And having received faith that God has called them to his work—the work of redemption—which brings conviction for sin, and enables them, through an honest confession of the same, to rise in the resurrection of life, thus becoming "*new creatures*;" old things "pertaining to the carnal life," being done away.

Your queries, though perfectly consistent with natural reasoning, reminds one of a bright and intelligent school girl in her rudiments, puzzled with a mystical mathematical problem. Advancing to her teacher, with book and slate in hand, she insisted that the compiler of the work had made a mistake, *she was sure of it*, for she had tried it in every way, and could not bring the correct answer. Seeing her despairing looks, and knowing that she had toiled in vain, her teacher said pleasantly, "sit down, please, and I will assist you." A few figures sufficed to enlighten her understanding; *she had made the mistake*, and with an animated countenance, she caught the pencil, saying "*I see it now*," and commenced to figure in earnest, and soon obtained the desired result.

And thus, it seems to me, many are inclined to misunderstand the Scriptures, and the call of mercy to their souls, and believe that the *Saviour* has made a *mistake*. They think Christ could not have meant precisely what he said, when he taught his disciples that "If any man will come after me, let him deny himself, take up his daily cross and follow me." And, "whosoever shall do the will of God, the same is my brother, and sister, and Mother." He surely did not mean that we must forsake our near relatives, those connected to us by the ties of consanguinity, and cleave to those only who are of like faith with himself, in order to become his disciples and walk with him. We may delight in, and enjoy the worldly life, if we love Christ the best. Thus reasons the human heart while bound in nature.

I ask, in what respect do the children of this world differ from the first advent of our Saviour? Is there any material change, except in civilization, arts and science? Are not the Jews, Hindoos and Mahometans in the same progressive scale? Where is the distinction? Do they not all marry and give in marriage after the form and fashion of their respective countries? It is so, and it is well! With

such we have no controversy. Still, we think no one will infer that *all* or *any* of them are the true followers of Christ. In the Adamic life he set no example. He taught the higher and more angelic life. Do the professing Christians of the present day "forsake all for Christ's sake and the Gospel," any more than mankind have ever done? Or, do they interpret the teachings of our blessed Saviour to suit their own life and purposes, and fear to "*read the writing on the wall*," lest it should cut them off from their idols, and oblige them to seek the life in Christ, that they may be saved? Christ did, indeed, come into the world, to teach the way, the truth, and the life, to all who believe in him. But is it rational, is it consistent, to suppose that all who will ever believe in Jesus Christ, as their Saviour, will receive the *call* in this life, when departures from mortality are momentarily occurring, and millions enter eternity before the God-given faculty of reason has ascended her throne, or they know the right hand from the left? And are not *millions*, who now inhabit the earth, doomed to continue in ignorance, as well as those who have passed away, having lived out the natural length of time allotted to man, without ever having heard the sound of the Christian religion? And are they not all God's creatures? and will they not ultimately find rest in some of the many "mansions in the Father's house," and accept the terms of salvation, granted by the Gospel of Christ, when they are willing to receive it—and are anxious to "come up out of deep tribulation, and wash their robes and make them white in the blood (or life) of the Lamb?" How transcendent and blissful the thought!

Christ, in his first advent to earth, had but few followers, and of them, one proved a traitor, and another, through fear of persecution, denied his Lord, though he stood before the world, the living embodiment of the *Christ Principle*, declaring his mission to earth to be of God, his Father. Was his ministry accepted by the masses? Nay, in no wise! Only the *few* were ready to receive him: And he—this Messenger of God—was derided, insulted, and slain. Does this not show that poor frail humanity is difficult to be convinced, and slow to believe? Faith is given to those who ask, and are willing to receive it, and "*to no others*." "Two may be in the field, or grinding in the mill, the *one* taken, and the other left," until he too shall be convinced that Christ has appeared again, without sin, unto salvation, creating all things anew, (in his heart.) Then will he exclaim in the earnestness of his soul, "*I see it now*," and will sell all that he has of a worldly, carnal life, to purchase the "*pearl of great price*," even the salvation of his soul.

Thus reviewing the subject, the sophistry and fallacious reasoning of non-believers, have no more weight than if the same person should affirm, that, because he sees a loaf of bread, there will be no more grain raised. The idea is analogous to saying that because a few have chosen the *virgin Christ life*, it must consequently run the world out. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

"The Shakers (a name given by their persecutors) do not worship the person of any man or woman; but purely the *Christ Spirit*;" though mention is often made of the first *Medium* through whom this saving Gospel was preached to us; and the devotional Spirit of the Believer in *Christ's Second Appearing*, as quickly reverts to our Saviour Jesus Christ as to our Mother Ann. They stand as Representatives of the Father and Mother Spirits of the New Creation (Wisdom and Love), attracting and holding the children of the *Resurrection*, subjects of the New Birth.

Aurelia White, Watervliet, N. Y.

THE *Episcopalian*, commenting on the folly of a war establishment, remarks "How many millions of waste of material and money, now consumed in the manufacture of war material and in the support of standing armies would be saved! What a multitude of idle officers and soldiers would be liberated to increase the wealth of the country!"—*Ec.*

MY OFFERING.

I OFFER a few expressions of love and affection to my Gospel friends, with whom I love to commune, whether they are in the visible form, or have passed to the inner spheres. Their influence aids me along on life's journey, and is a solace in the hour of adversity, and a guide in prosperity. The ties that are formed between earthly connections are frail and unreliable; but those which are formed by living in obedience to truth, are invincible; they are true in life, and death cannot sever them; but they will continue to grow stronger as we progress in the spirit spheres.

I own a heavenly Parentage, and rejoice in the beautiful relation that I hold to them, and to my faithful brethren and sisters of the household of faith; and with them I am privileged to leave the lofty hills of pride and self-indulgence (where is continual unrest), and descend into the low valley of humility, and work in the Lord's vineyard, and cultivate the flowers of innocence and peace, while we eat of the fruit of the tree of life, and drink from the wells of salvation; and here the guiding star of purity sheds a halo of light over our pathway as we journey on.

Here, dear Gospel friends, let us faithfully perform all our vows, and never be willing to sell our birthright for the vain pleasures of time, for what will they avail the soul? Were we to climb to the eminence of worldly honor, gain wealth, and win the laurels of fame, it would only serve to bewilder and dizzy the mind; it would not insure a safe passport to a heavenly home, nor would it fit us to stem the strong current of temptation, or to ride over the billows of the sea of time, or to meet the incoming tide from the boundless deep which rolls from the shore of the eternal world.

But, if we choose our inheritance with those who fear God and work righteousness, and walk humbly before Him, performing deeds of charity and love, "binding up the wounded spirit, comforting the afflicted, giving drink to the thirsty, and washing the saints' feet;"—then we shall look back upon a well spent life, and feel that we have justly earned the treasures of immortal glory, and are worthy to be numbered with the jewels of Christ's kingdom; while they who place their affections upon earthly things, and regale themselves with vain pleasures, will, in the end, find bitter disappointment.

Phoebe A. Jones, Mt. Lebanon.

FREEDOM.

It is a time-honor'd custom with the American nation, to celebrate the anniversary day, when her people were declared to be free and independent. Upon such occasions, the booming of canons, the ringing of bells, and almost every conceivable noise is heard from city, town, and hamlet, to show forth the great joy of the inhabitants that America is a free land—free to the home-born, and to the stranger.

Great enthusiasm usually prevails at such times, and a majority of the people, from hoary age to lisping infancy, seem to partake of it, and feel that it is such a *glorious* thing to be free. Would it not be well to pause amid the rapturous, and often times tumultuous shout of Liberty, and ask the question, *Are we really free?* The little maxim reads, "Let no man call himself free, who is enslaved by any passion."

Where shall we find a man, woman, or child, who is not bound to some bad habit, or fast becoming so—habits ruinous to body or mind, or both?

True liberty is found in the *truth*. Those whom "*truth*" makes free, are free indeed." Not free from physical tyranny and servitude merely, but free to become elevated in mind and feeling, released from injurious customs, redeemed from bad habits, and free to rise into a moral and spiritual atmosphere. Then we may rejoice, and sing of the blessings of true Freedom, as do the Angels in heaven.

Emma J. Neal, Mount Lebanon.

If sensuality were happiness, beasts were happier than men; but human felicity is lodged in the soul, not in the flesh.

PLAIN DRESSING FOR MEETINGS.

THE house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws, and trinkets. The evils of such vanity and extravagance are many. It keeps people from meeting when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty, and sin. It causes many a poor shop-girl to work nearly all of Saturday night, that some customer's fine clothes may be ready for Sunday show. It keeps people at home in cloudy or stormy weather, when, if they wore plain clothing, they could defy clouds and storms. It consumes the morning hour in dressing, crimping, and fussing, keeping people away from worship, wasting time, exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor emulous, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often not paid for,—and feel that people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a frivolous, trifling mind to forget God, and Christ, and the Gospel, and to spend the hour appointed for religious service in comparing garments, studying fashions, and arranging their own gay attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money that is needed for other uses, and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the lust of the eye, cultivating an extravagant taste, justifying attire, and seducing to the paths of shame and ruin, many a poor girl who might have lived an honored and virtuous life, had she never known or been led to think that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself out in such a way as would attract the attention of libertines and seducers. This style of dress degrades the taste of society toward the level of those Hottentots, wild Indians, and African savages, whose chief delights are war-paint, feathers, rings, spangles, rag-roses, buttons, beads, and bugles—things which are as repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures.

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake—for Christ's sake.

H. L. Hastings.

ANGEL EYES.

WE often think of angel eyes
That watch us here below,
Of spirit friends—the good and wise,
Who light the path we go.

They lift for us the mystic veil,
That in vision we may see,
The beauteous scenes that will not fail
In blest eternity.

They sing for us seraphic strains
Of yonder peaceful shore;
And show to us the golden gains
Of heaven's garner'd store.

Aud, with rejoicing, make us feel
The strength of angel love,
That lifts the soul, through faith and zeal,
To brighter spheres above.

Where love, unmix'd with earth's alloy,
Pure as the Mother's own,
Crowns dear departed ones with joy,
In their celestial home.

We love those blessed angel eyes,
That search us through and through,
And read the heart's intents, as well
As actions that we do.

They would, in love, our souls baptize,
And be our guardian friends;
They listen to our earnest cries,
Which oft to heaven ascend.

Julia Johnson, Hancock, Mass.

PETITION.

LORD, give me power myself to know;
I seek not earth's delusive show,
But all I ask, while here below,
Is what the Gospel gives me.
Inspire my heart with love supreme,
That flows from Zion's living stream,
Whose virtues will my soul redeem,
Of every fault relieve me.

Though friends should fall, or foes betray,
There's light enough in this pure way
To lead my soul to realms of day,
And thither I'll be going.
I'll brave the breakers, stem the tide,
Though billows rise on every side;
In God's sure promise I'll confide,
While boisterous winds are blowing.

O God of heaven, hear my prayer,
And let me rest beneath thy care,
My soul from judgment never spare,
Let holy Angels guide me.
Assist me to be just and true
In all I say, and all I do;
Each day my vows to thee renew,
Whatever may betide me.

O, help my soul to stand the test
Of this pure Gospel's high behest,
That I may be by angels blest
For every good endeavor.
O, grant me wisdom, strength, and power,
To guard my spirit every hour,
To toil in sunshine, shade and shower,
To keep the truth forever.

O holy Saviour, pure and just,
Thy sacred name I love and trust;
To follow thee, I know I must.
Accept each gift that's given,
Thy soul redeeming power I crave,
To bear me o'er life's rolling wave,
As Peter cried, O Lord, do save,
And guide me on to heaven.

Earth's children find a vale of tears,
But *Virtue's* pathway bright appears:
It leads the soul to higher spheres,
Where flows life's healing river.
O, there with myriad saints I'll be,
Adorn'd with virgin purity;
And there, to all eternity,
Bless God the boundless Giver.

Harriet F. Chamberlain, Pleasant Hill, Ky.

HOME.

O HOME, blest home, where friends sincere,
Life's weary pathway bless and cheer!
Where all harmoniously combine,
In purity and love divine.
Naught can compare with such a home,
In palace fair, or splendid dome!
Here true contentment fills the heart,
And holy joy to each impart.
Though they renounce all carnal ties,
And worldly pleasures sacrifice,
They find that tranquil peace of mind
Which is to heaven-born souls assign'd.
They seek no laurels of renown,
No earthly coronet or crown;
But, in the heavenly spheres above,
They're clothed with innocence and love.
I love this quiet, peaceful home,
Nor do I ever wish to roam,
To seek for bliss in worldly gain,
Or glittering honors to obtain.
Here true confiding friends abide,
Whose love no sorrows can divide:
O give to me while here I plod,
A Shaker home—a *Home in God*.

Elizabeth Sears, Mt. Lebanon.

POLYGAMY.

A PETITION for the legalizing of *Polygamy* in Massachusetts, numerously signed by the unmarried women of Lowell, has been presented to the Legislature. It states the fact of the excess of females over males, as a principal reason for this Petition.

In ancient times, Moses, agreeably with the practices of the Eastern nations, permitted Polygamy, as a secondary evil, because of man's lusts. Brigham Young assigns the same causes for its existence in Utah. Is it, or is it not, better for a nation's posterity, that it practices *plurality* of wives, provided that they otherwise observe *natural laws* in reproduction, than that they should do as do the Gentile Christians, "who walk after the flesh"? is an unanswered question.

Those who live in *generation* should cease to call themselves Christians; and those who call themselves Christians, should cease from "the works of the flesh," including *reproduction*.

PRAYER AND PRAISE.

(Sentiment taken from Fifth Psalm.)

1. Un - to my words, O Lord, give ear, My me - di - ta - tion heed, While low - ly bow'd in sa - cred fear, Thy strength my soul doth need;
2. My voice, O God, in morn-ing light, I will di - rect in pray'r, Guide thou my wand'ring thoughts aright, And sheld me by thy care;

O, hearken when to Thee I cry, Thou art my hope and stay, I feel Thy spl - rit draw-ing nigh, When un-to Thee I pray.
Though tempting snares my path be - set, Stead-fast my faith shall be, Thy prom-ise I will not for - get, But look for help from Thee.

3. In wickedness and vanity No pleasure dost Thou show,
No evil thing shall dwell with Thee, All wrong Thou wilt o'erthrow;
The false shall not stand in Thy sight, The flattering tongue thou'lt bind,
For truth with clear and glowing light Will search the heart and mind.

4. Those who rebel against Thy law, And in defiance sin,
Upon their souls true judgment draw, And feel its pang within;
But as for me I'll seek a place Within God's house of prayer,
Where dwelleth mercy, truth and grace, My soul shall worship there.

5. Within Thy temple songs of praise Shall evermore resound,
In anthems sweet my voice I'll raise For blessings that abound;
Let them rejoice that in Thee trust, And shout in songs of joy,
Thou ever wilt defend the just Who evil works destroy.

6. Those who Thy name adore and love, Shall sound a joyful strain,
As they advance to realms above, Away from earth's low plane;
Thy favor to the righteous show, O Lord be thou their shield,
Till they Thy perfect life shall know, In endless light reveal'd.

LAMENT.

Impressed by a Sister who (prematurely) died at 28.

I reached this comma, in the continuity of life,
Ere it was noon.
I could not longer hold the body to the strife,
Hence, left too soon.
I had fondly hoped to reach earth life's fruition
Full ripe with days;
I feel a sense of premature transition
To life's second phase.
My twenty-eight should be transposed to eighty-
two, Soul growth to gain;
My work is left for other hands to do —
My earthly claim;
My body poor, depleted — wan imagery of God —
Served not the soul.
My spirit, striving with this broken rod,
Fail'd of life's goal.
When all of Nature's laws are rightly understood,
And well obeyed;
When life shall culminate in man or womanhood,
No ills invade;
When the ripe sheaf displays earth's full bequest,
With noble deeds;
When the developed spirit bids the clay to rest,
And from it speeds;
Then, casting back upon a well-till'd field,
Full fourscore years;
Then will earth's fruitage, ripe, full harvest yield
To higher spheres;
Then shall the new earth effect a nobler generation
For work in time;
Then the new heavens will hail the transmutation
To life divine.
I once believed all angels of celestial birth
And all divine,
My retrospection finds them first on earth,
Mortals in time.
When first I learned their origin was human,
Progressing higher,
Then marvel'd I this compromise 'twixt bird and
woman, Which men admire.
I long to see inherent laws redeem'd from degra-
dation,
Bodies symmetrical and sound,
And moral justice to abound,
The intellect with wisdom crown'd,
Pure spirits hallowing all around,
Proclaiming *The Millennium's found* — the new
creation.
Then this depicture will not be in vain,
If its portrayal count to human gain;
For naught but love's pure wreath can
blind
The human to the heavenly kind.

Elijah Myrick.

SAVE, LORD!

As Jesus was rock'd on the breast of the billow,
And roused by the voice of despair from his pillow,
When fierce raging tempest left no hope to cherish,
Came the entreating cry, "Save, Lord, or we perish."
At his word the wind ceased, and the storm was
allay'd,
Then the raging sea, hush'd, in still calm was
array'd,
The faint-hearted marvel'd at his power of will,
Who stretch'd forth his hand with the mandate
"Be still."
While they stood around him, all trembling and
tearful,
He gently reproved them with "Why are ye fear-
ful?"
And look'd on them with pity, and ask'd for their
faith.
Is not that the sure safeguard in life and in death?
"Save, Lord, or we perish;" wild torrents are
streaming,
And o'er the dark waves the red light, too, is
gleaming.
Lord, send forth thy Spirit, thy creatures to save,
And rebuke the destroyer abroad on the wave.
O, save from the perils of passion now raging,
For sin unto mortals a great war is waging;
O, impart to their hearts a new faith to cherish,
And teach them the prayer, "Save, Lord, or we
perish!"

Maria Witham, Enfield, Conn.

ARTIFICIAL STIMULANT.

I have a stimulant within,
Which supersedes all other.
It is not coffee, tea, or wine;
It is to love each other.
This love does stimulate the mind —
Inspires to keep good order:
In this I daily comfort find;
My conscience the rewarder.
I have a stimulant within.
It is a living spirit,
Which shuns the ways of guilt and sin:
This blessing I inherit.
Yea, I have food some know not of, —
Not always need of stuffing:
I keep my conscience undefiled,
And have no use for puffing.*

* The filthy, poisonous weed — Tobacco.

Lord, stimulate me to do right —
Be ever in my duty;
Make thy commandments my delight:
Thy ways are ways of beauty.
I want this stimulant within,
And be alive in spirit;
Not satisfied to live in sin;
That I thy care may merit
Be thou my guide in all I do;
O prosper and protect me,
Until at length I travel through;
And through my head direct me.
This stimulant I'll still retain, —
Be wide awake, and stirring:
True, and thy subject will remain,
Nor be among the erring.
Let me not be a sleepy drone,
Half dead whilst I am living:
Nay! with the saints I will be one,
And all I have be giving.
No artificial stimulant
Is needed to enliven
The soul who has forsaken all —
Who for the truth is striving.

J. S. Kulp, Pleasant Hill, Ky.

It is a fearful mistake to curtain and blind
windows so closely for fear of injuring the
furniture by exposure to the sun's rays, that
rooms positively gather disease by reason of
darkness.

OBITUARY.

On Tuesday, Feb. 20th, 1873, Died, by the power of
truth, and for the cause of Human Redemption,
at the Young Believers' Order, Mt. Lebanon, in the
following much-beloved Brethren, the

TOBACCO-CHEWING HABIT,	
aged respectively,	
In D. S.,	51 years' duration.
In C. M.,	57 "
In A. G.,	15 "
In T. S.,	36 "
In OLIVER PRENTISS,	71 "
In L. S.,	45 "
In H. C.,	53 "
In C. K.,	12 "

No funeral ceremonies, no mourners, no grave-
yard; but an honorable RECORD thereof made in
the Court above. Ed.

SHAKER AND SHAKERS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

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JUDGMENT.

"THE LORD will be a spirit of judgment to him that sitteth in judgment, and strength to them that turn the battle from the gate" of entrance into his and her own soul — the inner thought, the *will*.

Through the will all good and all evil enters the citadel of our being, our inmost desire, our prayer; for prayer is desire and will united to use the utmost power of the person to accomplish the object desired and willed. Prayer is our wished for selfhood; and *judgment* is the light of the coming day shining upon the past history of the individual — the truth as now revealed. Repentance — confession, and forsaking — is *progress* — conformity to present abstract principle, regardless of the sacrifice of the old for the new.

A distiller, liquor dealer, or a drunkard, is convicted by a temperance preacher, and drops the business, or ceases from the practice; *that is religion*. A generative man or woman hears the testimony of Jesus, obeys it, and becomes a *Shaker*.

"Fear God, and worship and give glory to Him, for the hour of his judgment is come," applies, first, individually, then to a society composed of those individuals, and next to a nation. "Now is the judgment of this world," when there is an influx of new truth (more light) upon abstract principles, and the "still small voice" creating a whirlwind in the emotions, an earthquake in the habits, and a fire of intense desire and an unconquerable and indomitable will in the soul.

The latent fire and abstract truth of one cycle is the practical truth and burning zeal of the next that succeeds.

When an individual is converted, or a society or a nation is founded, there is always a reserve of the spirit of truth sufficient to reconvert, progress, or explode by revolution, the cycle then inaugurated. The dreams of Abram and Joseph were actualized. The vision of Moses and the bush redeemed one nation from the midst of another, as a child proceeds from its mother. Israel was born into Egypt, and born again into the land of Canaan — born of revelation and evolution. Judgment day followed judgment day to Israel, always beginning at the house of God — the Temple — until the time of Augustus, when a man arose who said: "For judgment I am come into this world." And, as Moses destroyed Egypt, so did he destroy the Jewish nation; and the Pentecostal Church was born from its mother, the Jewish Church, as Israel was born of Egypt. This Pentecostal Church was absorbed into, and diluted with, spiritual Babylon, just as the old Israel was absorbed into, and diluted with, Babylonia of the Persians. Again, the Spirit said: "She shall go

forth unto Babylon, and there shall she be delivered. The second Christian, or Pentecostal Church, is born of Christendom in Babylon. And, as Babylon is Church and State combined, so the *Shaker* Order and the Republican Order of Civil Government were twins, born together; and they will travel together hereafter as heretofore, until the earth, and the fullness thereof, shall be the Lord's, even as Zion is the Temple.

Then shall all nations and races be one nation, one race, and one language. For confusion of tongues and interests shall cease, and a pure language, expressive of pure, simple, *natural*, and true *spiritual* lives shall result.

These two distinctive Orders — *spiritual* and *civil* — of the United Society, and of the United States, will run parallel, until they shall have subdued, by the *truth*, all the Churches and all the kingdoms of the earth; and it shall be *Shaker dualism* — a dual God and Christ, and a dual Church of Christ, where man and woman shall be man and woman, just as Deity is man and woman, in entire harmony, and perfect unity; and the Civil Government shall be in its image, and after its likeness; *male* and *female* shall it be, in all its legislative and judicial departments; as also in all its religious and educational institutions; *dual* — male and female shall they forever be.

These visions of the future are as the dreams of Abram to the twelve sons of Jacob; as the dreams of Joseph to the twelve tribes of Israel; as the vision of Moses to his subsequent revelations, and of their products, the whole history of Israel, down to Jesus, the Head of the Jewish Christian Pentecostal Church, which was a seed of the *Shaker* Church.

Seven cycles of progress are appointed to the American Civil Government, before it will eliminate from itself all the elements of Church-and-State Babylon, down to pure Materialism. The tendency to retain and incorporate some of the theological or monarchical influences, antagonistic to pure Materialism and Republicanism, will be equalled only by a like tendency on the part of the Spiritual Order of Shakers to retain and absorb some of the "doctrines of devils" and their practices. Hence each cycle will end in a *day of judgment* in both Orders.

The United States Government has just passed through its *first* day of judgment. *Slavery*, which was the antithesis of "all men free and equal," is judged, condemned, and executed, by the latent reserved abstract truths of the founders of the cycle. The Government repented, confessed, and forsook slavery; as it will repent, confess, and forsake land monopoly, *male* government, war, prostitution, and poverty.

This is the vision for the future. "The seven thunders that uttered their voices" about the steps of Progress of the Church of Christ's Second Appearing, were uttered and understood, but not recorded; so neither do I record them.

"The measure that ye mete shall be measured to you again," is now experienced by the South. As they had held millions of human beings as chattel-slaves, disregarding all social family ties, and sexual covenants, and relations; so did the war-spirit themselves had evoked, disregard all of *their* family ties, and social sexual relations; and their fathers, and brothers, and sons, were forced into the army, as they had forced away, *by sale*, the fathers, and brothers, and sons of the Negroes; leaving the females without protection, a prey to the debauched soldiery of both North and South.

SINGAPORE, MALAY PENINSULA,

June 22, 1873

ELDER F. W. EVANS. — My dear friend, my heart swells with emotions of tenderness and sympathy while heading this letter, inasmuch as it bears me on the wings of memory back to Mt. Lebanon, to Albany, to Cleveland, and drops me down among brotherhoods and sisterhoods of souls consecrated to human redemption. The distance, in miles, between Singapore (away down here at the southern point of the Malay Peninsula, under the equator) and Mt. Lebanon is great; but the moral distance is greater.

Singapore is a city of eighty thousand souls, sixty thousand of which are Chinamen; ten thousand are the indigenous Malays; and the other ten thousand are mixtures of Hindoos, Siamese, Javanese, Persians, and Arabs; and their dresses are as complex as the blood mixtures. The heat is intense, and this is the third week we have been waiting for a steamer in the opium trade to take us to Calcutta, where we strike the regular route. They told us, positively, in Hong Kong, China, that we should connect here with another line; but, as the "*fates*" would have it, just as we were coming into the bay, we met the out-going steamer. You can well imagine my disappointment. Why do men *lie* so? — to use the word *falsify* is too mild.

But, left here, I made the best of it, by writing up my Notes on China, and tramping about this country — the country of nutmegs, pepper, cinnamon, cloves, cocoa-nuts, pine-apples, tapioca, durians, bread-fruit, and every other *fruit* requiring perpetual summer. The foliage is magnificent, and the scenery crowning the isles beautiful. At the same time the drawbacks are numerous. In my room, at the hotel, are fleas, mosquitoes, beetles, and lizards. Only last night I saw *four* lizards

crawling on the walls over my head, one of them nearly a foot in length.

Last week I went over to Johore, on the Malacca coast, to see the palace of the Marah-Rajah, etc. One of his officials took us out into the country where we saw a young tiger (a few years ago, one man a-day here was killed by tigers), an elephant, a boa constrictor, fifteen feet in length on the limb of a tree, and monkeys in the jungle. Why Europeans live in such a country is a marvel. Gold, gold tells the reason in a word. I expect to get away for Calcutta, in about three days. In Singapore there are two hundred Europeans and four hundred Americans.

I am getting terribly behind in all American news. You, dear brother, can hardly imagine how completely alone I am. At times it is quite a trial. But all trials, to those who are loyal to duty and right, will end.

My stay in India and Egypt will be short, as the weather will be intensely hot. I have not given up going to Palestine; for really I do want to see the land where the Nazarene and the Apostles once trod.

I hope to get around to America by Christmas, God and the good Angels continuing my health. This intense hot weather wears upon me I find. It is unnatural to a man born in Vermont. I am getting anxious to be once more under the folds of the American flag, and am very anxious to see *you*, venerable father, the family, and all. Give them my love, and remember me in your prayers.

Most affectionately thine,
J. M. Peebles.

26, PENTON ST., PENTONVILLE,
LONDON (N. C.), June 30, 1873.

MY DEAR FRIEND:—Your kind letter of the 5th of February I received while in the North of England, and I have been so very busy since I have been back, that I have not had time to sit down quietly and pen you a reply until to-day.

We have had a very prosperous season, our only difficulty being that workmen are scarce, many having emigrated, and very few boys being apprenticed to the hand sewing department of our trade. But I will not trouble you with business particulars, as I am sure they will not interest you so much as things of a higher character.

I have been very much troubled, for the last year or two, with a question that, to me, is of the highest importance. Until I have settled that question, and can see the truth of it one way or the other, I do not think I shall make much progress in spiritual life; for, as soon as I begin to think above the earth plane, this thought presents itself, and I feel that I can get no further, until I can see clearly the real truth of the case. It is this: *Jesus Christ, was he human or Divine?*

I was brought up from my childhood in the Swedenborgian faith, which teaches that our Lord and Saviour Jesus Christ was the only God; that he came to this earth in a glorified human form, to disperse the cloud of spiritual darkness that prevailed upon it; that he accomplished, or rather finally completed, this work by his death on the cross, and that the rending of the vail, separating the holy of holies from the body of the church, was symbolical of his work being accomplished.

Now, all this is very beautiful, but I have long had, in my mind, grave doubts as to the

truth of it. One great thing is, we have no authority for it but Swedenborg; and was not he as likely to be wrong as any one else? It seems to me that every one should settle it in his own mind as to whether that doctrine be true or not. But, who is to be authority in the matter? Perhaps you can throw a little light on the subject; if you can, and will, I shall esteem it a great favor.

I have to thank you very much for the kind and prompt reply to my last letter, and also for the "*Shaker and Shakeress*," which I receive every month, and am very pleased therewith. I am convinced it will be the means of doing a great deal of good.

With my kindest regards and best wishes for the prosperity of all your undertakings, I remain,

Yours most respectfully,
Frank Everitt.

To Elder F. W. Evans.

MT. LEBANON, N. Y. U. S. A.,
July 24, 1873.

To Frank Everitt:

My dear friend, your interesting letter of June 30th came to hand a week or two ago. I am glad of your business prosperity during the past season. When I was in your shop, I felt a good deal of sympathy, under an impression, that it was close work to make the sales meet the expenses.

The question that you propound is a very important one. In the matter of a person learning geography, we begin with the outlines of the earth—the figure of it. Now it is round; but, for thousands of years, if not ages, priest and people (and even Jehovah, the God of the Jews included) believed it to be, not round, but flat. This goes to prove the fact, that "the whole world" may "lie" in geographical error, as well as "in the wicked one." And how easily I could multiply the instances, like the circulation of the blood, where all known human beings were under a mistaken conception of scientific facts. Now the truth respecting them is everywhere known. It is the same with what are called religious truths; errors have preceded them.

Ann Lee and Swedenborg were cotemporary; and Ann called him her John the Baptist. Like Jesus, Ann was a human being—he a man, she a woman. Like Jesus, she had her weaknesses and sins; and, while Jesus confessed his sins to John the Baptist, Ann confessed hers to Jane and James Wardley. Then the Christ Spirit descended upon her, as, after Jesus had confessed, the Christ Spirit, from the Christ heavens, descended upon him. The Christ heavens bear, to the inhabitants of other planets, the same relation that they bear to the inhabitants of earth. That is, when, on the natural plane, the people of Jupiter shall have multiplied, until a prospect shall appear of there being no more room (for wise people "see the evil afar off"), then the Christ Spirits would begin to harvest that planet; that is, to resurrect the ripest natural men and women above the plane of animal reproduction. Then the voice of Christ to them would be, just as it was to and through Jesus, Forsake generation, and generative relation—father, mother, brothers, sisters, children, wife, husband, and houses and land; and form "households of faith," with property "in common," and relatives all spiritual, not natural. Under this ruling, natural relatives may become spiritual relatives. It is the gen-

erative life that the Christ Spirit will burn up; not the person of father, mother, etc. "Let him that readeth understand." Thus would numbers enough become Christians on the planet Jupiter to balance population, without resort to disease, to the Malthus theory, to famine by poverty, to war, to abortion, or to any other vice-checks of population.

Can there be a moment's hesitation in choosing between true Christianity and these infernal "inventions" of Christendom? Or, can there be a question raised, as to the literal fact that, however large a planet may be, the population principle unchecked would fill it as China is now filled; where infanticide is legalized, as the only means of preventing general starvation, even although the Chinese are a long way from being where and what we hope the inhabitants of other globes are—pure, natural men and women—until called by the Christ Spirits to rise up and bless "the wombs that never bear, and the paps which never gave suck?"

Mother Ann then was ignorant of science, but was blessed with a Christ revelation, which enabled her to compass Swedenborg, with all his learning. Now, you must consider that both Ann and Swedenborg were brought up to believe in the Deity of Jesus; to both of them, Jesus was God. Swedenborg became simply a Spiritualist—not a religionist; he was scientific. Spiritualism is the highest of the sciences; nothing more, nothing less. So that Swedenborg was not a Christian, any more than was John the Baptist. The highest heaven that Swedenborg ascended into was a generative—not a Christ, or resurrection—heaven. Himself testified of this, near the close of his life, saying: "I see new heavens forming, and angels descending and ascending from and to them, to the earth. I know not what they are." They were the resurrection heavens, into which none had ever entered up to that time, not excepting Jesus and his Apostles. They groaned in spirit, and waited, looking and hasting unto the coming of the female Christ in a human female.

Ann Lee was the "glory" of Jesus, in which he was to come in his second appearing. The woman, we all know, "is the glory of the man." Now their spiritual children—brethren and sisters—can live together in purity. Never before could this have been done. Catholic monks and nuns have to be kept separate, or they would "fall to the earth"—go back into generation. "A third part of these stars," of the first Christian heavens have, in all ages, been drawn down by the tail of the dragon—generation. But "now," in the second manifestation, or appearing of the Christ Spirit, "has come salvation and strength, the kingdom of our God, and the power of his Christ." And we can and do live above the earth, as did Jesus. We have the Christ Spirit—not Jesus. He was the "first-born of many brethren;" nothing more; as Ann was the first-born of many sisters.

Swedenborg would have to confess his sins to Ann, or to an Elder of her appointment, just as John the Baptist would have to confess his sins to Jesus, in order to enter into his kingdom. "Facts are stubborn things." And the facts are, that, while the Swedenborgians are, in all respects, like all the other worldly Christians, ready to be of the world, to fight, to marry, to hold private, selfish property, to

be rich and poor, high and low, and generative male and female, just as are all who are in the kingdom of the "beast," and in the kingdom of his "image"—the Catholic and Protestant order: the Shakers are a distinct people, in every one of these respects—a *new creation*. Is not this, then, the kingdom of heaven on earth, for which Catholic and Protestant have alike been sixteen hundred years praying?

There, my friend, I have written the above as fast as I could move the pen; and you may, at some seance, invite Resurrection Angels to come and visit you. They will confirm what I have herein written; and this Scripture will be a medium by which they can come into the sphere of some one of your circles. You have no medium for the manifestation of Christ Spirits. But, should they find access to you, they would invite you to the Shakers as the proper mediums through whom for them to operate.

Remember that, while Swedenborg was the Angel of Spiritualistic communication, Ann was the Angel of a Christ revelation.

Believe me most respectfully your friend
F. W. Evans.

ELDER FREDERICK.

DEAR BROTHER, your letter, with its inclosed extracts, came safely to hand. You will please accept our thanks for the same.

In reference to your leader of the July number of the "*Shaker and Shakeress*." When about fifteen years of age, I was surprised to hear my father remark, that the mission of Jesus (according to his own testimony), was *national—exclusive*—in its character. In support of this view, the words of Jesus to the woman of Canaan were quoted: "But he answered her not a word. . . . But he answered, and said, I am not sent but unto the lost sheep of the house of Israel." How harsh his expression to the woman seems: "It is not meet to take the children's bread, and cast it to the dogs!" (Matt. xiii.) God is no respecter of persons. "He sendeth rain upon the just and the unjust, and is good to the unthankful and the evil." That for her birth this woman was not accountable, must be conceded; and hence she was certainly entitled to receive from Jesus, for her daughter, the healing power, which was given him by the Father to dispense to such as had need thereof.

There are quite a number of expressions recorded of Jesus, which seem to show that the *universality* of his mission had not dawned upon him; and also that he expected the ushering in of the latter day to take place within a short time. It seemed necessary that to Peter should be given a vision, to convince him that God would accept others besides the Jews, provided they were workers of good.

Of the truth of your observation, in reference to the vacillation of the Apostles between Judaism and Christianity, it seems to me that the Scriptures furnish abundant evidence. In putting aside the doctrines that "Jesus is very God," and that "from his birth he was perfect," it seems difficult, for some, not to make of him a sort of demi-god. The more mystery we attach to Jesus, the greater becomes the difficulty we experience in striving to hold him up as a pattern to mankind. In proving that he *could not* have sinned, we lower, instead of exalting, his character.

In judging others, we are often reminded of the wisdom of Father James, in saying, "I

will henceforth know no man by his words, but by his works." If the Scriptures give all the circumstances connected with these *seeming* unwise acts of Jesus, then the inferences you draw are no doubt correct. How difficult it is to meet and answer such questions as are necessarily put when any one denies the Divinity of Jesus, in the sense in which it is implied by the old theology:—"Was he man, or was he not? If not like *other men*, wherein was he different?" is asked. Difficult for whom to answer? Why, for those who, while claiming that the so-called orthodox ideas in reference to Jesus are incorrect, would contend that no effort should be made to clear away the mystery and make the matter plain.

Of the character of Jesus, as a medium and faithful leader—"Elder Brother"—I will speak but briefly. The greatest proof of his surpassing Mediumship lies in the diversity of his revelations, and to their applicability to the soul-wants of "those who hunger and thirst after righteousness." Many as are the hearts that have been stirred by the revelations of Jesus, they are few in comparison to the numbers that will yet awake and realize their truth and beauty.

The concluding part of your editorial I love. It is the primitive faith in its purity: "Who-soever receiveth you, receiveth me . . . and him that sent me." The *present* of a work which, by its Founders and Leaders, was declared to be a progressive one, is, and (to the faithful), will always continue to be, superior to the past. He or she who lays hold of the faith that "Christ is manifest in the *flesh*," and who renders to "Christ in the flesh" obedience, can never be deceived, or fail of securing salvation.

But, by referring to the *past* as *superior*, and striving to disparage the *present* gift, we are not only standing in our own light, but we are deuying the truth of Jesus' and Ann's prophecies in reference to the *increase* which should take place after their decease.

Thanks from all for your love. Please accept our love, and prayers for your prosperity.

Grain all harvested and the greater part threshed. Yield of wheat, averaged twenty bushels to the acre. Crops of corn not so promising as we could wish. A great deal of rain.

George B. Amery, Whitewater, O.

DUAL CIVIL GOVERNMENT.

THE TIMES of July 28th says: "The Fantees are among the most interesting of the African tribes. Many of their customs seem directly borrowed from the ancient Jews and Romans. Murder is punished by the offender being sold into slavery. When the tribe, or rather the aristocracy of the tribe, are tired of a king, a parrot's egg is brought and shown him. The sight of this is the signal of death. They believe in one supreme Deity—the "Good Spirit"—like the North American Indians. They have a priesthood which includes both sexes; and the honors, immunities, and property of this body are hereditary, just as they were with the priesthood of Egypt. The superior priests are held to be immortal; and there is a village, in a part of the country called Braffoe, in which a multitude of aged priests are said to have lived from time immemorial." From all of which it appears:

First, That capital punishment does not exist.

Second, That the monarchy is limited.

Third, That they believe in God as Spirit, and as dual—male and female.

Fourth, That, consequentially, they have a dual government—male and female.

Fifth, That they believe in the immortality of the bodies of the righteous.

NEW YORK, July 19, 1873.

DEAR EVANS:—I have been asked to procure a copy of "*Ann Lee*," which please send me.

The perusal of your books has proved profitable. It is, indeed, gratifying to me to find in the "*Shaker and Shakeress*" interpretation of Scripture, the key to many passages between which and myself there has long existed the relationship of novice on the one hand, and enigma on the other. Nor has this been attended with little surprise either; surprise that a mode of interpretation so simple and easy should have been overlooked or ignored, and so much "pain of travail" taken by commentators to bring forth that which, except it should serve sectarian ends, or to gratify mere personal vanity of research, can be of little use to any one.

Truly, there are men who, by a system of wordiness, would explain both the meaning and the authority of the Scriptures entirely away!

Should there be a surplus of funds you may continue my feast of the "*Shaker and Shakeress*," by proportionally lengthening my subscription. Believe me, dear sir,

Very truly,
C. H. D.

CAMP MEETING.

DURING the camp meeting season, when it was known that Rev. Charles Pitman would preach, the country for miles around would be on the move. Not unfrequently he would have five, six, or even seven thousand persons to hear him on such occasions. His audiences were often chained to the spot for two hours or more, forgetful of every thing but the great theme of Redemption of a lost world, upon which he dwelt.

While Agent for Dickinson College, traveling in the discharge of his official duties, he came one day into the vicinity of a camp meeting, and, like the war horse snuffing the hattle from afar, hastened toward it. His arrival was near the middle of the day. He said to the Presiding Elder, "I have come to your meeting, and must leave this afternoon, but God has given me a message to this people. Will you let me preach?"

The Elder replied, "There is a brother engaged to preach this afternoon; if he will yield the appointment I shall be glad to have you." The arrangements were made, and Pitman was to preach. At three o'clock, however, the sky was overcast with dense black clouds; fierce lightnings glared, and the thunders roared. All the indications were that a fearful tempest would immediately burst upon them. But notwithstanding these angry premonitions the preacher took the stand, and falling upon his knees, prayed in agony of spirit, "O God Almighty! if thou hast sent me to preach to this people, hold back these threatening clouds for at least one hour." This prayer was thrice repeated, each time with increasing faith and fervor. It was a bold request—yet it was heard and the rain was stayed. He then preached an hour and ten minutes like one newly commissioned from the skies, and as if, when through, he must immediately return to report the manner in which he had performed his work. Men stood aghast, or feeling that the day of doom had come, fell prostrate to the earth under the power of the convincing Spirit. Thousands were present at the service, and as soon as he had finished, the clouds, no longer restrained, poured out their contents in such ceaseless floods, that the multitudes fled to the tents for refuge. The whole congregation, convinced by the power of truth, and now held captive by the storm, were kept within the reach of religious effort. Prayer-meetings were opened simultaneously all over the ground, and such were the displays of Divine power amid the tempest, that five hundred souls were reported among the saved on that memorable afternoon and evening.

A HOBOKEN editor being challenged to fight a duel, sent word in reply, "When I want to die, I can shoot myself."

VOTE OF THANKS.

The Editors propose a Vote of Thanks from all interested in the S. and S. to Brother William Offord, for his invaluable services in copying and proof reading.

ALL are kindly welcome.—W. O.

SCOTCH CORRESPONDENCE.

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[Extract from a letter to D. F.]

"I AM fully of your opinion, that love must be the creative and cementing element of every thing valuable in homo. The primary, fundamental cause of so much domestic infelicity, and so many divorces, is the lack of moral stamina, originating in the utter absence of any effort to train the young, in this country, in that *empress* of all virtues, *self-control*.

"It may seem absurd to speak of sugar-sticks in this connection, but it seems clear to me, that if a child is indulged in candy, without ever a hint to his conscience, that there is any thing wrong in it, by and by a taste for tobacco and other abominations is developed, and indulged in without a scruple of conscience. A flabbiness of moral muscle, so to speak, is induced, and, when decidedly immoral appetites present themselves for gratification, there is no power to resist. In he goes, and the result is personal and domestic misery and mischief without limit, divorces included; the sugar stick, the thin edge of the wedge, wrought the ruin.

"Again, the wide-spread practice of raising young women to nothing but a love of luxury and idleness, greatly aggravates the evil. Parents who do not take all possible pains to train their daughters, in all the minutiae of domestic industry and thrift, are the enemies of these daughters and of all human kind; for there is no source of happiness like a sense of genuine usefulness, and a consciousness of duty quietly and well performed; nothing so attractive to those of the other sex, who are sober minded; nothing so subduing to those who are not. Let us contrast the background of solid worth, indicated by the knitting habits of Martha Washington and Maria Louisa Childs, and the simple record of the New Testament Dorcas, with the flimsy accomplishments of the 'girl of the period,' and cease to wonder at the falling off of happy homes, in favor of saloons with 'pretty waiter girls,' and the prevalence of infelicity where real homes are attempted. In Scotland, women work shoulder to shoulder with men in all rural industries. This custom receives unfavorable comment from those who know only the outside of it. It has its drawbacks, but the *cannie* prudence and sturdy independence begotten of it, may well cover a multitude of minor evils, and be one of the causes of the greatness of our little native land.

"I am much pleased with the ideas embodied in the principles of the Shakers. If I had remained at home in Scotland, it is not likely I ever should have married, for my mother is still alive, and my sister likely to survive me.

"I count Celibacy a wise arrangement to those who can bear it; and, strictly and honestly carried out, it will contribute largely to the permanency of the Shaker communities. I am not naturally disposed to take a very rose-colored view of things that look dark on the surface; therefore, I am gratified with your view of the destruction of slavery, as a prophecy of further moral progress in the world; for that institution looked powerful enough on the very eve of its fall. Taking the whole sweep of human history, with many apparent interruptions and retrogressions, progress is ever evident; but it is as evident that the moral has always lagged behind the material, political, and intellectual. It is not likely that the letter of republican institutions will soon be interfered with in this country; but the state of things which renders possible such careers as those of Tweed, Connolly & Co., Fisk and Gould, Vanderbilt, Drew and others, does not augur well for the spirit of these institutions remaining long intact; yet, 'to hope the best is pious, brave, and wise.'

DIALOGUE.

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Flesh-eater.—Were not all things made for our use?

Vegetarian.—And man for mine, replied the pumperdoo goose.

Flesh-eater.—What reasons have you for rejecting (as food) flesh, fish, eggs, butter, cheese, and grease?

Vegetarian.—See Genesis, 1:29; and Numbers, 11:13 and 33, where it states that the Israelites lusted for flesh, and their punishment was, to have their fill of it, till it turned into a great plague, and they died with it between their teeth. The Prophet Isaiah (66:3) said: "He that killeth an ox, is as if he slew a man."

"Gather up the fragments, and let nothing be lost" said the Saviour, after feeding the multitude.

No one, it is presumed, will question the prudence of the Saviour (in whom were hid "the treasures of wisdom and knowledge"), because he let "the whole herd of swine run down a steep place into the sea," and perish. Is it not reasonable to suppose that he knew that the condition of the man, out of whom the legion was cast, was brought about by his eating the flesh of that unclean animal? and that the inhabitants of that region were much addicted to it?

See, likewise, Isaiah, 19:8-10. Why all the lamentation, mourning and languishing, expressed therein, if it were not because the people would be vegetarians, and would not buy the fish?

Flesh-eater.—Why don't you eat fine flour bread?

Vegetarian.—I do eat some, when I think it is not (as Elder Frederick Evans says) *poisoned with saleratus*.

T. Frost.

MORE CHURCH CONCESSIONS.

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WE scarcely read of the elaborate defense of the Anglican Church by the Primate of all England, made through the columns of the press, in opposition to the disestablishing spirit which is abroad in the United Kingdom, when we get a reminder nearer home, from the American branch of the same Church, of the inroads which science is making into creeds, and of the reluctant willingness of the clergy to accept a situation which they plainly see it is impossible for them to withstand. Bishop Bedell, of Ohio, the coadjutor of the deceased Bishop McIlvaine, whose remains have reached his native shores within a week, in a discourse, not long since, on "Heavenly Conversation," drew up a formal and elaborate argument to prove what all believers in Spiritualism know without any argument whatever, that in the future world we shall renew old friendships, feel interested in past events, and daily increase in knowledge and love. And he proceeded to repudiate altogether the old time belief in a heaven in which the saints are to stand around, perpetually singing praises to God, or listening, in turn, to the songs of angelic choirs. He likewise scouted the idea that the past would be forgotten and the future unthought of, while enjoying the ecstatic bliss of the heavenly present. He believed that the immortal man would be but the mortal man purified of his imperfections, and with an immensely enlarged and intensified intelligence. He will converse with his friends over the struggles and trials of the past, as well as over its happiness, and will look forward with joy to the yet greater bliss of the future.

The Bishop pushed on with greater boldness still, and did not hesitate to renounce the narrow creed that man, in his present state, on this insignificant vale of matter, is the be-all and end-all of created intelligence. And furthermore, and more specifically still, he declared that he did not hold the dispensation of the Fall and the Redemption to be the only one in God's providence. The thousands of magnificent orbs that fill the boundless space with activity and glory were not created merely for the use or amusement of the dwellers on this, one of the smallest of all the orbs. Each probably has had, or will have, its inhabitants and its peculiar dispensation. One of the joys of the future life will perhaps be the reception of news from these myriad worlds, and the tracing out of the workings of Divine Providence in their history. All this sounds very much like Swedenborg. It is Spiritualism. The signs of the times are not easy to mistake in matters spiritual, when the chiefs of the churches give such pronounced evidence of being weary of the restrictions of their creeds, and show that their spirit yearn for a free flight among the realities of the spiritual life, such as are known to those who hold the great truths of Spiritualism. We refer to this demonstration of an Episcopal Bishop in this country with unaffected satisfaction, because it shows that people are on the right track, and the churches have got to follow them. The priests and preachers no longer lead and control the public judgment or popular aspirations. The light is coming down everywhere in a welcome flood.

GOOD RULES FOR EMERGENCIES.

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Professor Wilder, of Cornell University, gives these short rules of action in cases of accident.

For dust in the eyes, avoid rubbing, dash water into them; remove cinders, etc., with round point of a pencil.

Remove insect from the ear by tepid water; never put a hard instrument into your ear.

If any artery is cut, compress below.

If choked, get upon all fours and cough.

Smother a fire with carpets, etc. Water will often spread burning oil, and increase the danger. Before passing through smoke, take full breath, and then stoop low, but if carbonic acid is suspected, walk erect.

Suck poisoned wounds, or, cut out the part without delay; hold the wounded part as long as can be borne to a hot coal or the end of a cigar.

In cases of poisoning, excite vomiting by tickling the throat, or by warm mustard.

For acid poisons, give alkalies; for alkaline poisons, give acids; white of an egg is good in most cases.

For apoplexy, raise the head and body; for fainting, lie flat.

If in the water, float on the back, with the nose and mouth projecting.

For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

Extract from Richard W. Pelham's letter of Jan. 10th, 1873.

And now as it is appointed for all men once to die, and whereas I being about seventy-six years of age, and weakened by disease, am approaching the end of my days on earth, I leave this my dying testimony. To wit, That the REVELATION of the Gospel of Jesus of Nazareth and a second REVELATION of the same Gospel through Ann of Manchester is the power of God unto salvation from sin; that having lived according to this revelation over fifty-five years it has saved me from sin—saved me from all criminal imperfection. It has given me power over all flesh, all lust, all hatred, all anger; over all that is of the world; the lust of the flesh, the lust of the eye and the pride of life; over all murmuring and complaining, all unreconciliation of spirit, and my soul is filled with peace, filled with gratitude and love to God and to all humanity. Ho! every one that thirsteth come—come to the overflowing fountain of God's impartial Love! Amen.

THE SHAKERS.—The Troy Times does not believe the Shakers are dying out, and says: Regularly we hear or read that the sect of Shakers is dying out. Every six months or so, a correspondent writes to a newspaper that the Shakers are losing in numbers, wealth, and discipline, and every other newspaper in the country reprints the letter. Already enough obituaries of this peculiar people to serve for the funeral memoirs of all the eccentric religious communities in the land have been written. The fact is, that the Shakers are today gaining in wealth and discipline, and holding their own in numbers. Their lands, which were bought for almost nothing, have constantly gained in value, and now, owing to their location and productiveness, they are as valuable for farming purposes as any we know of. For a dying sect the Shakers have considerable vitality.

In a late number of the New Haven Evening Register, we find the following paragraph: It is said that there is not now living a single descendant in the male line of Chaucer, Shakespeare, Spencer, Milton, Cowley, Butler, Dryden, Pope, Cowper, Goldsmith, Scott, Byron, Moore, Sir Philip Sidney, Sir Walter Raleigh, Drake, Cromwell, Hampden, Monk, Marlborough, Peterborough, Nelson, Stafford, Ormond, Clarendon, Addison, Swift, Johnson, Walpole, Bollingbroke, Chatham, Pitt, Fox, Burke, Grattan, Canning, Bacon, Locke, Newton, Davy, Hume, Gibbon, Macaulay, Hogarth, Sir Joshua Reynolds, David Garrick, John Kemble or Edmund Kean.

There is a law under which the procreative forces pass from the back brain to the intellectual and turn from the intellectual to the spiritual faculties.

LONGEVITY OF THE JEWISH RACE.—The average duration of life among the Jews in France, is computed to be five years longer than among Christians. M. Legoyt, a French author, in summing up the causes which lead to this higher average, gives prominence to the following: The "sentiment of the family," fully developed among them, assures to these children and to their aged and infirm parents a solicitude more active; to the new-born, the mother's nursing, and to the poor an assistance more efficacious. "Their charity," he says, "is unequalled; their morality is demonstrated by judicial statistics; firmness and serenity of spirit are the most marked traits of their character, and proceed from a profound faith and an unalterable confidence in Providence."

SHAKERESS.

A. DOOLITTLE, EDITRESS.

IS THERE MYSTERY IN TRUTH?

THE human mind in all ages, has sought to understand the invisible Source of its existence; for belief in, or an intuitive sense of, the immortality of the soul, and of an overruling Power, which guides and controls the destinies of individuals, and of nations, is inherent in every human soul.

Much was said, in Apostolic days, concerning the "mystery of the Gospel," "mystery of godliness," and also the "mystery of iniquity." The Revelator John, who "bare record of the Word," while under a true spirit of prophecy reaching into the future, foretold a day when the *mystery of God* would be finished.

May we not reasonably inquire into the source and origin of this mystery? If all the diversified opinions, and theological discussions which have been written and expressed concerning it were gathered and compiled in one volume, it would require a good mathematician to number its pages. But we would ask, Is there mystery in *truth*, when unmixed with error? Is there any mystery in *purity*, or in unalloyed, unselfish love? If man and woman, on the natural plane of existence, had kept their integrity, innocently carrying out the laws of their being in the rudimental stage of life, using, and not abusing, the powers conferred upon them, would they not, as a normal sequence, have progressed from the natural plane to the higher spiritual life? Then, where would have been the conflict, or mystery? Has not an interblending of the true and false—a mixing of good and evil—been the cause of all the great mystery?

The *unperverted* Natural Order is as true, in its time and season, as the Spiritual in its time and season; and must necessarily precede it. But every wise husbandman understands, that, if he undertakes to sow the seed and reap a harvest at the same time, he will create confusion and fail in the attempt. The Adamic or *generative plane* belongs to the seed-sower; and spirits or angels who have passed out of the material form of existence into the lower spheres of the heavens, watch over and guard those who are in that Order; and, just in proportion to their uprightness in carrying out the true intent and purpose of their existence in that Order, are they blest.

But the Spiritual man or woman, who fills the Christian character, must rise *above* the *natural* into the spiritual; and must come under the ministration of spirits or angels who have themselves ascended into the resurrection heavens where Christ is found; whence they are sent as angel reapers, to harvest souls from the earthly generative life. If an enemy had not sown evil seeds—tares among the wheat—and the earth and its inhabitants had grown and progressed like a beautiful healthy child under the protection of its parents, from infancy to the strength and understanding of manhood, can we not see that, successively, all would have ripened for the harvest? and that the Angel reapers would have gathered the mature grain into the spiritual garner of the Lord for a higher use, leaving the field to be again occupied by the seed-sower? Then, where would have been the "mystery," or inharmony?

In violated law, we opine, may be found the cause of all the mystery and *misery* in the human family at all times. *Sin* blights and destroys! *Virtue* is a health restorer! Man and woman are the agents by which the earth must be redeemed; they are the mediums through which the Angels work; and it would avail but little for them to sound their trumpets, or for the thunders to utter their voices, if there were not spiritually progressed, honest, earnest souls waiting upon the watch-towers of Truth, listening to catch the first sound, and be ready to work with them. There is not so much dependent upon what is *said* as upon what is *done*. One godly deed is better, and more effective, than ten thousand words (if they are ever so good) coming from a deceitful, unsanctified heart. As one said anciently, "One hour of equity is better than seventy years of devotion," (without corresponding works). While there is so much reliance placed upon the atoning blood of Jesus" and the pulpit eloquence of a hireling priesthood, the masses will continue to sin and to sorrow, and the *mystery of iniquity* will continue to work."

But we rejoice in spirit exceedingly; for the beautiful star of *Purity* is rising in the spiritual horizon, giving promise of a brighter and more perfect day. Thousands are beginning to understand that those who "see God" and commune with Him, must be pure in heart and life; and only those who keep themselves chaste, can truly wait on Him, or the ministers whom He sends; and, like many of the ancient philosophers, they ascribe the *highest place* in the heavens to those who live a pure, celibate life for conscience sake.

And, while we acknowledge God in the *natural* creation, and study his laws from the great book of Nature, which is ever open before us, and from which we may learn important and instructive lessons pertaining to our physical life, it may also be a medium through which we may study the divine laws, which pertain to the inner *spiritual* life, and the boundaries of that world which is to be our future home. The healthy spirit will draw sustenance from all God's creation. And, as the rivers and running streamlets all converge toward the ocean, which is never full, although constantly receiving new supplies; so should all intelligent beings, created as they are with the germs of an immortal life, direct their thoughts, and wend their way, toward the great Source and Center of all *Truth*; for *there* is the true home of all souls.

CORRESPONDENCE.

BELOVED ELDRSS ANTOINETTE:

ALTHOUGH our material forms are separated by hills and valleys, yet I am thankful that I can commune with you in spirit; and, on this beautiful evening, I feel drawn to you by the strong chords of Gospel affection; and there is a deep feeling of love and sympathy welling up in my heart for you. *You* are ever ready to give freely to others from the fountain of love that is treasured in your heart, and to impart knowledge that is much needed; and I wish to express the great satisfaction that I find in reading the columns of the "*Shaker and Shakeress*." It seems to me that great good will result from the circulation of such wholesome truths as are found in its pages.

I often reflect upon the wisdom and love of

God; and the more I study his Divine attributes, the more convinced I am, that "His ways and thoughts" are not as the ways and thoughts of natural men and women, who build castles according to their own plans, which do not contain waters of life and salvation; for the natural mind, when perverted, seeks pleasure in unrighteousness, and drinks at the impure fountains of sinful indulgence, and finds therein bitter disappointment, instead of true and lasting joy. They who thus spend their lives and vital energies, are more to be pitied than envied.

And those who have not risen above the earthly, material plane of life, and have never sought happiness and pleasure in doing *God's* will, often wonder how it is that the people called *Shakers* can reconcile their feelings to (what seems to them) a dull round of duties; for they cannot realize that Wisdom's ways (which are always pure and peaceful) are filled with good and pleasant things; and that those who walk in *her* paths ever find joy that is far more satisfying than earth-born pleasures, which at best are transient, and that the spiritually-minded, whose aspirations are God-ward, feel the inflowings of life and love from a never failing source.

One reason why I thus express my feelings at this time is, we have recently been enjoying a beautiful season with several companies of our dear Gospel brethren and sisters who have been with us from other societies of Believers. We have really enjoyed a feast of good things. Our heavenly meetings for worship, where we felt the inspiration of the Holy Spirit which lifts the soul to Angel spheres, and gives a foretaste of the joys of the redeemed, claim our best feelings. Then, in our social feasts, where mind could respond to mind, as well as heart to heart, there was much comfort. Again; as we walked through the cultivated fields and gardens which, in a measure, have been redeemed from blight and beautified by consecrated labor, we really felt that our Heavenly Father and Mother will not withhold any good thing from those who love and do the *truth*; that the same kind hand that feeds the raven, and clothes the lily, will continue to bestow every needful blessing upon those who seek the kingdom of heaven and its righteousness in preference to earthly riches, honors, or pleasures.

We visited the adjacent towns and villages and saw much in nature and art to admire; but as we saw costly palaces for the rich, and very humble cottages for the poor, and felt the injustice existing between man and man, the poor who toil through weary days, and fill the rich man's coffers by wearing their own lives away, receiving but a small recompense in return; we found a feeling of sadness gathering over our spirits; for we could not feel the peace and contentment there that pervades our Zion home, where *self* is *crucified*, and where all toil together in Christian love; thus, as in Apostolic days, breaking our bread together as brethren and sisters in one spiritual household.

I thank God that there is a religion that can make the heart better, and change the whole character of the natural man and woman; and how mistaken are they who think there is no *real* pleasure to be attained and enjoyed, except by traveling from place to place, and mingling with the votaries of fashion, thus forming an excited and exciting crowd of

pleasure-seekers. Happy are they who have so turned their thoughts and affections Godward as to realize that all their joys center in truth—in God.

Anna Irving, Enfield, Conn.

I AM prompted by love to cast my nite into the Lord's treasury; and, in a true Christian spirit, I would draw near to those who are not satisfied with their present condition, and who desire more spiritual light, and conviction of sin, and to find the pathway that leadeth unto eternal life; and, if by a word of solace, I could comfort one sin-bound, sorrow-stricken soul, and help to disperse the dark clouds that have gathered around, it would be a pleasure to me so to do.

Dear friends, do we realize that we are hastening on to the immortal shores; that we must leave the things of time; and that there is but one *straight way* that will lead souls unto the rest of God in the realms of the blessed? Jesus our exemplar paved this way, and in kindly accents, he said, "Follow me." All who accept the invitation, find in him a heavenly Guide; and the Christ Spirit, with which he was baptized, sheds light upon the narrow path of self-denial, and enables those who are earnestly inquiring "what they shall do to inherit eternal life," to understand their duty; and such find that the yoke of Christ is far easier than the yoke of sin, and his burdens lighter than the bondage of a carnal life.

And I would say to my sorrowing sisters who are yet under that bondage, "There is a Heavenly Mother who is able to extend sympathy and love, and to take earth's erring children by the hand, and gently lead them through the cleansing waters of Jordan, (confession of sin and repentance)," and to bear them up through every trial and temptation, and to guard them from all influences that would ensnare and lead them into darkness.

We have a Father's strength to uphold, and a Mother's love to cheer and encourage; and their united voice is, "Whosoever will give up the carnal, sensual life for the Gospel of Christ, and rise into the higher angelic spheres, shall find a life that is eternal." And bright ministering Angels are sent to earth, to kindle the fires of truth that will cleanse the temple (human hearts), and prepare a dwelling place for the holy dual Christ Spirit.

Even now, at the gates of cities, temples, and chapels, where God's name has been profaned, through a false profession, Angels of Justice and Mercy are crying to the massive throng as they pass, "Who will accept the way of life and salvation, and sell all they possess that belongs to a worldly life, for the pearl of great price?" Who will listen to the goodly Shepherd's voice, saying, "Follow me; I will lead you unto living waters, where you may drink and thirst no more." Few are willing to hear and obey, but choose rather to continue their course in the broad road of sinful pleasure.

It is not God's will that any soul should be lost. He patiently waits, and calls in gentle tones, and pleads with souls to come to the truth and life, and that through the cry in their hearts, "Lord what shall I do to be saved?" How shall I *live* to meet my God in peace? they may be brought to bow in humble submission and say, "Not my will, but thine, O God, be done." Hold me in the hollow of thy hand; forgive my wanderings

from thee; and lead me to the higher life; that I may dwell in thy temple forever. Sweet would be the incense of such soul-breathings, when carried by Angels to the throne of our Father and Mother in the Heavens.

But we would ask, Is not the wickedness of the present age, and especially of our great cities, equal to that described by the Prophet Nahum? Are not the cities full of blood, of lies, and robbery; against which a *woe* was pronounced? And does not crime as justly merit the indignation of a righteous God *now*, as in days of yore? People run to and fro; knowledge is increased; and the wicked continue in wickedness. It was said, "The chariots shall rage in the streets, and jostle one against another in the broadways; they shall appear like torches as they run like lightning." Have we not seen that prediction fulfilled in our time?

When we have witnessed the rapid increase of knowledge in the land, O how much have we desired that true wisdom, which leads souls to fear God and work righteousness, might also increase; that there might be a true reformation in the lives of the people; and that those of riper years and experience might, through the law of kindness and love, plant the germs of purity and innocence in the hearts of youth and children, that they might honor God, and become shining lights in the world, that would dispel the clouds of darkness which sin and ignorance have formed. Such an influence could not fail to be a blessing to humanity. It would lift the mind above sensual pleasure, vanity, and pride, which lead to sorrow and death; and would turn it toward the Divine Source, whence all truth and goodness radiate. Thus would be fulfilled that beautiful commandment which Jesus gave to his disciples, "Love one another as I have loved you."

Eldress Hester A. Adams, Gloucester, Me.

FOR many years I have felt the saving influence and power of the Gospel of Christ in his second appearing, which was preached in part by Jesus and his disciples, and for a time was carried into practical effect in the Pentecostal Church. They testified that they only "saw and prophesied in part;" and that, in the future, there would be a more perfect manifestation of the work of God. This undoubtedly had reference to the time when there should be a full manifestation of the Christ Spirit in both male and female; that as Jesus was baptized with the Spirit of the Father, which constituted him the first-born of many sons—an elder brother, so also, in the fullness of time, a female should be baptized with the *Mother Spirit* in Deity, which would fit her to be an elder sister,—the first-born of many daughters; and that, under the power of the dual Christ Spirit, they would co-operate together in the work of human redemption.

I feel a deep desire that others may be blessed as I have been, and I feel a lively interest in our little periodical, the "*Shaker and Shakeress*;" for I believe it may be a means of conveying much light and truth to honest inquirers. When I peruse its pages, my heart is filled with joy; it is a medium of the "living word" to souls, and of practical truths so much needed at the present time.

And while I feel an earnest desire that the Gospel may spread far and wide among mankind, I also pray for an increase of the quick-

ening Spirit; the baptism of fire to sin, and of love to truth, within our Zion home; that all may be of one heart and mind—practical doers of good works; and thus become God's true witnesses and living ministers, to herald the glad tidings of peace and salvation to other needy souls.

I am thankful to know that this dual messenger finds its way over the waters of the broad Atlantic, to old England's shores, the home of my childhood, from whence I was brought by my parents in early life. I thank God that I was preserved through a most perilous sea voyage to reach America. Once our ship was so near being wrecked that for hours we were almost without hope of ever seeing land again. The captain and second mate, with six others, were swept overboard and found a watery grave. But we succeeded in putting back to Liverpool; and then took passage in another vessel; but were obliged on account of severe gales, to put back into Liverpool the second time. Again we started and by the good protecting powers above we finally reached the western shore in safety. My thoughts often go back to the people of the land of my nativity; and, in my prayers, I would call down God's blessing to rest upon them; that they may learn to do his will, and may feel the joy of knowing that they are owned and blest of Him; and that, by being consecrated to his service, they may be quickened by his Spirit, and nourished by his Word.

Betsy Ann Hollingsworth, Hancock, Mass.

TO THE EDITRESS.—I have not been accustomed, nor do I feel qualified, to write for the press; yet I possess so lively an interest in what I consider a *living cause*, of vital importance to us, and to mankind at large, that I venture, in my feeble way, to make an effort to sustain it; and therefore proffer a few thoughts for our *Monthly*, which, if of no higher use, may drop into the much talked-of "Basket," and there possibly serve as a "nest egg," to attract something more interesting and valuable.

The *Shakers*, or Believers in Christ's Second Appearing, have (in a measure) for many years, sealed up their testimony among themselves, because it is so radical that none of the sects in Christendom, nor of those who belong to what is termed Babylon, were prepared to *hear* it or *live* it. I am thankful that the time has come for the veil to be removed, and the "cloud to be lifted up;" and my prayer is, that the light of truth may shine so clearly, that many eyes may behold the order of the true "Priesthood," who bear upon their shoulders the "Ark of the Covenant."

I bless the *Shaker and Shakeress* as a medium through which Sisters, as well as Brethren, can present their views, and express their desires, and be heard. Every one who has been blest with the saving influences of the Gospel, which is able to redeem souls from sin, and to free them "from the bondage of the flesh," which is far more grievous than was Egyptian servitude, cannot but rejoice in so glorious a work, and feel a strong desire that others may also be blest, as they have been. I would gladly blend my voice with that of the Spirit, which is calling: "Come up hither." Were Gabriel's trumpet within my grasp, I would sound it aloud, and call my suffering sisters away from the bondage of a





carnal life, and its consequent sufferings, to enjoy the freedom of the true daughters of Zion, in the clean fold of Christ.

True, *woman* has suffered through her own volition, to a great degree; for, through either ignorance or weakness, she gave *man* power to rule over her; when, if they had kept their rectitude on the procreative plane of life, they could have walked evenly together; and then, in all the duties pertaining to that order, they would have been *one*. It has seemed very strange to me, that so many females should willingly follow the blind multitude, and yield to a life so fraught with pain and sorrow. But I suppose it is easier to see the broad way, where the multitude—the “many”—through, than the narrow path, where the “few” are found.

When we cast our eyes abroad over the land, we see that crime stalks defiantly among all classes, from the lowest to the highest. And, if we trace to their origin, national and household wars, and the heart-rending abuses and cruelties inflicted upon females, do we not find them to be the fruits of wanton lusts?

As in the first Adam, all who sin as he sinned, die as he died; “so, in Christ,” the second Adam, “shall all be made alive.” By resisting every temptation to evil, as did Jesus, we shall find our relation to him, who was the “first-born among many brethren.” Through the Christ Spirit, with which he was baptized, he was able to say, “I have overcome the world.” And, in the second appearing of the Christ Spirit, a female has been baptized, to be a co-worker with Jesus, who now stands in a corresponding relation to him as the first-born among many sisters. This we call the beginning of the final Order of the work of God upon earth, which resembles the Order of heaven, where dwells our *dual* God, with countless myriads of angels. The man *Jesus*, and the woman *Ann*, are our Exemplars. *He*, by putting on Christ, became “the Lord our Righteousness.” And, by the same Spirit, “*She* shall be called *The Lord our Righteousness*.”—(Jer. 23 : 6, and 33 : 16.)

I own this blessed Parentage in the New Creation, and rejoice with my faithful brethren and sisters, who are living witnesses of the power and efficacy of *their* mission; and I will ever defend and uphold the testimony which they brought forth against all sin.

I have always loved my *Shaker home*; and, although I was only a small child when placed under its guardianship, I have never had a desire to leave it. When I grew to riper age, I had (of course) to make *my own choice* as to whether I would follow the course of the world, and live in the generative order, or continue to live a pure virgin life, as do the angels. I chose the latter, and have never regretted it; for I can truly say, I love the name—*character*—of SHAKER.

Hannah E. Potter, Mt. Lebanon.

ONENESS OF LIFE.

In perusing the July number of the “*Shaker and Shakeress*,” so fraught with heavenly treasures, I could not but pause, at the close of each article, to reflect upon their oneness of feeling and sentiment; and knowing that near a thousand miles lie between many of the contributors, and that they have never exchanged words, orally, or by pen, how strange that they should speak and feel as

though reared by the same Gospel Parents. What an exemplification of the one great Spirit of truth and love that pervades the children of Light! “As many as were of one heart and soul had all things common.” These have come up through deep waters of tribulation and are being transformed into pure virgins, for the kingdom of heaven’s sake.” Here are truly kindred hearts; those who suffer together for the one great cause of human redemption, and who have pledged their souls to sleep with the nameless martyrs of the past, with no proud monument erected to their memory; these have pictured truly an ensign of noble deeds, whose fame shall yet extend from pole to pole. These shall ascend in glory and triumph, to their Eternal Parents, who gave them this *oneness* of spirit.

The proud and worldly-wise may scoff,
Endeavouring to afflict us;
But patience doth possess our souls,
And wisdom doth direct us.
Although in numbers we may wane,
Progression’s wheel is turning,
And all earth’s efforts would be vain,
To keep Truth’s fire from burning,
Now kindling on Mount Zion’s height;
Though few the flames are blowing,
All nations yet shall see the light,
And taste the fruits we’re sowing.
Take courage then, dear kindred hearts,
Most precious coins are fewest;
And hearts that suffer just as *one*—
The noblest—are the truest.
A dawning day I clearly see,
With many untold blessings,
And fraught with love and purity,
For which are thousands pressing.
I would not linger on the brink
Of doubt and desolation,
Since Christ is here, and sayeth Drink
The waters of salvation;
O cleanse the soul from every sin,
By sorrow and confession;
Forsake the world that is within,
Thus honor your profession.

Polly M. Rupe, P. Hill.

REFLECTIONS UPON MOTHER’S DAY.

THE feminine or *mother* principle and element throughout sentient life, whether on the natural or spiritual plane, is that which produces, develops, protects and cherishes.

When, on the *natural* plane, maternal functions are directed by wisdom and love, in conformity to natural law; the *result* is a well-formed healthy organism—a fit temple for the abode of an immortal soul. The good *physical* mother may not be well qualified to mature and guide the unfolding spirit, which, like the body, should be fed with food adapted to its needs, and powers of assimilation.

While *man* may claim supremacy in contending with, and subduing the physical world, and utilizing the elements and forces of external nature, *woman’s* mission is to contend with, discipline, and direct the strong current of life which flows through the human soul, rippling its surface, or stirring its greatest depths. Her influence, though it may be more *silent* in its operations, is ever acting on those around her, for good, or for evil.

The human form is an outgrowth from the *mother*; and her soul-life is infused into it; and even the food which she prepares, and the clothing on which her hands and thoughts are employed, bear her impress. She is the architect of Society, if she properly fulfills her maternal duties.

Man has his sphere of labor and duty, and may perform his part well, in helping to

people the earth on the physical plane; but he cannot fill the sphere allotted to *woman*; and whenever he undertakes it, he mars her work.

And on the higher, *spiritual* plane *woman* has her sphere of action, and peculiar work, which *man* cannot do. Therefore, if her life is consecrated to purity and goodness, and is under the guidance of the Mother Spirit in Deity, then she becomes a co-worker with *man* in establishing the kingdom of heaven on earth; and, through the love element (which is a stronger power than argument), and her intuitional nature, which render her accessible to the higher sphere, she becomes a medium to bear souls away from the earthly to the angelic life; and in that way she helps to people the heavens with redeemed spirits, and reflects the image of the Heavenly Maternity.

The most sacred right, and the most glorious privilege, of a living soul, is to *grow*; and it should be *woman’s* care to promote this growth, and to be a medium through whom the expanding soul-powers may receive the genial sunshine, and refreshing dews, from the Angel world. And, if we would be mediums through whom rays of divine light and truth shall be transmitted to others, our lives must be free from blemish.

The Orientalist, in his address to Deity, said, “As shines the sunlight in a drop of dew, so doth *thy* Spirit in my spirit shine.” “Blessed are the pure in heart; for they shall see God.” And truly a blessing are they in whom God may be seen.

Emeline Broadway, Union Village, Ohio.

THANKFUL HEART.

OLIVER W. HOLMES wrote the following oft-to-be remembered comparison. “If any one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and it would draw to itself the almost invisible particles, by the mere power of *attraction*.”

“The unthankful heart, like my fingers in the sand, discovers no mercies; but let the *thankful* heart sweep through the day; and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only, *the iron in God’s sand is gold*.”

The same thought is applicable to our little paper, the SHAKER AND SHAKERESS. Let the vain, the worldly, or the sensual person look upon its pages, and they appear barren as the desert wastes. But let truth-loving, truth-seeking souls, whose desires are unfulfilled, behold the same pages, and they bloom like a garden in spring; they blossom the promises of immortal fruit; they gleam with unpolished jewels; and they hold the “pearl of great price”—the *virgin pearl*. They speak with the voice of home love—the home and the love whose foundations are deeply laid, and whose perfection shall be the blessing of eternity.

Fast and far may our *dual* sheet speed to the hearts that aspire to be pure; for they shall see the work of God wherever it is wrought.

Cecilia Devry, Mt. Lebanon.

If the glory of this world wanes, we see another glory pertaining to a world, of which this is but a shadow, rising and becoming visible to our spiritual senses. Sorrows will cease in the good time coming, when light shall comprehend or banish all works of darkness from human souls; remove the cause, and the effect will cease. Then pain, hatred and strife will give place to the pleasure that flows from pure love. May we realize the importance of giving our thoughts to God: For surely “it shall be well with the righteous, and ill with those who transgress God’s laws.”—Charlotte B.

PROGRESSION.

1. Be firm our en-dea-vor to fol-low the right, Though ma-n'y our pur- pose op- pose,
 2. The hill of re- demp- tion with cou- rage we'll climb, Though rug- ged our path- way and steep,
 3. The dark- ness of doubt that be- cloud- ed our way, Fades far in the dis- tance from sight,

The weapons we wield are untarnish'd and bright, And mighty to vanquish our foes, We will join the vic- to- ri- ous ar- my of truth
 Un- blinch- ing 'mid tri- als and dan- gers of time, Still sunward our course we will keep, For a sweet sound of triumph floats down from the spheres
 We press for the glo- ry of e- ter- nal day, Where lingers no shadow or blight, We will swell the grand chorus with heaven's bright throng

Whose van-guard be- fore us have gone, They tra- verse the land of per- pe- tu- al youth, All crown'd with the lau- rels they've won.
 There's joy in the con- quer- or's song, With hope all in- spir- ing with glad- ness it cheers, And hastens our jour- ney a- long.
 The bless- ing of vic- to- ry see, The con- quest of self o- ver er- ror and wrong, The life that re- mains for the free.

WOMAN'S REIGN.

WHEN error's cloud o'erhung the sky,
 And superstition fill'd the land,
 The life of Woman knew a blight,
 And cower'd neath sin's stern demand.
 She was down-trodden and oppress'd—
 A slave to Man's ignoble reign:
 Her will—her strength—to his must bend,
 Whate'er the loss, whate'er the pain.

Yet through the struggling tide of years,
 The cause of reason claim'd the day,
 And bade her trusting spirit wait
 Till truth should sweep the wrong away.
 And, through the heat and wave of strife,
 She cherished still her lofty aim—
 To be a bright and guiding star,
 And thus the sinful heart reclaim.

The powers above in earnest strove
 To form on earth a home of love,
 And woman was the temple sought
 For the white-breasted, spotless dove.
 The angels bore unto her soul
 The power to lift the fallen race;
 They cloth'd her with the gift of God,
 And in the truth gave her a place.

A Mother in her sphere she rules,
 Unbias'd by inferior power;
 And nobles own her life—her love—
 And seek it as an angel dower.
 Her worth unto mankind is known;
 Her inspiration has been felt;
 She leads the wand'ring to the truth,
 With penitence the heart to melt.

Unto her Order thousands bend,
 To feel her touch of holiness,
 And prove, with her, that Virtue's cause
 Is full of joy and blessedness.
 Her name shall spread throughout the earth,
 Till all shall know her influence true;
 And, through a Mother's strength of love,
 Their life in God and Christ renew.

Charlotte Byrdsall, Mt. Lebanon.

HEAVENLY TREASURES.

OLAY up your treasures in heaven above!
 For purity reigns in those mansions of love,
 Where peace like a river the righteous enjoy,
 While heaven-born pleasures their time doth em-
 ploy.

The treasures of heaven are fadeless and pure;
 No earthly enjoyment can like them endure:
 O then let your hearts for these treasures aspire,
 Let nothing inferior claim your desire.

The bubbles of time, with their shining display,
 Leave sad disappointment as time wears away;
 Then seek for the fruits that from righteousness
 grow;

Press onward, the life of the Spirit to know:
 For those who are seeking those treasures to find,
 Who labor sincerely with heart, soul, and mind,
 Shall swiftly the path of redemption pursue;
 And Wisdom will guide them in all that they do.
 Their treasured enjoyments are those that will last,
 An enduring substance when all else is past.
 But earth's richest gift can abide but a day:
 They vanish like dew in the summer sun's ray.

Marion Patrick, Enfield, Ct.

HARD AND BITTER WORDS.—We all speak
 and write too many hard and bitter words.
 We try to break, not to mend the bruised reed.
 While we strive to be strong in faith, let us
 not despise the faith of the weakest; for there
 will come a day to all of us when, in the giv-
 ing way of the powers of nature, and the pour-
 ing in of the great water-floods, we may grasp
 at something which may hold up and carry
 us over. And then, not how much we have
 searched out and know, not how much we
 have disputed and prevailed, will help us, but
 how much we have lived on Christ and im-
 bibed his Spirit.—Dean Alford.—Ex.

OBITUARY.

Richard W. Pelham, aged 76, Union Village, O.,
 July.

Michael McCue, aged 49, Tyringham, Mass., Aug. 1st.

Hiram Rude, aged 71, Mt. Lebanon, N. Y., Aug. 4th.

Nancy Atherton, aged 76, Shirley, Mass., Aug. 23d.

Elder Jonas Nutting, aged 71, Shirley, Mass., Aug.
 26th.

Elder Robinson Eades, aged 69, South Union, Ky.,
 Aug. 28th.

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 ING CANDID ANSWERS TO EARNEST INQUIRERS."—
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F. W. EVANS,
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AMERICANISM.

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ULYSSES GRANT, as a mere man, may be a Methodist, as he is a General; yet, as President of these United States, this gives him no right to obtrude either of those upon the American public, who are neither Methodists nor Generals. Were he an atheist, like Bradlaugh, or a Roman Catholic, or an Episcopalian, or a Jew, or a Hindoo Mahometan, or a Chinese Confucian, or a Persian follower of Zoroaster, or a Buddhist, it would be, in him, as great a violation of good taste, as a citizen; and of Americanism, as a statesman, to project his personal theological views upon the public, as it is for the President to officially sanction Protestantism, by inviting the members of the "Evangelical Alliance," from New York to the American Capitol. Washington declared, in his official capacity, as President, that the United States Government was not a Christian Government.

Thomas Paine, or Thomas Jefferson, might, with equal propriety, and with equal law, have incorporated their Deism into their public services due to our common country, as for Ulysses Grant to thus ally himself to the Protestant Alliance.

The Constitution of these United States is eminently cosmopolitan; and he or she, in the past, or present, or future, who shall have been, or shall be, instrumental in putting the Protestant Bible into *public* schools, or theological chaplains in the Army or Navy, or into the Halls of Legislation, have thereby constituted themselves judges of other persons' consciences; and, so far, are religious bigots, and superstitious persecutors—enemies to Americanism—to perfect liberty and equality of colors, races, sects, creeds, and sexes;—and to the right of each human being to believe or disbelieve, according to evidence presented, any proposition, philosophical or theological, possible for the human mind to conceive and construct.

Even Gentile Christians, Catholic and Protestant, who, like Ulysses Grant, hold to war and passion marriage, and who swallow the "Atonement" as they would a drug, to cure them of the sins arising therefrom, have the same civil rights to protection of life, liberty, person, and property, as had Jefferson, the infidel author of the Declaration of Independence, himself; or as had the still greater skeptical originator of the Emancipation Act, by which millions of human beings were restored to those civil rights of which the Gentile Christian kidnappers, and slave-holding masters and mistresses had so long deprived them.

Lincoln, like Thomas Paine, and all of the Founders of our Government, were infidels to all the theologies of earth. But they were

friends of humanity; and as such, and for which, God "*first* loved them," until, by Spiritualism and Shakerism, they should learn to love and honor Him and Her as the Fountain of all practical good to their own offspring—man.

Let us all unite to keep intact and immaculate our American Constitution, into which shall enter no theological tenet against which a single citizen shall protest—I do not believe it!

INFIDELS VERSUS CHRISTIANS.

—o—

THERE is nothing more common than for infidels and liberalists to be held up by the clergy and members of the church as the vilest of the vile, and to be denounced in unmeasured terms as bad and dangerous men. This, to say the least, is extremely unjust. It is quite possible that some infidels may have been unworthy men; but, so far as our observation has extended, we have found them to be good moral citizens, well and peaceably disposed, honest in their dealings, upright in their intercourse with their fellow-men, and as freely disposed to open their purse to the call of the needy as any other class of men.

Many of the first minds and best men of our country were infidels. Benjamin Franklin, Thomas Jefferson, George Washington (so claimed by Jefferson), John Adams, Ethan Allen, Thomas Paine, and many others of the cotemporaries of their times, belonged to this class. In our own times we will mention the name of the great and good Lincoln, whose heart was singularly ingenuous and free from guile—the emancipator of 4,000,000 slaves, and the author of the noble sentiment, "Charity for all, and malice toward none"—he was an infidel. In the same category may be ranked Humboldt, Combe, Darwin, Huxley, Buckle, Froude, Tyndall, Grote, Weiss, Lechey, Spencer, Stuart Mill, Bismarck, Liebig, Bradlaugh, Garrison, Philips, Emerson, Kneeland, Parker, Sumner, Conway, and a host of other brilliant minds in the walks of science, statesmanship, letters, and theology. These men are distinguished not only for their science and education, but for the morality and purity of their lives. To say the least, they will compare favorably with the clergy of the day, who seem to be quite as full of infirmities and fallibilities as any class of men we have. A friend of ours has kept an account of the members of the clergy who, within the last twenty years, have been arraigned before the courts of the country and their own churches for crimes and misdemeanors, and that number has already reached over fifteen hundred. And more than half the piccadillos are never brought to the light, but are "hushed up" for the good of the cause, and to save disgrace to the church.

It was recently admitted by a divine in this vicinity that the clergy were as well represented in our penitentiaries and State prisons, in proportion to their numbers, as any class of the community; while it is seldom that an infidel is found there. It is reported that in the State prison at Auburn, New York, there are twenty members of the clergy confined for the crimes they committed. Are these indeed not a pretty class of men to cry out against the immorality of infidels?—*Truth Seeker.*

BREAD.

—o—

BREAD is called the "staff of life." Its importance in dieting cannot be over-estimated. The bread of a people determines largely the character of that people.

First. Of what material shall the bread be composed? Potatoes principally, are the bread of the Irish, at home. It has this good quality: it is not separated part from part in the process of preparation. This used to be the case with Indian corn and rye.

The Americans have been termed a toothless, dyspeptic nation. They might be termed a physic-taking nation, as, instead of "throwing that article to the dogs," it is adopted as food, by the nation at large, and taken daily. This is no more wonderful than it is horrible.

Is the American superfine bolted flour the primary cause of national dyspepsia, and also of the loss of teeth? or must we look to other sources for the origin of these national evils? That the teeth are lost, first, from want of use; and second, from the condition of the stomach, or rather, the "digestive tube," would be generally admitted by physiologists and dentists. The people have never progressed beyond the condition of children, as to their food; it is fluid and pap all the way through. Potatoes are either mashed or fried. Wheat is ground to death, and then quickened into life with yeast, and that again is neutralized with pot-ash, under different names and forms of preparation, which leave it as they found it, pot-ash; whose nature it is to decompose animal tissue, and to disintegrate bones and teeth. Rottenness enters into the skeleton, or frame-work of all those who use it, and by it the functions of the inside skin are rendered quiescent.

Again. After the wheat (which of all food contains all the properties, and in the proportions, of the component elements of the body) has been "killed" in grinding, these elements are separated, and some of the most essential are thrown away entirely; the remainder is made into enervating, constipating, dyspepsia-creating, superfine white bread: the tables—a blessing—turned into a curse. And, inasmuch as bread is an article of universal use, so are the evil effects of the use of unphysi-

ological bread universal, creating a dyspeptic, toothless nation.

It is only the constant infusion of foreign blood that continues the present race of native Americans. Dr. Allen thinks a hundred years would terminate the pure Yankee race, if left with all its tendencies to itself, and he attributes this mainly to the use of white bread. Wheat should be used in whole, and ground coarse. How coarse would be the best for ten thousand persons is an unsolved problem. Taking as data, the history of man before "the mills ground so exceedingly fine," we may logically conclude, that, with good teeth, the whole wheat, as eaten by Jesus and his Apostles, could be safely used. After that, all degrees, down to the size of manna (coriander seed) is admissible, and nothing finer than that, as bread, should be eaten by human beings.

That the inside skin requires friction to keep it thick, active and clean, there can be no doubt, from the facts within our reach. Grapes are said, by Dr. Rose, to never injure the eater even when taken in the most absurd quantities, as proved by the people of California, and confirmed in his own personal experience. The seed of the grape is whole. Currants, in our own clime, are nearly as innoxious as the grape in its proper home. Here again is the seed, which is probably very seldom broken by the teeth.

Before Graham bread became popular, mustard seed was a common specific for dyspepsia, but to its coarseness was not the curative property credited. All forms of berries owe their healthfulness to the same cause—the seed. Thus does nature teach, and thus are we slow to learn, that no flour should be ground so fine that the teeth have no office left them to perform, and they drop out for want of exercise; and the inside skin would not be inert and cloggy with mucous; and indigestion, with its mental phenomena, would be as rare in America as it is in Ireland, with its potato; Scotland, with its oatmeal; Germany, with its cabbage, or in England with its good, strong common sense, as applied to diet, dress, and exercise, by the mothers of the people, beginning with the Queen, who, during some part of her reign, prohibited absolutely the whole royal household from using a single loaf of bread made from superfine ground and bolted wheat flour—white bread.

THE TEETH.

EVERY organ of the body needs its proper attention and exercise, in order to attain to perfect natural development and retain the powers and the healthful conditions necessary for the performance of its duties. The teeth are more subject to neglect in that respect than any thing else, perhaps; and the sufferings, consequent upon such negligence, are very great; the expenses for alleviating those pains, by removing their causes, and then procuring artificial substitutes for the extracted natural teeth, are also considerable. Yet all these evils can be avoided.

In some of the northern countries of Europe, it is a comparatively-rare occurrence to meet persons who have lost their teeth, except when quite aged; and the reasons for that are the superior dietetic habits of the people, by which sufficient exercise is afforded those organs. The bread that is most generally used, is somewhat peculiar. It is made of unbolted rye

flour, formed into large, round cakes, of various thicknesses, with a hole made through them, by which they can be hung up to dry after they have been baked. When all the moisture contained in them has evaporated, they become hard and very brittle, if they have been properly made. If not, then they are hard and *only* hard; in that case they are horrible to meet with, especially for a person who is not accustomed to them. But there is none in those countries who is so unfortunate. That bread is eaten at all tables in connection with other food, and the benefits resulting therefrom, are easily seen. It necessitates slow eating and thorough mastication, and would be a most excellent thing for Americans, who are in the habit of bolting their food in five or ten minutes, and then run to the doctor to complain of indigestion, or to the druggist for some pills. It would be much better if they would stay at the table at least half an hour, and attend to their digestion themselves, by eating proper things in a proper manner. This would also give the doctors and druggists an opportunity of earning their livelihood by some kind of honest work.

Emil Bretzner, Mt. Lebanon.

OATMEAL.

OATMEAL, BONE, AND MUSCLE.—Liebig has shown that oatmeal is almost as nutritious as the very best English beef, and that it is richer than wheaten bread in the elements that go to form bone and muscle. Prof. Forbes, of Edinburgh, during some twenty years, measured the breadth and height, and also tested the strength of both the arms and the loins of the students of the University—a very numerous class, and of various nationalities, drawn to Edinburgh by the fame of his teaching. He found that, in height, breadth of chest and shoulders, and strength of arms and loins, the Belgians were at the bottom of the list; a little above them, the French; very much higher, the English; and the highest of all, the Scotch and Scotch-Irish, from Ulster, who, like the natives of Scotland, are fed, in their early years, with at least one meal a day of good milk and good oatmeal porridge. Speaking of oatmeal an exchange remarks that a very good drink is made by putting about two spoonfuls of the meal into a tumbler of water. The western hunter and trappers consider it the best of drinks, as it is at once nourishing; unstimulating and satisfying. Ex.

SIGNS.

Jesus upbraided the Jews, who could foretell the weather by the face of the sky, for not discerning the time of their visitation. By this we learn that the signs of the work of God are as plainly visible to those who are rightly exercised, as are the signs of the weather. Signs have their purpose, and, if truly interpreted, may lead to conviction, strengthen faith, and awaken those who have not entered the real work, where internal evidence exceeds all other. As "the kingdom of heaven cometh not with outward show," but increases gradually from a small beginning, like the growth of "a grain of mustard seed," the predictions relating to that event cannot be fulfilled all at one time, but must occur in succession, as the work unfolds.

When Jesus was about to be separated from his disciples, he said to them, "The world seeth me no more, but ye see me." Consequently, after his resurrection, though

"he shewed himself openly, yet (it was) not to all people, but unto witnesses, chosen before, of God." Only disciples saw his ascent; and only those who believed their testimony could ever know the fact. If he comes in like manner, it must be in the presence of witnesses, prepared and chosen of God; and though every eye shall see him ere this dispensation closes, it cannot be with carnal, but with spiritual sight, if it so be that "the world seeth" him no more.

Witness is in Greek, *martyr* or martyr, and signifies "one who gives testimony to the Truth at the expense of his life." Such, at least, were the witnesses of Christ's first appearing; they gave testimony to the truth at the expense of their physical lives. The true witnesses of Christ's second appearing, bear testimony to the truth now revealed, at the expense of their carnal or generative lives. The former is a significant type of the latter.

We read in Revelation that, after the resurrection of the witnesses of Christ, "they heard a great voice from heaven saying unto them, Come up hither, and they ascended up to heaven in a cloud." The testimony of the witnesses slain proceeded from the dispensation of Christ's first appearing. The resurrected witnesses began to catch the inspiration of the gleaming future, which was the voice they heard from heaven. The first Quakers, about the middle of the seventeenth century, began to prophesy the approaching end of the kingdom of the beast, and the extinction of all the corrupt systems and false professions of Christianity then existing, because the *coming of Christ to judge the world in righteousness, and to set up on earth his everlasting kingdom, was near at hand.*

This testimony was revived with increasing power in the French prophets, who arose in 1688, in the south-east part of France (the same districts where, 450 years previously, the Albigenses, a numerous sect of non-resistants, were extirpated by spoil, banishment, and murder, a million at once, by their pretended Christian neighbors.—Jones' Church History). In 1706, a few of them spread their testimony in England, where they had taken refuge, and it culminated in the society of James and Jane Wardley. With these Mother Ann united in 1758, and there received the baptism of the Holy Spirit, which constituted her the second Eve.

Mother Ann, and after her, Father William Lee, and Father James Whittaker, came forth with the testimony that Christ had appeared the second time to put an end to sin and bring in everlasting salvation, and they were his witnesses. Many received their testimony and became witnesses in turn. This testimony continued, with increasing evidence and power, until the Church of Believers was progressively organized and established between 1787 and 1792, under the ministration of Joseph Meacham and Lucy Wright, upon the principle of a united and consecrated interest in all things.

Here was a gradual ascent of the witnesses, until the second Gospel Temple, or visible order of the kingdom of heaven was established in a heavenly cloud, or multitude of witnesses, in an order and power above the generative plane of the earthly man. "And their enemies beheld them," because their order was visible to men on earth. But they could do them no harm, because the persecuting dragon was bound by the "great chain" of events and liberal principles that inspired the patriots of the American Revolution, and by the institution of the U. S. Government, which secured rational liberty and freedom of conscience for the first time in the history of man. The Government under the present Constitution of these U. S. first went into operation while the Church of Christ's second appearing was undergoing organization. An event of such importance

to the interests of humanity, and planted as a seed in the vital elements of this world, to effect the final overthrow of all false systems, did not take place without the latter showing symptoms of their decreed destiny, described by the spirit of prophecy as follows: "And the same hour was there a great earthquake (concussion or shaking—meaning civil commotions), and the tenth part of the city fell; and in the earthquake were slain of men (sects) seven thousand, and the remnant were affrighted, and gave glory to the God of heaven."

France was one of the ten kingdoms into which the Roman empire was divided, constituting the toes of the image described in Daniel. It therefore formed a tenth part of "the city"—mystic Babylon. The French monarch, for his zeal in support of the Roman Catholic religion, was styled "the eldest son of the Church." In July, 1789, the French revolution was inaugurated by the oppressed citizens destroying the Bastille, a stronghold of kingly tyranny.

In the year that the Church of Christ's second appearing was fully established in order, 1792, the French National Assembly abolished the monarchical form of government in France, and declared a republic; and the same year commenced a series of sanguinary wars, that convulsed Europe with terrible shaking. The clergy and nobility, "men of name"—i. e., titled dignitaries, were slain like so many cattle; and the order of nobility was abolished. The Sabbath, and all the signs and symbols of the Christian religion, were also abolished, and a revolutionary tribunal established, which inaugurated a "reign of terror." Thus "the tenth part of the city fell" from priestly influence.

And though the people were frightened by such a riot of blood, and again resorted to their temples for religious worship; and though a part of them vainly wished to restore the former things of the ancient rule; and though Napoleon, the most conspicuous actor of the time, attempted to build again the things he had destroyed, and thereby became a transgressor against the providential work he was raised up to perform (which occasioned his fall), the shaking continues; and France will continue falling until, by the establishment among her people of free and liberal institutions, under a Republican Government, guaranteeing the just, civil and religious rights of man, that nation is prepared to receive the mission of the "Angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth," by whom "the remnant" will be taught to give glory to God, by ceasing to do evil, and learning to do well. May God in his mercy hasten the day.

Observe, this is the first time any judgment is represented as causing men to repent so as to give glory to God. Therefore it is evident that a greater work of God is to take place from this period hence, than ever took place before, through which all men will be compelled to acknowledge the hand of God, even if it be as with the magicians of Egypt.

Alonzo Hollister, Mt. Lebanon.

OPIUM seems to be the continuing and increasing curse of China. Dr. Legge, who has been traveling from Peking to Shanghai, with a view to ascertaining the condition of the people of Northern China, makes the melancholy report that the growth of opium in that country is increasing at a prodigious rate, to the exclusion of the cultivation of food. In one district large tracts of land were entirely covered with poppies, and the doctor was informed that the cultivation only began last year. Some land will yield a profit by opium greater than that of wheat by two, three, four and even six times. The Chinese peasant's love of the debasing drug is attributed to his being "tied down to the soil of his own district and shut out from intercourse with his fellows by unjust regulations of every sort."

ENGLISH LETTER.

MOUNT LEBANON, COLUMBIA CO. N. Y.
U. S. A. October 8th, 1873.

ELLEN BROWN: Last Sabbath afternoon, my dear Mother, I got ruminating. Said I to myself, "By this time your mother has probably received the '*Shaker and Shakeress*,' which will enable her to make a pretty shrewd guess how the land lies. But, not being a Yankee, she is not much given to 'guessing.' Write, therefore, and tell her plainly where you are, and what you are doing."

After some little thought, I concluded to tell you briefly "what I have found amongst Believers." Accordingly I drew up, and then reduced to shape, the inclosed MS. Read it, and you will see that a Free-thinker, a Spiritualist, a mourner over the fearful evils existing in society—War and Bloodshed, Capital Punishment, Slavery in all its forms, Poverty, Prostitution—a Communist, a Republican, a Woman's Rights advocate, a Truth-lover!—and all this you well know me to be—will necessarily find amongst the *Shakers* much that is congenial.

I have not included Hygiene and Vegetarianism in the list, because these are not yet incorporated into the Society, although beyond all doubt they are destined some day to become so. But in our Family there are quite a number of vegetarians, and I enjoy the privilege, which I dearly prize, of eating at a table bounteously spread with good nourishing food, but unpolluted with the products of the shambles in any shape or form. Elder Frederick, the chief of our Family and Order, a leading spirit of the Society, and a man of grand and advanced ideas, has been a vegetarian for forty years. He is also fully alive to the truths of Hygiene, and the evil and absurdity of drug-medication.

Are you surprised that I find myself at home here? I bless my home, and am child enough to acknowledge a deep attachment to it, and for the beautiful souls in whose company I am privileged to dwell. My prayer is that I may, through labor and earnest effort, become worthy of the love of those who call me by the endearing name of "Brother."

PS. Thank you very much for the "Westminster" and the "Illustrated." Perhaps you will occasionally remember me in that way. A copy of the "Daily News" also came to hand yesterday. Am glad to hear you still receive the "Laws of Life." I renewed your subscription last March. I have also placed your name upon the subscription list of the "*Shaker and Shakeress*," so you will have ample opportunity of studying our views, doctrines, and manners. I trust you and Aunt E. are enjoying comparatively good health. Accept my love.

WHAT I HAVE FOUND AMONGST BELIEVERS.

I—Males and females, of all ages, lodging under one roof, eating at one common table, and—unrestrained by jealous locks, or suspicious bolts and bars, but enjoying free social converse—leading pure, clean, and chaste lives!

II—Hatred of cant and hypocrisy. A keen perception of the utter worthlessness and the hollow trumpery of the Doctrines of Orthodoxy, and the wordy nonsense of the prayers, sermons and homilies thereon constructed. Testimony against the folly of worshipping a

Book which shows on every page glaring evidence of error and imperfection, notwithstanding that it does also contain much that is good, true, and beautiful.

III—A devotion to Truth in all its phases, scientific, moral, and spiritual. When Religion, for fear of cracking a crystalized creed, carefully avoids the blows of the geologist's hammer, or the testing heat of the chemist's crucible, and, willfully shutting her eyes to well-ascertained facts, denounces science as dangerous and damnable, be sure that such Religion lacks truth, for truth cannot contradict itself. A rational religion does not oppose truth, but embraces it; and, fearless of aught save error and ignorance, is ever ready to welcome fresh discoveries in any field of human inquiry. Such a religion is Shakerism.

IV—Contempt for thrones, scepters, and crowns—not as emblems of authority, for leaders are necessary, and an active, cheerful obedience to just authority a rare but beautiful virtue, but—as emblems of the abuse of authority, and of tyranny and class-oppression. A testimony against the incestuous union of Church and State. A belief in Republicanism as the best form of government for the "Natural (or Generative) Order," and the only form of government under which the existence of a "Spiritual Order"—true followers of Jesus—is possible.

V—Contempt for the idle conventionalities of society, and the senseless worship of Fashion, whose votaries little trouble themselves about the right or wrong, the wisdom or folly, of her imperious behests.

VI—An effort to supplant the type of social life prevailing in the world, where unqualified Selfishness rules with a rod of iron, by a system the ruling principle of which is Love, and under which it is "more blessed to give than to receive."

VII—Testimony against the atrocities of Capital Punishment, Human Slavery in all its forms, War and Bloodshed, Poverty, Prostitution, and the botching and tinkering of crafty class legislation, which, making a great show of grappling with effects, leaves the prolific causes of social evils unchecked, to breed and hatch their brood of miseries.

VIII—A knowledge of the world of spirits, of the communion of mortals with immortals, and of present inspiration.

IX—The belief that "salvation" is gained through individual effort—through spiritual labor. A good life is the best preparation for eternity, and the mere intellectual acceptance of creed, dogma, or doctrine, comparatively unimportant.

X—Woman the acknowledged equal of man, and enjoying equal privileges.

XI—A cleanliness, neatness, order, sobriety, frugality, industry, charity, and benevolence truly beautiful; and, in some of my more travelled brethren and sisters, a self-control, a spirituality and goodness truly angelic and enrapturing.

XII—Lastly, I have found amongst Believers a peaceful, beautiful home; and, through patient cross-bearing and earnest labor, I hope to merit, and inherit, a final home in heaven.

Hewson Brown, Mt. Lebanon.

SPIRITUALISM, as a science, has no more claim upon mankind than has geology or astronomy or any of the intervening sciences, for the reverence and respectful devotion which properly belongs to religion.

THREE STAGES.

—o—

First.— Fear and love. Children obey through love and fear of ultimate physical punishment.

Second.— Youth obey through love, self-respect, and the ultimate fear of grieving and offending.

Third.— The adult obeys from love, self-respect, from a desire to excel and do right, and, finally, from the ultimate fear of self-condemnation.

The same stages of progress may be traced and observed in the religious travel of souls. The *Law*, written upon stone: "Thou shalt" do thus and so, or die physically.

The *First Gospel*.— A call to such as were prepared to believe and obey, or be "damned"—condemned—spiritually.

The *Second Gospel*.— An invitation: "The Spirit and the Bride say Come, and all who hear say Come and be free!"

Perfect love of truth, of good, of God, hath cast out all fear of physical death, and all of spiritual condemnation, and all fear but the one fear of God—the fear to offend *Love*.

SANITARY INFLUENCE OF SUNLIGHT.

—o—

THE importance of sunlight as a curative agent is not sufficiently appreciated. Sir James Wylic, late physician to the Emperor of Russia, made a careful study of the effect of light as a curative agent in the hospital of St. Petersburg. He discovered that the number of patients, cured in rooms properly lighted, was four times as great as it was when they were confined in dark rooms. This led to a complete reform in lighting the hospitals of Russia, and was attended with the most beneficial results. In cities visited by the cholera, it has been found that the greatest mortality has taken place in narrow streets, and on the sides of those having a northern exposure where the rays of the sun are excluded. The inhabitants of the southern slopes of mountains are better developed and more healthy than those who live on the northern sides. The inhabitants of secluded valleys are often subject to peculiar diseases and personal deformities, partly caused, probably, by the want of direct sunlight.

So far has faith in the efficacy of sunlight been carried, that its advocates have proposed to build sanitariums of glass on the upper stories of houses, where patients, divested of clothing, can take daily sun-baths. One reason given for the decrease of population in the Sandwich Islands, is the adoption of civilized habits, and the unhealthful restraint of clothing upon the limbs accustomed to light and air. Great improvement can be made in ordinary practice without carrying the remedy to extremes. The most sunny and light part of the house should be occupied by the household, instead of being kept for occasional guests. Persons should sit at the windows where the sunshine comes directly upon them and all the sunshine and air possible should be admitted within doors.

Instead of this, heavy draperies, shades, shutters and blinds shut out the life-giving influence. Reception rooms even in these enlightened days, are oftentimes kept so dark you cannot see where you stand; and as you enter them from the warm sunlight, the close damp air sends a chill through your whole frame, which has, doubtless, by a sudden check of perspiration been the cause of much illness, and the loss of many valuable lives.

This is especially the case at this season of the year. The mornings and evenings are chilly, and the doors and windows, after the morning airing, are kept tightly closed to keep out flies and mosquitoes, while the dwellers sit wrapped in shawls in their gaudy and stately prisons. A little pains-taking will obviate these troubles. Almost all houses, imperatively those shaded by trees, need a little fire at morning and evening. It will make trouble and dust, but that will be of no consideration. Then let the draperies be taken down, and open blinds and windows to let in the sanitary sunshine. Protect the windows with screens of lace or wire, to keep out the

troublesome pests that are the bane of the careful housekeeper, and let in the priceless wealth of pure air. Let the carpets fade and the upholstery grow dim. Nothing should be too costly for careful use; of what consequence is furniture, when health and life are weighed in the other scale?

We know of deluded individuals who sit all through the summer days in darkened rooms, where plants would either die or lose entirely their green color. We know of houses that send a chill through you like being in a cellar, when you cross the threshold. We know also of sunny homes, where sunlight and fresh air play through the spacious halls, where the windows are thrown open to all healthful influence, and where, on chilly mornings and evenings, provision is made for that blessed influence, an open fire, cheerful, mirth-provoking, and healthful sunlight and pure air.

It is said that during one day's healthful existence, sixty hogheads of pure air should enter the human lungs. It would be an interesting problem to find out what proportion of the inhabitants of this city obtain the quota of pure oxygen necessary for keeping the lungs in the most healthful condition.

DEVOTION AND LOVE.

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I WOULD, says one, deny myself of such and such indulgences, if I thought God would love me any better for it. O brother, remember "God is Love." He loves thee well enough already; but thou dost not sense his love; thou dost not love Him. Thy heart and affections are on thy idols—thy indulgences. Deny thyself of these, that thou mayest give thy whole heart to God; not that thou mayest purchase his favor, or hire Him to love thee; but that thou mayest love Him, and make room in thy heart for the constant sense and enjoyment of his love.

"God so loved the world," while it lay in darkness and rebellion, "that he gave his well-beloved Son" to redeem it. We need not, therefore, think to do something to excite Him to love us; but may understand, that all our prayers and penances, services and self-denials, are intended to remove the obstacles in ourselves which hinder us from loving Him with all our heart, and our neighbor as ourselves. No forms, ceremonies, or self-denials, are of any service any further than they serve to promote this end; for "this is more than all burnt offerings," is the end of the whole Law, and is the Gospel.

Grant, O heavenly Father, that I may fear nothing but sin; hate nothing but self; love nothing but Thee and thine; speak well of all; do good to all, and ill to none.

"Are not two sparrows sold for a farthing? Yet, not one of them falleth to the ground without your Father. Of how much more value are you than many sparrows?" So taught Jesus; and O that I had like precious faith! O that I fully believed and confided in his word! I then should have habitual and unshaken confidence that all things are under the inspection and control of an infinitely-wise and merciful heavenly Father, and should enter fully and cheerfully into his designs, and be reconciled to all events; doubting not that "all things shall work together for good to those who love Him."

I know that the kingdom of heaven must be within me, and *there* must be the place of thy throne, O God; and in my spirit must thy worship be celebrated, if ever I become redeemed from the outer darkness of the external world, of empty forms and fleeting shadows.

I cannot enter into the inner court—the kingdom of heaven—but "through great tribulation;" and, if the hour is come, O righteous Father, give me patience, faith, and fortitude, to endure whatever is necessary for my purification. It requires but little exertion, and, consequently, can be but a small exhibition of virtue, to love those who agree with us in sense and sentiment; but to cherish real love and affection for those who in their turn are naturally different and very disagreeable to us, requires a mighty effort—

a great change in our nature, which affords proof of the attainment of a sublime degree in Divine virtue.

To what intent are profound thoughts, depth of mysteries and extent of knowledge, if we are destitute of that simple wisdom which should direct our spirits aright in the little and common occurrences of every day? O for that watchful, careful, prayerful spirit, which has reference to the will of God in all things, and at all times.

R. W. Pelham, Union Village, Ohio.

MOST of our periodicals have matter enough on hand to supply them for the next two years, if all the contributors should strike work in the meanwhile. A gentleman, who contributed last year to one of our youngest magazines an article of *three pages*, which was promptly accepted, had it inserted as a *special favor* at the end of seven months; if it had waited for its regular turn, it would have appeared at about the end of the year. We have known of an instance where an article has waited over fifteen months for its turn. The necessary delay suggests the question—how long a magazine article can keep? In the case of some other "articles"—fish and vegetables, for instance—the time may be calculated to an hour. Seriously speaking, it is possible that valuable information may sometimes be lost to the public, from the impossibility of finding immediate room for it, even in that immense general receptacle, the daily press. A natural inference would seem to be, the necessity for the *utmost condensation* on the part of all writers.

H. H., Mt. Lebanon.

GREAT BRITAIN is very angry with Little Ashantee, and Queen Victoria is about to wage war with King Cuffy.

A leading English journal says:

"Our troops would have no difficulty in destroying the Ashantee capital. *The houses are built of combustible materials.* We find no satisfaction in the contemplation of hostilities carried to such lengths as the burning of towns and villages. But a war has been forced upon us," etc.

And, further on, the same journal announces the departure for the scene of operations of the transport "Adela," loaded with military stores, and continues:

"In the garrison churches at Woolwich, about the time the Adela sailed, the hymn usually sung when the troops are at sea was given, the chorus—

O hear us when we pray to Thee

For those in peril on the sea—

being sung with deep feeling."

Man ever makes God in his own image. Fighting, warring "Christians" naturally invoke a blood-thirsty, war-loving Deity. This is the same God that our Modoc-murdering "Christians" want to get into the U. S. Constitution! Keep him out!!

THE "cry of the children" of the female gender in China must be vociferous indeed if, as says the Chinese Provincial Treasurer of Hupei, their parents drown them at the rate of 80 per cent. This personage has issued an edict to his people forbidding this method of thinning out the female population, and plies them with various arguments and threats to induce them to desist from the inhuman practice. Among other convincing appeals he remarks that the children can be sent to a foundling hospital; that they will find husbands if allowed to live. He also threatens them with the vengeance of heaven, and finally with punishment for willful murder.—*Argus*.

FELONS AND RUSTY NAILS.

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FOR the past ten years, we have treated cases of Felons with hot water, and with unerring success. No cutting, no blistering, no any thing, but immersing the finger, hand, or even the whole arm if necessary, in water as hot as can be borne, until the pain is gone and the core is loosened and drawn from the bone.

When rusty nails have produced wounds, the same course has been pursued. If on the hand or foot, keep it in hot water. If elsewhere, apply hot cloths with dregs of No. 6 on them.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

WORDS FITLY SPOKEN.

How shall words be so fitly spoken, that they will be as "apples of gold?" To whom should we look for words so virtuous and true, and so appropriately spoken, that they will convey spirit and life to the hearers? If the answer be, Look to the spiritual teachers and learned divines of our day, then we again ask, "If all the words spoken for the space of one year, by professed ministers of the Gospel of Christ throughout the civilized world, should be gathered and printed in one great volume, how much of the quickening Spirit of Truth, that would lead souls to repent of sin and wrong doing, and to a practical life of holiness, would it contain?" Who is able to compute the number of churches in Christendom — their cost — and the annual stipends of the hired priests who occupy the pulpits of those costly edifices, and to define how much of that great expenditure is either directly or indirectly wrung from the hard earnings of the poorer classes of honest laborers, who, perhaps, would not be allowed a seat in some of those fashionable temples?

Texts from the Old, and what are called *New*, Scriptures, are selected by the professed lights of the world, to prove the diversified tenets of the numerous sects in Christendom, which is now full of names, and all profess to believe in Jesus; though but few have the audacity to claim that they really follow him; for, in this enlightened age, they know that *war, generation, and individualism* in form of *private property*, belong to the old Adamic order, and not to the New Dispensation which Jesus Christ came to inaugurate, the principles of which he illustrated and exhibited in his self-denying life.

Whatever the differences of opinion may be which divide the (so-called) Christian sects into many classes, in practical life they are so much a unit, that one plea answers for nearly all of them; that is, *We are mortal — finite; he was God — Infinite.*

It is said that "the letter killeth, but the Spirit giveth life." Many, at the present time, consider that the Scriptures written anterior to the four Evangelists — Matthew, Mark, Luke, and John — are a dead letter now; that they were only applicable to the followers of Moses, and that we have outgrown them.

Again, we would ask, Have not the Scriptures which were written by the Evangelists and Apostles of Jesus Christ, been so weakened by translations, and so corrupted through the vain and false interpretations of the clergy (who, with smooth and pleasing words, seek to allure and charm, having a far greater desire to *fleece* than to *feed* the flock over which they preside), that the people of this generation need to be revisited by a spirit, or spirits, from the Christ heavens; and, by the same inspirational power, receive a new and clean revelation — a *newer testament* — containing the will of God that will meet the conditions of the present age?

The *Shakers* find oil and wine in all Scriptures written by true inspiration, in every age, and in different nations; and also find that they are profitable to the man and woman of God, who are willing to be reproofed, corrected,

and instructed by them, regardless of individual sacrifices which they may require. And yet there is no people who pray more fervently for new openings of Divine truth, and for the living Word, that is "Spirit and life" — which no book can contain, however sacred it may be — than do the *Shakers*. Their earnest cry is, "Lord, give us this day the living bread which cometh from the resurrection heavens! Baptize and rebaptize us with power from on high! Fill us with a Divine afflatus that will energize the whole being anew."

When under such inspirational power, words will be spoken so good and true, that, in value, they may well be compared to "apples" or nuggets, "of gold, in basins of silver." How can any one ever attain to that condition while seeking pleasure through the medium of the outward senses, and in the gratification of animal desires? If the heart is void of true purity and practical goodness, it cannot minister to others what itself does not possess. Men (and women too) may speak as with the tongues of angels; but, if their words are unattested by the seal of Christianity, which is to "depart from all iniquity," they will be but empty sounds; while words proceeding from a pure heart, though simple in style, will be fraught with power, beauty, and grace. A noble life is made up of noble deeds; it does not consist of many words, or length of years. The external is a reflex of the internal, and like produces like in kind.

Many are anxiously inquiring, Whither are the nations of the earth drifting at the present time? for the social, moral and spiritual conditions of the people are fearful! We answer, Nothing short of a power that is stronger, purer, and more just than men, can stay the tide of iniquity that threatens to deluge the land and carry the nations back to barbarism, or annihilation.

"QUENCH NOT THE SPIRIT."

—O—

AMONG the many injunctions given in Holy Writ, perhaps none are more essential to the growth and spiritual progress of the human soul than the one above quoted.

The present tendency of the age (owing to perverted conditions) is downward to the earth, seeking to satisfy desires through the medium of the senses. Thus, from childhood to riper years, unless influenced and guided by a spirit power that is superior to the natural, the mind leaps from one thing to another, in search of pleasure, and rushes down the current of passionial emotion, which leads to sensuality and from God. But there is a germ of spirituality in every human being which can be reached and quickened by divine power; and, if the Spirit of Truth, which speaks to the conscience of every intelligent soul, is not quenched, then, by degrees, the thoughts, desires, and affections, will turn to a higher and spiritual life.

It is true, that the path which leads to the summit of the hill of redemption is "straight and narrow," yet it is beautiful and pleasant, and those who are weary of a worldly life, and sick of its sins, and have commenced to travel in this narrow way, find peace and rest therein. Such find fountains of living waters from which they can drink, and in which they can bathe and cleanse their souls from all sin. And the good Spirit, which we are exhorted not to quench, is ever teaching purity of life, the putting away of foolish imaginations, vain thoughts, idle words, and wicked deeds; all of which tend to grieve the Holy Spirit.

There are many ways by which the Spirit is quenched. If we cast our eyes abroad into society as it now exists, we see that, through trade and traffic, and giving the mind to ava-

rice, the Spirit is quenched. "The flesh always lusteth against the Spirit," and would not only quench it, but would kill it. The Spirit of Truth is quickening in its operations, and if we delay when it calls, and wait our own pleasure, giving to the inferior time to gain strength, that also grieves the good Spirit!

If Jesus addressed the people of his day as "a wicked and adulterous generation," can we not justly apply the same language to the present generation, and ask: Why will ye fill this beautiful earth with violence, bloodshed, and murder, thereby grieving the Holy Spirit, and stifling the sweet voice of conscience? Conscience, if listened to, would stop the ears from even hearing of bloody wars, and would close the eyes to the follies and vanities of this world; it would check the tongue that would speak evil; stay the hand that would do wrong; and would guide the feet into the highway of purity.

God designed that his creature man should be happy, and He has given to him physical, moral, and spiritual laws, to guide and control him in all the acts of life. When those laws are observed, happiness is the result; and, were they all strictly obeyed, heaven would be brought down to earth, and the waste places would be filled and become fruitful fields; for all would have a right to the soil. Instead of a few green spots here and there, testifying that a new earth and heavens are forming, the whole earth would give evidence that a redeeming power was at work. Instead of sorrow and mourning, joy and gladness would break forth as the noon-day sun, and the sweet song of praise and prayer would reverberate through the heavens; mercy and truth would meet together, righteousness and peace would kiss each other, and the jubilee, or sabbath of sabbaths, would be multiplied.

Already the Spirit is brooding upon the waters, light emanates from the resurrection heavens, whence the Angel of conviction will go forth, and, with the torch of truth in hand, will touch the heart that hungers and thirsts after righteousness, awaken the conscience, and kindle therein a fire that can never be quenched.

Anna White, Mt. Lebanon, N. Y.

ELEVATION BY REFORMATION.

—O—

THAT a general reformation or transformation is needed, to better the condition of the human race, few will deny; but to define when and how it shall be accomplished, seems to be a difficult task. There are many wise men and women who can discern the face of the sky, and tell from outward signs what the weather indications are, with far greater precision than in the days of Jesus. Progress in natural science has effected much in this direction; but, where shall we find minds so spiritually progressed that they can foretell, with equal clearness, the great changes that await humanity, in a moral and spiritual point of view; when the love of right and justice, and not policy and pleasure, will bear rule?

The cruel tyrant, *Fashion*, has assumed large proportions, and false delicacy sways the scepter over multitudes at the present time; and, while physical laws are disregarded — the law of chastity violated — the comfort and ease of individuals are sacrificed to the monster *Fashion*, who holds them in her grasp; and many, who should retain and show forth the image of the Creator, are dwarfed and compressed into wasp-like forms.

While those things absorb the attention, and continue to claim the affections of females, there will be but little hope of radical reform. But, when Woman shall have religious conviction, and moral courage enough to throw off the yoke of bondage, which now holds her in slavish fear of the opinions of others, and will come forth and occupy her proper sphere, then she will be an instrument in the hands of angels, to work for the emancipation of man from every form of slavery — from the power of tobacco and alcoholic drinks; and to turn his feet from brothels, and help him to regard natural law. Then may we hope that infanticide will flee the land; and that children will be born and reared under healthful, moral influences. Then many hearts that

have grown old with sorrow, because of the degeneracy of the people, will be rejuvenated, and a new era will commence in the Christian world. Then we may look for the waste places in Zion to be filled with honest souls, who will gladly leave the world for the treasures of the Gospel.

Those who honor God, He will honor! And our prayer is, Speed the day, O King and Queen of Righteousness, when the nations of the earth shall know and do thy will! May living truth extend from pole to pole; and may many souls bow to its scepter of peace and love, and learn to live to God, and die to sin.

Rosie Morse, Shirley, Mass.

"NEITHER DO I CONDEMN THEE."

Words of charity unequal'd,
Breathed by one who bore the cross,
Who had fathom'd human sorrow,
And could feel for human loss.
How like the balm they must have fallen
On the poor transgressor's heart,
Courage to her soul imparting,
Ne'er from virtue's way to part.
O that all the fallen mortals,
Dwelling on this earthly shore,
By these words might be encouraged,
And go forth and sin no more.
But, alas! the cold world hearkens
Not to their deep cries of woe;
They have fallen, and are trodden
Down to earth by high and low.
Hear ye not their bitter wailing,
You who boast of Virtue's gift?
Pride or hatred will not raise them,
Only love their souls can lift.
Shall we mortals, prone to evil,
Slight, despise, or censure them?
Shall we crush, adjudge, or injure
Those whom Christ did not condemn?
Place ourselves in their condition,
Just imagine for awhile,
Were we earth's poor outcast children,
With no friend on us to smile,
Would it prompt us to seek virtue,
If all hearts had callous grown,
And exulted in the contrast
Of their station with our own?
Nay, one kindly proffer'd feeling,
E'en a word or look of cheer,
Oft will turn a soul from evil
That would sink were we severe.
Think of men engross'd in business,
False unto the very core,
Holding up their heads in honor,
Welcome guests at every door.
While their feeble, helpless victims
Are rejected and cast down,
They are courted, *they*—the spoilers—
Never meet the sneer or frown.
God is just: his mercy floweth
Not to person, name, or sect;
In his eyes all sin is hateful,
But the truth He doth respect.
Those who (sin-sick and forsaken)
By their fellow mortals here)
Seek the Lord, He will protect them;
For to Him all souls are dear.
Then arise, O sinning sister,
Knock at Virtue's pleasant door,
Christ, your Savior, will receive you,
Enter in, and "sin no more."

Rosie Morse, Shirley, Mass.

PARABLE OF THE TALENTS.

THIS important subject has often engaged my attention, and made a deep and lasting impression upon my mind; for God is the Giver of all good, and we are his servants, who, in various ways have received abilities that will fit us for the duties of life which we are to perform; and it should be our highest aim to make a wise and prudent use of all those faculties with which we are endowed; and we should likewise consider that these faculties, or talents, are given us on trust, and that we are accountable to the Giver for the improvement we make of them. The following parable or metaphor is designed to meet our con-

dition, and teach us to improve, increase, and faithfully acquit ourselves of this probationary charge.

The Savior said: "The kingdom of heaven is as a man traveling into a far country, who called his servants and delivered unto them his goods. To one was given five talents, to another two, and to another one; to every one according to his several abilities. And he that received five went and traded with them, and gained other five. He that received two gained other two. But he that received one went and digged in the earth and hid his lord's money. After a time, the lord came and reckoned with the servants. So he that received five talents, brought other five talents, and received the reward, etc. He also that received two, gained other two, and was likewise called a good and faithful servant. He that received the one talent came before his lord with accusations, saying, I knew that thou art a hard man, reaping where thou hast not sown; and he hid the talent in the earth, and said, Lo, there thou hast that is thine."

Now, what is this one talent which some unwisely have hidden in the earth? All mankind were created with a physical body, of earth, and a spiritual body or soul, which is also subject to death by sin; and into this body was breathed soul-life, or spirit. This one talent may be hidden, or lost in the earthly nature, and the soul left destitute, by neglecting to use this living spirit, and thus double its capacity; for it should increase, and progress in spiritual light and knowledge, and have a continual inspiration of the Spirit of God. The very life our souls should have is the *spirit life* and element for its director; or it is but earthly, and buried in the constant cares for the body.

O how inconsistent it is to murmur, and return to the Giver nothing but the one talent, saying, Here I am, even as I was created; take the soul, it is thine. In this way, the power to co-operate with the spirit life is destroyed, and the faculty to cultivate and improve the situation is thrown away.

We have received abilities equal to the service expected; but, if we are idle, and do not increase the spiritual life of the soul, the Giver will recall the desire, or even the power to double its value, as the Savior said, "Take, therefore, the talent from him, and give it to the one that hath ten." He was industrious, and energized his soul; for every one that works, shall have abundance in spiritual things, as well as earthly substance. But the unprofitable servant was cast into outer darkness, where there was "weeping and gnashing of teeth." But it was said to them that doubled the gift, "Well done, thou good and faithful servant, thou hast been faithful over a few things, and I will make thee ruler over many; enter thou into the joy of thy Lord."

Rhoda Blake, Mt. Lebanon.

DRESS REFORM.

In the September number of the "*Shaker and Shakeress*," an article appeared under the head of "Plain Dressing for Meeting," by our good sister, H. L. Hastings, of Canterbury, N. H. I wish to express my hearty approval of the sentiments therein contained. Certainly every lover of virtue has a duty to perform in testifying, by word and example, against the perverted condition of society at the present time;

and the prevailing desire for extravagant, fashionable dressing is an unmistakable proof that the hearts of the people are corrupt; for "out of the abundance" of their hearts, men and women "speak" and act.

It is said that women should be ornaments in society. We would ask, Is there a sensible man, or woman, who really thinks that the huge pile of stuff, called *hair*, worn upon the heads of women, is either healthy or ornamental? And the high crown hats, loaded with artificial and superficial trimmings, do they make woman beautiful and cause her to ornament society? The hitch-ups on their dresses, with the protruding bumps, and over-lengthy skirts, dragging around in the dirt, are *they* ornaments, or a manifestation of good common sense?

If some men consume two or three dollars worth of cigars in a day, and chew the vile weed until their systems are saturated with the poisonous juice, and then fill their stomachs with alcoholic drinks; women ought not to complain, so long as *they* indulge in such extravagance in jewelry and other useless appendages. They who give their attention so much to the exterior are sure to neglect the mind which needs to receive proper and healthful food; they do not remember that the "*beautiful lives in the depths of the soul*."

If woman better understood her true position, she would scorn the idea of being a mere ornament in society, to be flattered and admired. She would feel that she has powers and faculties that were given to her for *use*, and that it is her right and duty to exercise those powers for the elevation of the race. But *Fashion* sways her scepter over all classes, from the queen's palace to the humble peasant's cottage, and the people wander after that *great goddess*, and pay homage at her shrine.

There are many persons who see the evil that results from following the fashions of the day, and they feel the *bondage* thereof, but have not the courage to assert their freedom; they fear the prudery of the scornful, who would place a mark upon them. But may we not hope that, ere long, some women from influential circles will have the true moral fortitude to come forth, and, upon an independent platform, inaugurate a *new dress reform*, and attire their own persons in a plain, modest, healthful, and convenient style, and set an example worthy of imitation? If such a reform were started by some who are wealthy and popular, it would effect a greater change in, and give more relief to, society than all that can be said or written upon the subject. For they who practically adopt whatever is true and just in a physical or spiritual point of view, will accomplish the greatest amount of good to themselves and others; and are worthy to be called Reformers.

Betsy Johnson, Tyngham, Mass.

RULING SPIRIT OF THE AGE.

THE ardent, youthful mind, full of thought and life, is more apt to glance hastily, and take particular views of the future, than to reason dispassionately. The imaginary idea of *freedom* controls, and any power which holds, restrains, and admonishes, is galling to it. Insubordination to parents and guardians is the ruling spirit among youth and children of the present day. They complain that the sphere allotted them to move in is too limited

and narrow; and they feel anxious to throw off all restraint, and even to forsake the watchful care of guardian friends, which would form for them a covert from the rude storms of life.

Thus, they soon become independent, and are unwilling to receive instruction from those who are self-governed, and are older and wiser than themselves. And this element seems to pervade all ages, classes, and conditions in society, from the small child's-play circles, to civil conventions, and the council halls of the nation.

In passing through the streets of our large cities, and even country villages, how often we see the little trotter just able to articulate the alphabet instinctively manifest a restless, dissatisfied feeling—a reaching after something it does not possess. I want THIS—I want THAT; and if the *want* is indulged, it soon grows into—I *will have it*—I cannot, WILL NOT do without it! This persistent spirit grows so strong, that it is their constant life attendant; and to have the propensity desire indulged, is the one great object of their lives; and how to remove every obstacle that would obstruct the course of their wild, unsubdued passions, becomes their chief study. This is often carried to such an extent, that, if parents stand in the way, they wish that themselves, or their parents, were dead, or could be annihilated, and be out of the way, so that they could do as they please. And many from this cause commit parricide outright; while others, by their reckless, unsubdued course of action, bring their parents to a premature grave.

The germs of this spirit are in every human heart. In the poorer and more ignorant classes, it manifests itself in grosser forms; the more refined and educated, and the more respectable the parentage, the more subtle it works, and the more it is glossed over. Many parents neglect the early training of their children; and, when the golden moment is passed, and it is too late to restrain them, and throw a protective influence around them, then they feel *sorrow*, and their hearts are pained when they feel their ingratitude and want of appreciation. And parents, failing in every attempt to induce them to accept of proffered instruction from *them*, turn to *Believers* for help, and ask their fostering care—their moral and spiritual influence—in behalf of their children.

When Believers are moved, through feelings of charity, and a sense of the worth of immortal souls, to take children under their especial charge, and become their guardians, they suffer for them as the *natural* parent is not capable of doing; *they grieve selfishly* because he, or she, is their own offspring; their love is partial. But love that is grounded in truth, *in God*, is unselfish and universal in its nature, and flows to humanity at large. This is the love that Shakers claim to possess. And, inasmuch as they have this love to rule their course of action, they become spiritual parents to souls, and suffer for them in spirit, as Christ suffered for his flock. In faith and hope they toil and spend their lives for others; and their constant prayer is, that a soul-saving baptism may fall mercifully upon the hearts of the young to subdue and bring all their thoughts and feelings into subjection to the law of Christ—the power of love. As spiritual guardians, they keep a

diligent watch, and strive to be as Angel guides to them on the journey of life, and to save them from the destructive elements of their perverted natures; thus, in self-abnegation and soul-suffering, they give their lives for others.

Some parents realize this in a degree, when they seek to place their children with Believers, and feel confident that they will receive a higher and more spiritual discipline than themselves are able to give, and that thereby their children will be saved from impending ruin. But, at the present time, the self-willed, insubordinate spirit is so rife that it cannot be quelled by merely living with God's people. There must be a spiritual baptism of Divine power that will enable them to practise self-denial, and to accept counsel and admonition from those who are capable of giving it.

Many hearts have been wounded by the ruthless inattention of some of the junior class, for they have returned "cursing for blessing." While consecrated souls have watched and toiled, and fasted and prayed for them, they, in return, have rendered ingratitude.

But the labor spent on such unprepared material will not be lost; it will have its effect; no good deed will ever be lost; but will be gathered by higher intelligences into the great store-house of truth, as gifts for those who are prepared to receive them with grateful hearts. Yet the aged, as well as the middle-aged, have often felt sad to see their best efforts slighted. They have toiled with unselfish devotion to prepare a home for the rising generation, and for all who may be called into the spiritual work of God, to consecrate their all to honor Him, and serve their brethren and sisters of the household of faith, in love, and to do good unto all mankind as opportunity serveth.

We rejoice to say that there are some who can and do appreciate the blessing of the protection and care which they find in their Zion home; and they honor, love and bless the aged who have spent their lives in doing good; and they delight to show kindness and bestow affection upon them, by attention to all their wants, and will never be guilty of wishing them away.

My heart is glad when I can alleviate the feelings of those who are older than myself. The aged in Zion are my blessing. They have beautified my home, and have caused me to become established in the truth, and to feel the importance of true life-deeds. And I know that their greatest joy and comfort is to see the youth in Zion love and appreciate their Gospel home, and the laws which are necessary to guard all within its precincts; so that their "hopes may not melt as the winter's gray frost, or run away as unprofitable water."

Charlotte Byrdall, Mt. Lebanon.

A HUNGRY QUEEN.—At a late public reception of the Shah of Persia, while waiting in her carriage for some evolution, the Queen became hungry and ordered lunch, which she received by spreading her handkerchief in her lap and eating to her own satisfaction, but to the great discomfort of the dowdy aristocracy.

THE influence of the censorious critic is more favorable to character than that of the flattering panegyrist.

DEATH.

WHAT is it, but the gateway to Life? And we know not how many similar changes the Spirit must pass in the journey of Eternal progression.

And though the sense of sight may, for the time, be closed to the presence of our friends, yet, have we not others which may be employed in its absence? Hearing and consciousness are as active in darkness as in light, and frequently form the only means of communication, as in cases of total blindness, and utter darkness.

What is it, then, but the effort of the spirit striving to make its presence known through accessible means.

By such means I claim to have received the following lines from the Spirit of Elder Jonas Nutting, who deceased at Shirley, August 26, 1873, being thrown from a carriage and almost instantly killed:

SWEET REST.

ADIEU to Earth! By Angel wings

Uphorne, I seek my rest:
For me its pangs have lost their stings;
Its pleasures all their jest.
The brittle thread which held me here,
So rudely snapt in twain,
Was not the cord I prized most dear,
Or wished to long retain.

My spirit feels not one regret,
That thus I'm called away;
Or that my sun on earth has set,
To rise in realms of day.
No sever'd ties of Gospel friends
The heart need ever know,
Love's cable to that world extends,
Where joyfully I go.

Though you, my friends, who tarry still,
May miss an absent face,
And look in vain for one to fill,
On earth, a vacant place;
I know that God will guard his own,
And, with his strong right arm,
Until his will can be made known,
Shield you from every harm.

Place not your trust in mortal power,
Nor yield to grim despair;
Should this but prove your darkest hour,
Your sky will soon be fair.
Let Hope not droop her wings too low,
Nor Faith resign control;
These clouds will silver linings show,
And vanish like a scroll.

With you I've prayed that Truth extend,
And flood the earth with light;
I still shall labor to that end,
Unceasingly with might;
Still of your burdens bear a part:
My soul cannot divest
Of that which lies so near my heart;
Inaction is not rest.

The path of Progress now I see
Is all illumed ahead;
For every one the path is free:
Here still, my feet shall tread.
The seeds we sow in earthly life,
With fruitage here are blest,
And those who never yield the strife,
Are those who find Sweet Rest.

HARVARD, August 31, 1873.

A. E. PERSONS.

POPULAR ERRORS.—To think that the more a man eats the fatter and stronger he will become. To believe that the more hours children study the faster they will learn. To conclude that if exercise is good, the more violent it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough for a bed-room. To argue that whatever remedy causes one to feel better is good for the system, without regard to more ulterior. To eat without an appetite, or to continue to eat after it has been gratified. To eat a hearty supper for the mere pleasure experienced during the brief period it is passing down the throat, at the expense of a whole night of disturbed rest, and a weary waking in the morning.

THE more light admitted to apartments, the better for those who occupy them. Light is as necessary to sound health as it is to vegetable life. Exclude it from plants, and the consequences are disastrous. They cannot be perfected without its vivifying influence. Let in the light often, and fresh air, too, or suffer the penalty of aches and pains, and long doctors' bills, which might have been avoided by more light.

THE "Witnesses," who existed during the 1260 years, as individuals, have become a "cloud," having ascended into an organization—heaven upon earth.

PROMISE.

Omit the best to the first verse.

1. We'll breathe the words of ho - ly joy, To spi - rits who are cast
 2. We'll guide you to the glad - some sphere, Where pu - rest tolls a - bound,
 3. And you shall see we are not bound By self - ish - ness or pride,

Up - on the sor - row'd waves of life, Where bit - ter - ness doth last; We'll tell you of a hap - py home
 And show to you the heav - en - ly truth Our pil - grim - age hath found; We'll ope the se - cret of our joys,
 But self - de - nl - al is the power In which our souls a - bide; That all we have is spent for God,

Be - yond the strife of care, Where love is reign - ing in each heart, And deeds are wrought in prayer.
 The plea - sures of our day, And give you from our trea - su - ry, Till grief shall pass a - way.
 To aid the fall - en race, And make this earth, on which we live, A par - a - dise of grace.

SACRIFICE.

O ZION, thou beautiful city of God!
 What off'ring will win in thy courts an abode?
 A heart that is chaste'n'd and sick of its sin,—
 Will that at thine altar the precious boon win?
 Ah, yea! if thy vineyards and orchards so fair,
 And gold-waving harvests, the needy may share;
 If they will but sacrifice all that is vain,
 To them shall the hundred-fold blessing remain.

Thy order and beauty the angels have wrought;
 To thee shall earth's treasures in fullness be
 brought;
 Of gifts and of sacrifice, choicest shall be
 From souls consecrated to true purity.
 Then, come to the waters, so cleansing and clear;
 The angels are troubling them, come without fear;
 For God's power is able the heart to sustain
 That lays down its life, Life Eternal to gain.

Maria Witham, Enfield, Conn.

SHAKER HOME.

SWEET my home, with its attractions
 From the sphere of spirit life,
 Where the pow'r of love is ruling,
 And where never enters strife.

Quiet, safe, and ever pleasant,
 Lighted by contentment deep;
 Sacred influence, ever present
 In true hearts that prayerful keep.

Guardian friends, like angels holy,
 Sainted friends, who've left the form,
 Bless the dwellings of the lowly,
 And protect from every storm.

Here is Freedom's banner gleaming,
 Joy and love its folds display;
 And the star of Truth is beaming
 On my Shaker home to-day.

Phebe A. Jones, Mt. Lebanon.

LET men laugh when you sacrifice desire to
 duty if they will. You have time and eternity
 to rejoice in.—Theodore Parker.

FAITH'S REWARD.

OUR earth life is fleeting, and passes away,
 As mists of the morning in brightness of day,
 The few pleasure moments allotted us here,
 Come sparkling like bubbles, and then disap-
 pear.

The friends whom we love, that we fold to
 our hearts,
 Pass from us as glory of evening departs;
 And though by their presence our spirits are
 blest,
 We cannot retain them from angelic rest.

We pluck the sweet flower, and behold its fair
 form
 Soon withers and droops, as if torn by the
 storm;
 And, while we are seeking our sorrow to hide,
 We ask, in our hearts, is there naught can
 abide?

A brightness comes o'er me, a soft whisper
 near,
 It says, Child of earth, O dispel doubt and fear.
 The spirit, released from its casket of clay,
 Aloft soars in freedom to bright realms of day.

The loved ones you cherish, the friendship so
 dear,
 Shall yet be your treasure in yon happy sphere.
 No sin, nor affliction, can find entrance there,
 For deep love and wisdom pervade every-
 where.

The delicate flower, so fragrant and sweet,
 Will bloom with new life, and with beauty
 replete;
 No mildew nor blight in the bud can destroy
 The fruit or fair blossoms of that land of joy.

Then toil on with ardor, with hope ever rife,
 Before us are riches of immortal life;
 Our Heavenly Father and Mother will crown
 All those who in faith have their own lives
 laid down.

Rhoda Hollister, Mt. Lebanon.

THEY who talk much should beware of those
 who listen attentively.

THOUGHTS OF LIFE.

O, if every one were happy,
 Joyful—happy—I would be;
 But the suff'ring of another
 Ever take my joy from me.

What a world of bitter anguish!
 What distressing scenes of woe,
 Mortals born in pain to languish,
 And but slight releasement know.

Just the best, and the most holy,
 Are afflicted and oppress'd;
 Just the kindest, and most lowly,
 (Seemingly) are most distressed.

As I find of pain each token
 Sadder'd, I behold the cause;
 For, in depths of ill unspoken,
 Much is ours through broken laws.

Violation of the Spirit,
 And of Nature's perfect way,
 With the weakness we inherit,
 How proceed the debt to pay?

Toils that seem to yield but little
 (While we walk in present light)
 Shall fulfill each jot and tittle,
 And establish truth and right.

Mountains are composed of atoms,
 And by atoms worn away:
 So, by little acts, we render
 Righteousness for future day.

Let us labor for salvation;
 On the present it will tell;
 Add to every generation
 Something more, till all is well.

Till the work of God's completed,
 And a new relation given,
 Where the laws of life are meted
 With the blessed peace of heaven.

Keep thy calling, O Mount Zion;
 Keep thine inner life secure;
 Draw the power thou canst rely on,
 To protect from the Impure.

Mary Whiteher, Canterbury, N. H.

My Father, I see where the error lies:
 It is in offering only half to Thee;
 When all is brought to win the highest prize,
 Thou wilt return a fulness unto me.

M. W.

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NEW HEAVEN AND NEW EARTH.

A NEW creation. But, as from nothing comes nothing, both the new earth and the new heaven must be evolved from previously-existent elements. As Believers in the second manifestation of Christ, we have heretofore assumed, in our writings, that our spiritual order was the new heaven; and that our community of goods was the new earth. This was true, but not the whole truth. The light shines brighter, and we see further.

John says: "I saw a new heaven, and a new earth; for the first heaven, and the first earth, were passed away; and there was no more sea"—spiritual heathenism. In his vision, John had previously been giving us the history of the first earth and heaven, which began to be created at the introduction of the Christ Spirit into the Roman empire.

The seven churches of Asia were semi-heathen, semi-Christian organizations. They are the bases of our present Gentile Christianity, or "Babylon the Great"—"the Mother" of so many "harlot" systems of theology, and of civil governments. This heathen Roman empire was the raw material out of which our modern Christianity—its Gospel and Law—has been formed. The empire included nearly every known nation that, at that time, was called civilized.

Christendom, with its hundreds of orders and sects, in its creeds, its prayers, and its sermons, unites the natural generative and the spiritual resurrection elements, and mixes them together in its sacraments, ordinances, and church ceremonies.

Is not this flesh and spirit theology—this admixture of discordant, antagonistic elements—the cause of the vehement denunciation of the Revelator, and of his utter abhorrence of the whole Babylonish system, to which he so remorselessly applies the most opprobrious epithets known to human language?

It is said that Babylon means mixture—confusion; and the culminating manifestation of this mixing and adulterous spirit is in the union of Church and State Governments, under which the priesthood usurp authority in the first heaven, and first earth, too, and compound them together.

The Pope of Rome, and the Queen of England, are equally the Head of the Church and State. Marriage is a sacrament of the Church; and war, like the infernal Inquisition, is holy. The same Church official can "solemnize holy matrimony," lead an army, or appoint and pay for the leader, collect tithes and Peter Pence, dress in scarlet and gorgeous attire, fare

sumptuously every day; while every fifth person is a pauper of higher or lower degree; and the social evil extends from the sacristy to the brothel. Monasteries and Nunneries, barracks and monitors, State prisons and theaters, tenement houses and asylums, hotels and boarding places, are all Church and State institutions, and come of the attempt of Christendom to combine, under one Head, "the first earth and the first heaven."

Can there be a doubt that these are the "first heaven and the first earth" which John saw "pass away" in the fall of Babylon? or that they were formed under the first advent and influence of the Christ Spirit?

They stand exclusively in the masculine gender. Witness Jesus and his twelve Apostles—all men; the three *he* Gods of the Trinity, worshipped by the Catholic, Greek, and Protestant world; and the masculine priesthood, from the Pope, and Luther and Calvin, down to H. W. Beecher.

The cardinal dogmas of the "Evangelical Alliance" are, without question, what the Spirit designated "doctrines of devils"—of *Evil*.

John saw the "first beast"—Catholicism—come up out of the sea—spiritualistic heathenism; and a "second beast, with two horns"—Luther and Calvin—come up out of the earth—Rationalism. These are "the beast," and "the image of the beast"—Church and State male Governments—moons turned to blood. All the ages down, they have been either fighting and warring, or preparing to fight and war, with each other.

Having seen the first heaven and the first earth pass away, John begins to describe the second heaven and earth that should take their places. He saw the new earth in its glory, and, as Swedenborg and some others have done, mistook it for the new heaven.

"I saw the holy city, New Jerusalem,"—the city of the Jews in the spirit world—"coming down from God out of heaven. * * * The tabernacle of God was with men, and He will dwell with them; and they shall be His people," who shall live up to the holy and good Law of Moses, in generation nutrition, and in their property relations; as *they* did during their forty years visionary state in the wilderness. The land will be Government property; and the Government will be male and female; and marriage will be for *use* only. The evil things, so much lusted after, will be unknown; and manna—vegetables, farina, and fruit, will be for muscular strength in man, as with the ox and elephant, the horse and camel, the buffalo and dromedary. "Perish commerce," and flourish agriculture.

Let cities be for the giants in wickedness; and co-operative associations universal throughout the land. Let the land be fed with its own produce, and have its sabbaths of rest, to digest its food; that no seed of weed, or germ of animalcule, may live to choke or destroy the crop. And far from human beings would be the plagues and mountain of curses that Moses set before the people who should be disobedient to his organic physiological laws. For, in the new earth, "God shall wipe away all tears from their eyes; and there shall be no more curse," or disease; nor death by sickness, consumption, burning fever, or by any other plagues now so well known to the Gentile Christians in Babylon. "For there shall be neither sorrow nor crying; neither shall there be any more (physical) pain; for the former things are passed away. . . . It is done." "He that overcometh" his appetites, and subdues his passions, "shall inherit only good things."

Behold, then, the "new earth," in which man and woman shall have equal voice in framing and executing the laws; and which shall possess a simple *dual* Civil Government; and under its administration, all present forms of evil, and causes of human misery, shall find no place to counteract its Millennial principles.

In chapter xxi of the Revelation, we have, from verse 9, a visionary description of the "new heaven," as co-existent with the new earth; "of which we cannot now speak particularly"—not until another issue of the "*Shaker and Shakeress*," in the new year, 1874.

THE WORD OF GOD AND THE BIBLE.

EACH one of the thousand antagonistic sects of religionists, called by the homogeneous name of *Christians*, has a theology built up out of the teachings and interpretations of their Bibles. This fact is continually raising the important inquiry, *Is, or Is not, any one of these sectarian Bibles the Word of God?* "A tree is known by its fruit." *Theological sectarianism is Bible fruit.* Inspiration, redeeming love—salvation—is the fruit of the *Word of God!* The former engenders in men, and in nations, cruel wars, inhuman persecutions, the infliction of the most awful tortures that human ingenuity can invent, upon the infidels and heretics of their own creation; and inveterate, mutual hatred toward the Gods and Bibles that each of them thus worship. Whilst, under the influence of the latter, Pentecostal Communities are formed, wherein men and women love their neighbor as they love themselves.

One said: "Men, in consequence of their belief in the inspiration of the *whole* Bible,

suppose that God requires something more of them than merely being and doing good."

No thoroughly enlightened *Christian*, whose soul is vitalized by the *real* Word of God, can study the character of the God of the Jews, as described in these man-made Bibles, wherein he is depicted as possessing all the passions of that humanity he is seeking to elevate and redeem—fickleness, hatred, revenge, wrath, and unparalleled cruelty—without its lessening his veneration for this tutelary divinity—the "Lord of hosts" of implacable warriors.

The hygienic ordinances of the Law, concerning generation, its confessions, and sin-offerings, followed by washings, purifications, and sacrifices, conjoined to the scientifically wise restrictions relative to inflammatory meats and drinks, and the utter prohibition of indigestible, disease-creating fat and grease, are inestimable records. They were designed to remove (and prevent) "all sickness from" the Jewish people, "whose lives, to-day, average five years more than do the Gentile Christian people of Europe, although under the greatest possible disadvantages."—(Dr. John S. Hough.)

Here we have two of the steps in the ladder of redeeming progress, reaching from the lower order of *generation* up to the Resurrection order—from earth to heaven—as represented in a dream of Jacob.

These laws and statutes remain as a tribunal of judgment, before which the whole human race will yet be arraigned, to give an account of the deeds done in their now terribly-diseased bodies.*

The prophetic books of the true Bible are a priceless boon to humanity. Their claims to a Christ inspiration are substantiated by numerous immensely-momentous fulfillments of prophecies concerning cities, kingdoms, and nations, in the external world; and by still more important actualizations in the religious progress, and spiritual history of our race. They are the recorded links of God's providences, forming a chain composed of the Word of God which is embelting the whole of the New Creation.

The Scriptures are history and biography, interspersed with records of the inspired Word of God, seeking to establish the kingdom of heaven upon earth. That Word is still making Bibles, which are as sacred to the present, and as needful for the future, as was and is the Apocalyptic book of St. John the Divine.

Texts from Scripture furnish the fulcrum for the levers of the sects—the creeds of the theological religionists. By these they overthrow each other. "A house thus terribly divided against itself cannot stand." The evil arises from the error that the Bible is the Word of God; and that every word between its lids is, by efflux from Deity, plenary inspiration. It is a magazine of the warriors' weapons the slave-holders' manacles, the miser's gold, old wives' fables, the sage's wisdom, Jewish prejudices, and God-saving truths, thrown together in a book; to be accepted as the Ark of Oracles, upon which to found religions.

The secular books of the Bible required no more inspiration than does any other history,

or biographical story. Many words in the ancient Oriental languages, in which the Scriptures were first written, are variously rendered into other tongues. The Hebrew word *nahash*, rendered *serpent*—"Be ye wise as serpents, and harmless as doves,"—might be, and is, rendered *seraph*, etc. Yet how different the sense to an Englishman or an American! The numerous instances of this kind destroy entirely the idea of a plenary inspiration, to a rational mind. Had the translators been enlightened by the revelation of Christ's Second Appearing, we should have had a very different Bible from any now extant.

Man, in his journey of redemption, swings from one extreme to another. From wrong and ruin, he does not pursue a straight pathway up the inclined plane of righteousness and truth; but moves spirally, as it were, sometimes on the wave of inspirational power, drinking in the gushing rhapsodies of the Word of God; then floating with the tide of passion into caverns of darkness and dissipation.

The present is an age of scientific, theological, and religious revolutions, destroying the false foundations of sectarian creeds, and exposing the imperfections of all the Bibles from which they have been evolved. Under this influence, many souls unwisely throw away the Bibles of other nations and races, in past Dispensations, as useless or unprofitable; not knowing that God's work, for human redemption, in all ages, is harmoniously linked together. The Word of God is a unit. A present revelation will reproduce the past. "Every word that has been spoken by the mouth of all holy Prophets," in all nations, "since the world began," will be restored in the Millennium.

The Christian Bibles, with all their errors, are books of incalculable value to the human race; and the sacred writings, or Bibles, of what are termed *heathen* nations, are also to be judged by the same standard, *ie*, the truth they contain, and the good they do. All Scripture records of Divine inspiration help to reveal the power and wisdom of God to mankind; and they should be preserved, studied, and interpreted, by the light of a present living revelation, as that includes the whole focal light of all former revelations.

God's Word and work never wane, or retrograde; but are eternally progressing toward the final redemption of all races. Hence, none of the Bibles, not even the *Christians'*, are yet finished.

Elder Giles B. Avery, Mt. Lebanon, N. Y.

SHAKER FUNERAL.

EDITOR HUDSON REGISTER—I have just returned from the Shaker village in this town, where I had been to attend the funeral of the late Elder RICHARD BUSHNELL, an aged and much esteemed member of that community, who has been a member of the society for over sixty years, and most of that time occupied a prominent position in the North Family as one of its Elders. He was over eighty years old at his death; and no man ever died leaving a better record for honesty and an uniform irreproachable life than did Elder RICHARD. His position in the Shaker Society has, during the present generation, brought him into intimate acquaintance with the citizens of this vicinity; and the community at large seemed filled with as much sympathy for the deceased as did the members of the community who have grown up under his eyes, and have looked up to him as to a father and a friend, in whom they could with implicit confidence confide.

The funeral was held in the Church, which was filled to its utmost capacity. The different Shaker families of Lebanon, Canaan, and Hancock, were represented apparently by a majority of the adults, but as the citizens entered, the space occupied by them became more and more compact, and apparently every spare bench and chair came into requisition in order to seat the audience. It was doubtless the largest gathering ever in that capacious room.

The usual exercises on Sunday were entirely dispensed with, and the time was filled up with remarks made by different brethren and sisters, appropriate to the occasion, the reading of articles in both poetry and prose, and with singing. Elder FREDERICK EVANS made a beautiful and timely address in which he took occasion to review the past life of the deceased, slightly touching upon the peculiar doctrine of the sect. Elders DANIEL BOLER, and GILES B. AVERY, also gave each a short but impressive address, which, were it in my power, I would send you, as they were every way worthy of publication. Elder GILES also read a beautiful piece of poetry, which he said was written by one of the sisters. If such talent exists among our Shaker friends, and the sentiments expressed in the poem read, are the true emanations of a Shaker heart, then have that singular people been sadly misunderstood by us of the outside world.

The world has been led to suppose that all the finer feelings of the human heart—all love, affection, and personal regard for fellow humanity, was here crushed—crucified as we might say—and that an ascetic individuality existed, leaving the Shaker a solitary wanderer on earth, avoiding all sympathy with things of earth, only seeking happiness, won by misery here, in a world to come. But this day there was a rare opportunity, seldom witnessed by those outside of the Society, to observe the beautiful system of Brotherhood that seems to permeate the innermost recesses of their heart of hearts. Here we saw the Ministry and Elders, standing at the head of the Society, mingling in perfect union their humble tributes to the memory of their deceased brother, side by side with those who walk upon the ground floor of the Temple, or are the humble workers upon its outside walls. Had you listened to the several speeches made by brethren and sisters, and heard their written thoughts expressed, the only conclusion that could result would be: If these men and women are sincere, if they speak their thoughts in all soberness, if such love cements together the hearts of Shakers, then is their Society a paradise upon earth, and just without the door of Heaven.

An invitation to the audience, not Shakers, drew from J. M. PEEBLES, a well-timed and impressive speech which seemed to be in sympathy with the crowd of people among whom he stood while speaking. Doctor WRIGHT, an old citizen of New Lebanon, added his testimony to the sterling worth of the deceased, whom he had intimately known for half a century.

After the services at the Church were ended, the vast audience had an opportunity to view the remains in an ante-room of the Church. The remains were contained in a plain, substantial coffin, unstained, and without a single ornament; yet, simple as that burial case was, to eyes accustomed to look upon the varnished surface, the emblazoned adornments which fashion turns out to contain the remains of earth's lavish children, I have no doubt our old friend RICHARD (if he has the power in spirit to look back) gave hearty approval. At all events, I am confident that in that humble coffin RICHARD BUSHNELL "sleeps well."

JUDGE H. BULL,

Lebanon Springs, Col. Co. N. Y. Oct. 26, 1873.

UP AND DOWN.

In deep silence, quietness, and profound meditation—feeling after God—by sympathizing with all things in the natural world, commencing with *man*, as the head of the animal kingdom; descending through the vegetable to the unorganized mineral kingdom of Nature, is looking *downward*.

While commencing and sympathizing with unbodied men and women—spirits, angels, cherub and seraph, who intervene between man and Deity, is looking upward.

For unorganization is *down*; perfected organization is *up*.

* If the "statutes were not good," which he "gave," evidence that the "God of Israel" was not the Supreme Being, those laws and statutes that were good—embodying eternal truths—do as certainly prove that he had an orderly relation to Him. Ed.

CAUSE AND EFFECT.

—o—

THE FIRST CAUSE of life, and of all the qualities or properties of mind and matter, in the entire Universe of Creation, is GOD, whose government of all his intelligences in all worlds, and in all heavens, is by *Law*, which expresses his *will*.

All mind and matter are placed under, and made subject to, *Law*, founded in Goodness and Truth; and is intended to be productive of felicity to all God's sentient creatures, which, therefore, cannot be infringed with impunity.

Man, in all worlds, is a *secondary* creator; and, therefore, the physical, moral, mental and physiological causes by which *we humans* are influenced and made to *suffer* in this world, are mostly, if not altogether, of our *own* creation; and, consequently, the corresponding effects are indirectly or directly chargeable upon ourselves. And, as the *power* to create and bring into operation *counteracting causes*, is in our possession, when one cause, which would produce *evil* or injurious effects upon us, is in operation, we (as rational beings) can and should set in motion other and counteracting causes, and thus *prevent evil effects*. By this, we *know* that the *power* of deliverance from evil is principally in our own hands; and, if our *will* be in harmony with the *Good and Great First Cause*, we can bring forth and effectually *use* that power, and thereby escape the *evil* or suffering.

Calling upon (or praying to) God, that *He* would remove the *evil effects* of a cherished *evil secondary cause*, especially when that cause is known to the person, is the merest fallacy, and is useless. It is like requiring of God the Supreme Intelligence (who is perfectly rational, wise, consistent, and absolutely unchangeable, as well in his purposes as in his nature) to destroy his own system or mode of government. God never acts arbitrarily, but always beneficently.

By *Law*, God says: Do *this*, and thou shalt live, healthily and happily. Do *that*, and thou shalt die miserably, or live unhealthily and unhappily.

There must necessarily be suffering, where *causes of evil* are allowed to be and operate, whether the sufferer be aware of their existence, or utterly ignorant thereof. Therefore, it is the business of every man and woman to study and *labor* to find out and *know* the *causes* that will produce *good*, and then to wisely adopt them, and thus *prevent evil effects* in and upon their bodies, and minds, and morals.

There may be, and without doubt there are, *gifts* resting upon certain individuals, at certain times, by the exercise of which, disease and suffering may be and frequently are removed; the ulterior and beneficent object of which, is to induce the *healed* to flee the *evil cause*, and find out, and practically adopt the *true cause* of health, ease, and happiness. For, obviously, if the *causes* of the *evil*, or suffering, be untouched and allowed to continue to operate, the same (or worse) *evil effects* will undoubtedly and unavoidably follow.

Therefore, be it remembered, that *ignorance of the cause of evil*, or suffering, *will not prevent evil effects*. Wrong habits—physiological or moral, *will produce* corresponding *evil effects and suffering*. Physical and physiological habits, when *known* to be wrong, and yet

persisted in, become *moral wrongs—real sins* against both God's Law, our neighbor, and ourselves. Paul says: "Sin is the transgression of the Law" (of *Moses* he meant). But it would have been better if he had said, The transgression of *Law*, as established by God in the nature of matter and mind, is *sin*.

As iron, when under the power of heat (in a molten condition) cannot be used for the purposes of binding or holding together other things, or for the support of buildings, and appears to be without the properties of cohesion and hardness, but which, as soon as the external influence of heat is removed therefrom, will return to its former cohesion, solidity and hardness; so, when *inability to act* under the power of a *secondary cause of evil* is present, of course the *evil effects* are more or less diminished, and, for the time being, the *will* of the person may *appear* to be in the direction of good; and it will be called *virtue* in him, when it is but little better than a "sick bed," or "death-bed repentance." And, in most cases, as soon as the opposing *inability* is removed, the *mind* (which is extremely elastic), by the power of the *will*, returns to its ordinary and customary *evil cause*, and thereby, with the body, has to endure and suffer the *evil effects* of the resumed and continued *evil cause*. And, as every effect is as true to its cause as is a shadow to substance, the longer an *evil cause* (moral or physical) has been in operation, the longer will it take to eradicate and destroy its *evil effects*. Therefore, be warned; be wise.

Truth, Knowledge, and Wisdom, are natural attributes of God, and are communicable to all his intelligent creatures, in all worlds and spheres, if they be willing to receive of them. Therefore, let *all* shun *ignorance* of right, truth, and good; put off folly, learn to be wise, and *choose* that which is good and true; and thus escape the ten thousand evils and sufferings—spiritual and physical—which overtake and befall those who will persist in pursuing a contrary or evil course.

Wm. Offord, Mt. Lebanon.

THE JUDICIAL OATH.

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"We demand that the judicial oath, in the courts, and in all other departments of the Government, shall be abolished; and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead."

In connection with the above "Demand for Liberalism," the following extracts from *The Pilgrim and the Shrine* appear to me sufficiently interesting and appropriate to merit being placed before the readers of the *Index*:

"But it is our system of judicial swearing that has struck me as exceedingly curious.

"His evidence was essential and satisfactory, but the lawyer who was on the other side very nearly succeeded in rejecting it, and was only foiled by the singular wit of the witness. He was reputed to be an 'infidel,' whatever that may be, and on his entering the witness-box, the counsel stopped the clerk, who was about to administer the oath, saying that he wished to ask the witness a question about his religious opinions.

"The witness observed that when sworn he should be most happy to answer any questions about the case before the court, but that his *opinions* concerned nobody but himself: they were not evidence and nothing he could say unsworn could be evidence; he hoped, therefore, his honor, the judge, would save him from any irrelevant curiosity.

"The judge, however, answered—what seemed to me a most reasonable appeal—by intimating that it was necessary to answer the counsel's questions.

"Perhaps then," said the witness, "I may be informed if, not being sworn, I am bound to speak the truth?"

"Not legally," said the judge.

"Witness thanked the judge, and, turning to the counsel, said, 'Now, then, sir, you may just ask me what you please, and I will endeavor to frame my answers to suit you!'

"Seeing that an examination under such circumstances would be a farce, the lawyer requested that the oath might be administered. This done he again commenced:

"Now that you are legally bound to speak the truth, I desire to know if you believe in the New Testament, on which you have been sworn?"

"Turning to the judge with an expression of mock humility, witness said, 'I pray your honor's protection.'

"The judge told him to answer the question.

"But, your honor! It's not fair. He wants to make me commit myself, because he knows my evidence will tell against him."

"Exactly so, says the counsel, blandly smiling.

"What," asked the judge, "do you mean by making you commit yourself?"

"Why, your honor, he wants me to disqualify myself for being sworn as a witness, by acknowledging that I believe in the Divine authority of a book that contains a positive injunction against swearing at all!"

"On hearing this most unexpected reply, the lawyer answered the judge's inquiring smile by throwing himself back in his seat, and declining to oppose the witness.

"Does it not seem strange that the very truthfulness which would induce a man to acknowledge his disbelief should be used to discredit him?"

"It seems to me absolutely certain that a little advance in the public intelligence will cause the oath to be discarded altogether. As an appeal to the supernatural it really means nothing, and as a legal contract it might be made equally binding, and less objectionable."—*The Index*.

TWO ORDERS.

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"Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." 1 Cor. 15: 40.

FIRST ADAM—male and female ("and he called their name Adam") the father and mother of the natural creation, the generators—the sowers of the seed. Then Christ, also male and female ("He that hath the Bride is the Bridegroom"—"Adam, a figure of him that was to come"), the father and mother of the spiritual creation—the regenerators—the reapers of the harvest. "There is a time to sow, and a time to reap," spiritually as well as naturally, human beings, as well as wheat and corn. ("The harvest truly is plenteous, but the laborers are few," etc. "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.")

There is a begetting, quickening, and birth, spiritually as well as naturally ("Ye must be born again"), and equally as necessary are the father and mother in the spiritual as in the natural creation; and, as we had no choice as to who should beget and bring us forth naturally, neither will we be consulted as to who shall be our spiritual parents; and, when we are *compelled* by the angels to enter the *womb of the Spirit* (a *Shaker Society*), let us become "as clay in the hands of the potter," and "honor our father and mother," then God, through his Order, will travail, and in due season bring us forth spiritual beings—angels.

The followers of Adam "marry and are given in marriage" ("marriage is honorable in all" *natural* people); but the followers of Christ make themselves virgins and "eunuchs for the kingdom of heaven's sake." The hundred and forty and four thousand, who stood with the Lamb on Mount Zion, were virgins, not married people—"not defiled with women," or men. Brother John neglected to mention that there were some of *both sexes* not defiled," because, like Paul, he then only "knew in part," and "saw through a glass darkly." The prophecy "That the Bride should appear, and she coming forth shall be seen that is now withdrawn from the earth" (Esdras, 7: 26), was not understood by him *at that period* of his pilgrimage.

Remember, there is a natural and there is a spiritual life: and that one must be sacrificed for the other. "Whosoever will save his (generative) life, shall lose it (his spiritual life); but whosoever shall lose (sacrifice) his (generative) life, for my sake, and the Gospel, the same shall save it" (his spiritual life). But such as are content, and of choice prefer to follow Adam in the natural, generative life, let them sacredly observe the laws of God for that order, which are "Do justly, love mercy, and walk humbly," using their generative powers and faculties to "glorify God," *not for pleasure*; and let them teach the same to others; then (if you have not been called to a higher life) the blessing and protection of God will rest upon you as *natural* people, and you will be among that number who (Paul says) "do well." If, however, you feel "drawn off

SHAKERS.

A. DOOLITTLE, EDITRESS.

PHYSICAL AND SPIRITUAL.

IF all strong-minded men and women who have the ability and the means of acquiring knowledge, would "apply their hearts unto wisdom," and use that knowledge unselfishly, for the benefit of the many, and in that way help to bear the infirmities of the weak, what a change would be wrought in society! By degrees, capital and labor would be brought into just relations. It is true that science and art have projected many agricultural and other labor-saving implements, by which the soil is made more productive. But, could laborers feel the assurance of a just return from capitalists, for services rendered, it would be a great incentive to industry; and the earth, by proper cultivation, might be redeemed from its present thorn-and-brier-producing condition, and an Eden formed, of far more than pristine beauty. But it has been truly said, that "great men are not always wise or just."

The Creative Intelligence that formed the worlds, and created beings with the germs of immortality to inhabit them, is superior to the things and beings created. And it is evident that the good Father and Mother of all souls designed that their children should grow in wisdom and knowledge from age to age, and be fashioned into their likeness; and that they should study to comprehend the laws pertaining to physical life; and how to use, and not abuse, earth's fullness of blessings, so amply provided for man and beast.

What greater evidence of the love and wisdom of God do we need than has been given? "The heavens declare his glory; the firmament sheweth his handy-work;" and his voice may be heard through all his works. The great *luminary*, hung out from above, shedding its golden rays, and giving light which rules the day, is God's blessing to humanity; it is the appropriate time to *work*. The night also has its share of blessing for man and beast. The moon and stars shed a silvery subdued light, which brings a feeling of quiet and repose, and is a signal for *rest*. Sleep is Nature's balm—a wise provision. The earth pours forth its rich treasures with a lavish hand. But a wise Providence has decreed that every blessing shall be obtained by *labor*. The intellectual (as well as the physical) powers are given for use, under the guidance of just and immutable laws.

When capital and labor, and science and art, combine and operate harmoniously together, we obtain great results. Geology has penetrated the earth, and brought forth hidden treasures—gold, silver, and precious stones; and subterranean caverns send up oil in great profusion; while exhaustless beds of coal are unearthed: all for man's use. Our great forests, one by one, have yielded to the woodman's ax, and have been used for fuel, or for buildings, and other purposes; and our beautiful hills, once covered with stately trees, are now occupied by the agriculturist; yet we

do not fear for the future; for coal supplies the place of wood for fuel; and iron, stone, and clay, are used for building purposes.

Floating palaces, constructed of iron and wood, are seen on all seas, bearing the flags of every nation; and thousands of human beings are continually borne upon the waters of the fathomless deep from shore to shore. It no longer requires a Prophet of the Lord, with a divining rod, to cause iron to swim. Great powers are given to men and women; and they will use them for either good or evil purposes; and (we repeat), if, on the natural earthly plane of existence, all would learn to be *just*, what a terrestrial Paradise might be created. Then, under the action of the physical and spiritual elements, human beings would be peaceful and happy, until (to use the similitude of a field of grain in process of ripening) ready for the harvesting angel, with the sickle of *spiritual truth*, to cut them off from the field of nature, and gather them from the generative to the higher plane of divine light, and spiritual life. Then they would recognize the primitive intention of, and the necessity for, *two orders of human beings—the natural and the spiritual*; which (now) can only with great difficulty be brought to the comprehension of the people.

If natural laws, in reference to reproduction, were properly regarded, and men would learn to be brothers the world over, then wars would cease to the ends of the earth; and warriors would turn to the peaceful pursuits of industry, beating their swords into agricultural implements; and while, on the one hand, there would be no fears that the earth would be over populated, rendering war, pestilence, and famine "necessary evils," by which to thin off the inhabitants; nor, on the other hand, that the existence of a *pure celibate Order*, like that of the Shakers, would depopulate the earth. But, while the natural man and woman would be doing their work, if guided by the law of *use*, instead of carnal pleasure, in reproduction, they would bless the *spiritual Order*, whose portals are ever open to receive those who have progressed beyond the *natural*, and are prepared to enter upon the *angelic* life, where they can study and learn the laws pertaining to the kingdom of Christ.

If the development of natural laws, which pertain to the outward visible world, be worthy of so much attention from scientists, who can define and measure the duty of the *spiritual* man and woman, and the importance of their studying to comprehend the laws of the inner world, and the life that is eternal, and to know what is good and true for themselves, and not blindly follow the traditions of their fore-fathers; but constantly be seeking out new fountains of living waters.

New facts and events are daily occurring in the outward world of mind and matter; and, as there are new revealments in the natural arts and sciences, and new modes of thought and experience, to meet all such emergencies, so is it in a spiritual point of view; the unfolding laws of the invisible world, and of the higher life, require the revelation of new truths, new thoughts, and new modes of application.

Truth does not change! But, as the *finite* mind grows and expands, and reaches out toward the *Infinite*, throwing off the grosser and more material forms of thought, its views and conceptions of the *Spiritual* and *Divine* become more and more enlarged and celestial.

CORRESPONDENCE.

WE confidently expect that our noble-hearted brother (Elder Wm. Leonard) will forgive us for making a few extracts, without permission, from a lengthy and valuable communication from his pen, which was not designed for publication. To us it was a jewel when received; and it was placed in our casket as such; and we feel quite certain that it would be interesting and instructive to many of the readers of our "Monthly;" but it is too prolix to publish in its entirety. Yet we hope that even the fragmentary presentation thereof will not lessen its illustrative force, nor mar its symmetrical beauty.

BELOVED ELDERESS ANTOINETTE,

I received your kind letter by due course of mail, and was right glad to hear from you and our dear friends at the Mount. I have read it over many times, and have tried to feel guilty for my negligence in not writing before the present time; but, if I had done so, perhaps I should not have received your kind epistle, which has stirred my dying or wandering memory; and I am really puzzled to determine whether to feel guilty or otherwise. Of one thing, however, you may be assured: it was not a lack of true love, or pure Gospel affection, that prevented.

I have, from early memory, had many evidences that I was created to think and feel; and, like many others of my fellow-pilgrims of impulsive heart, and visionary brain, at times, I love to talk, and to write my intuitions and new-born imaginings. Persons of such a temperament naturally love those who are willing to hear them patiently, and who will respond to them affectionately and kindly. I am under many obligations to my friends at the North Family, for the charitable reviews, and pleasant responses to my eccentric theorizing, and visionary dreamings; and, though numerous sheets have passed between us, I have the calm satisfaction of believing that not one discordant feeling has ever arisen to mar our union and tranquillity. My frank, honest difference of opinion, on minor subjects, have ever been met with that wise, calm, and harmonious spirit, that rendered even quarreling a pastime, and fighting quite a Christian amusement. There is a joy in interchanging thoughts and gifts with true and tried friends; they serve to uplift and cheer the spirit, and harmonize soul with soul.

Now, my friend, you will agree to pardon me, if I turn my theme into a somewhat theological strain; I feel like writing a *long* letter, if you will be patient with me. When looking out from the windows of Zion, upon the outward spiritual horizon, an inspiration steals over my spirit like the glowing fires of heaven. I do not feel a restless anxiety for the future; distrustful, unhappy forebodings have passed from my mind. I never saw the final advancement of God's work look more bright and cheering in the distance than now; the signs of the times are marvellously changing; they may appear new and strange, but they agree with the visitations of God to men, when compared with past history, by which we learn of his dealings with the old world, through the mediumship of Noah; and, when He determined to enlarge and liberate the tribes of Israel, He visited them through the spirits of the ancient fathers; and, next, mighty shocks of spirit-power were felt in Egypt, and the surrounding nations; and there was a slow but *sure* class of spirit-manifestations peculiar to the age and condition of the old chosen line of those days.

When the reign of Judaism was about closing, *John*, under the inspiration of the well-tried, noble spirit of Elijah, lit up the torch-light of revelation anew, which helped to dispel the darkness of the whole country.

Again, when the first dawn of Christ's kingdom was to break forth, a higher power and word of God came to Jesus, which animated the angels to sing "Glory in the highest." The same power extended to the twelve foundation pillars of the Jewish Christian Church. The Christ Spirit, at that time, was limited to the Hebrew line; and, when the disciples were sent out to preach, Jesus charged them, saying, "Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand."

Upon a time, as Jesus was crossing from Jerusalem to Galilee, and was passing through the suburbs of the ancient city of Sychar, wearied beneath the scorching sun-beams, he sat down by Jacob's well, for rest and refreshment; and a woman of Samaria came to draw water. Gentile as she was, and coming from one of the forbidden cities, yet, by spirit impulse he was attracted to her; and, when she rebuked him for asking water of a Samaritan, he was so pleased with her candor, that he conversed with her freely, and in a manner that reached her understanding; and she went and called others, saying, "Come and see a man that has told me all things that ever I did. Is not this the Christ?" This seems to have been the first kindling spark of Gospel fire among the Gentiles. Ever after that introduction, Jesus showed a marked attachment to that people. Perhaps he was the only living Jew who, at that time, truly loved a Samaritan. When he healed ten lepers, none but a Samaritan returned to bow in acknowledgment of, and to thank God for, the favor; and Jesus did not omit to call the attention of the Jews to this fact.

In his parable of the man who fell among thieves, and of the conduct of the priest and Levite towards him (while the good Samaritan, instead of keeping his gloves on, and passing by on the other side, as the priest and Levite did, had compassion on him, stooped down and examined his wounds, and kindly bound them up), he taught that God is not a respecter of nations or persons, but of character. And he gave his disciples to understand, that, as soon as they had performed their first duty to the Jews, his Samaritan children were the next class to be attended to. He said: "Ye shall receive the Holy Ghost, and shall be witnesses unto me in all Judea; next, in Samaria; then to the uttermost parts of the earth." They caught the inspiration, and, with souls all aglow with revelation from the spirit-spheres, "they went everywhere preaching the Gospel of the kingdom."

What a marked manifestation of spirit-power was given at the time when Saul of Tarsus, undertook to beat down the Christian work! He was, without doubt, honest in his intentions, when he determined, under priestly sanction, to kindle the fires of persecution at Damascus; but he was met in such a manner, when a light flashed upon him, and he was smitten by an unseen hand, and heard a voice saying, "Saul, Saul, why persecutest thou me?" that he was convinced of his mistake, (and O how quickly he turned his energies in the right direction, and, after his conversion to the Christian religion, became a fortress of strength), and proved to be one of the greatest revelationists that ever existed. He was a leader of leaders, a torrent of eloquence, and as immovable as Mount Zion.

Each of the disciples of Jesus was called to perform a certain work, and spirit-power attended their labors. If in former ages there was a host of spiritual mediums, an abundance of prophecies and a gradual growth from small beginnings, need we despair?

Since this large continent was discovered, great changes and modifications have been wrought, and a new form of Civil Government is established.

Through the mediumship of the French prophets, the spirits worked; and from them Ann Lee was brought forth, who was afterward anointed to be our spiritual Mother. The powers of the heavens hastened her work; and, by revelation, she came to America, and the Church of Christ's Second Appearing began to be established, while a free Civil Government was also in process of formation.

This Church has stood as an *inside* wheel that fits into the wheel of the new *outside* Government, and the one has turned the other till it has become too visible to be longer concealed; for the light and spiritual influence of this Church is seen and felt throughout the nation, and in other nations.

The reforms of the last century started with the American people, and have been produced by the life-germs, or spirit lights, of the age, who had their highest existence in the Church. Modern Spiritualism began its work on the *inner* wheel, and was carried out by spirit-messengers, to do its work in the *outside* order. The spirits who were commissioned to do the first work in Zion, predicted its universal spread; and now we see a mighty upspringing of every species and order of mediums for both good and bad spirits to work through; but the same power that commenced the work, will bring order out of chaos—divide the false from the true—and will kindle in honest souls the fires of judgment, and thus purify them as gold is made pure by furnace heat, and will fit them to be indwellers and workers in God's holy Christian Temple, which, in its *dual* form, has started for a heavenly growth into order and beauty; and of its *increase* there will be no end.

Some of my friends here, who have heard this, my epistle of forty pages to you, think I have fully canceled all former debts that I may have incurred by not answering letters from you; and I guess you will think so too.

Please accept love and kindly greetings, from Elders, and Brethren and Sisters, who send it liberally for yourself, and all of our dear friends at Mount Lebanon.

Your Brother in the Gospel,

William Leonard, Harvard, Mass.

"IN EVERY THING GIVE THANKS."

AT this season of the year, when so many outward blessings are showering from the hand of the good Husbandman, we feel that "praise is comely" for all.

And to us, who not only have found a Father but an ever-loving Mother, what measureless call for gratitude, that not only now will the strong and vigorous in the spiritual household find support, but the poor and oppressed share of her love and sympathy.

Thanks for a Gospel that approximates to justice, and, while it acknowledges the universal brotherhood, is striving to reduce it to living practice; that knows "nor high nor low, nor rich nor poor, male nor female, but all one," etc. "Exalting the valleys" by "bringing the mountains down."

Thanks for a spot on earth where virtue and innocence can be preserved, and rank higher in value than stocks or exchange.

Thanks for a home where labor is honored, and consecrated toil and uses are the gauge of honor and respect.

Thanks for a love that is pure; and for "the hundred-fold" of brothers and sisters, which compensate the forsaking of the natural and earthly.

Thanks for the "banishing to the desert of forgetfulness," which succeeds the washing in Jordan (the river of Judgment); and for the cheering of spirits from the unseen, and the hopes of re-union in the spirit world.

And highest thanks that, for poor suffering humanity, there is such a way of becoming sons and daughters of God, without rebuke.

Elizabeth H. Webster, Harvard.

THE isolated efforts of individuals can accomplish no more now than formerly. Therefore it is an age of unions, combinations and leagues, pointing to the only avenue of advance to a higher order, viz., through a united and consecrated interest. We may also include as indications, the associated efforts of Bible, Missionary, and Peace Societies, all of which have started into operation since the Church of Christ's Second Appearing was established.

Many can "run to and fro" and knowledge may be increased, but knowledge alone, irrespective of quality and use, cannot confer happiness. Knowledge is communicable. Wisdom is acquired by applying knowledge to use. The higher the knowledge, the more excellent the wisdom attained by its exercise.

FOR THE SHAKERESS.

FEELING that I am a debtor to all lovers of truth in the preceding Dispensation, who, by a life of self-denial, strove to vindicate and uphold the work of righteousness on the earth, I would gladly give a fitting expression of my gratitude therefor, and honor the past; and also give my testimony to strengthen the present; and to help (in my humble way) any sincere soul, who may be looking among the lo heres and lo theres, to find the Christ of God that can give true rest unto souls.

The years of my pilgrimage on earth number fourscore, fifty-six of which have been spent with Believers, or Shakers. In practical obedience to the truths taught and lived by all who are true to their profession, I have seen the travail of my soul in the work of regeneration; and, as I have progressed "from faith to faith," I have also received increasing light and power to work the works of righteousness, and am now reaping the fruits thereof, which are peace and rest to the immortal part, that I know a life in sinful indulgence could never give. And I have witnessed the operation and effect upon others with whom I have been associated, and I can testify that I am satisfied with the goodness of God through the Gospel of Christ in the first and second appearing.

I am conscious that I am now nearing the end of my sojourn in time; but I feel a bright hope for the future; and, although my physical strength is waning, yet in spirit I am joyful; I feel that the prediction of the prophet Jeremiah is being fulfilled in our time, when the "virgin" sons and daughters of "Zion can go forth in the dances of them that make merry, both old and young together, and sing in the heights of Zion," and partake of the goodly feast of "wheat, and oil, and wine" of the kingdom, until "their souls are as a watered garden." My feelings go out in love to, and in prayer for, all honest truth seekers, that they may be led, as I was, to renounce the inferior pleasures of time and sense, and learn to live to God and die to sin; and, through obedience to truth, fit themselves for the society of angels in the Heavenly Father and Mother's kingdom in the world to come.

Anna Crosman, Mt. Lebanon.

GOOD resolutions are safeguards to the soul—God's blessings are limitless as the twinkling lights that spangle the vast arch above, or the sands of the sea. Every thing in nature's realm, evinces an overruling supernatural power. The smallest insect his goodness shares. The birds carol their sweetest notes to Him who gave them life, swelling their little throats to the fullest extent, reminding us of the musical fullness of the spheres. And the running streamlet, as it ripples over hill and dale, sings a merry song; it may be shallow at its source, but it finds its way to rivers and lakes, and its terminus is the deep blue sea. Every drop of this vast body of water contains animal life; and if the tiny aquatics were asked why they were so lively, they would reply, in their language, "Because we have nothing but water to drink." Would that many human beings might reply in the same language who are now wedded to the wine cup, or bound in the demoniac chains of Alcohol! Alas, that man who was made to govern himself, and rule over the lower orders of animal life, sinks himself below the beasts that perish! O that intemperance might flee the land.

Margaret C.

MEETING.

J. M. PEEBLES, on behalf of the *Spiritualists of New York City*, has asked to have a Deputation of *Shakers* attend one or more of their Gatherings, on the 23d instant; and Elder F. W. Evans, with a Company of Brethren and Sisters from the Three Novitiate Families of Mount Lebanon, and Elder G. A. Loomis, with a Company from Watervliet, are expected to be present.

For particulars, as to Hall, hour, &c., see public advertisement.

OBITUARY.

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In looking over the obituary notices in the "*Shaker and Shakeress*" of 1873, up to October, we find the names of a large number recorded, who have been as bright stars in Zion, to illumine her spiritual horizon, whose light, to the external perception, has now gone out; but through faith we behold them shining with increased brilliancy in purer, brighter spheres. The majority of them lived to a ripe age; yet, how much they are missed from our circles! Each Family and Society had learned to love, and appreciate them for their works' sake; they knew their worth, and have felt their loss.

It has not been customary for Believers to eulogize, by word, their dear departed Gospel friends to any great extent; but rather strive to profit by their godly lives and teachings, and to have their bright examples shine upon our pathway, and light our course heavenward, that we may know how to walk in their footsteps and follow them, as they have followed Christ.

We are certain that a biographical account of many of those worthy saints who have been harvested from earth, and gathered to their spirit home, would be very interesting and satisfactory to Believers who have known them personally, or by reputation; and, had we inserted all the love tokens in the columns of the "*Shaker and Shakeress*," that have been sent to us by surviving friends, they would have occupied a large space. We have loved and admired the feelings which prompted such beautiful and affectionate tributes to the memory of dear departed ones; and would gladly have gratified the wishes of each contributor in publishing them, as well as to have satisfied the feelings of many of the readers of our little sheet by so doing, had it been practicable. But the lives of Believers in Christ's second appearing are so veiled from the outside world, that they seldom know one Shaker from another; except, perhaps, in the vicinity, or in the adjacent towns they may be known to neighbors and friends. As they take no part in politics, they have no political record to present; nor do they imbrue their hands in the blood of their fellow men, believing that Christians cannot, will not, fight. Hence the warrior's fame and glory (such as it is) does not rest upon them; and, having forsaken the natural, generative order of marriage, for the higher—the angelic—Christian order and life, it may be said of them as it was said of Jesus: "Who shall declare his generation?" Like him, the Shakers have none.

Seeing we differ so widely from worldly Christians, upon all of those essential points, how could we make up lengthy obituary notices of our brethren and sisters that would be edifying and interesting to subscribers in the outside order, who know nothing of the individuals of whom we are speaking, however illustrious their lives may have been to us? Our worthy sister Abigail Munson, who attained to the age of 102 (lacking a few days), how much might have been said of her good deeds, her godly example, and great worth, by those who knew her best.

We received an obituary on the demise of Elder J. R. Eades, which occurred at South Union, Ky., August 27, which was written in a beautiful spirit, by sister Jane Cowan of the same place, descriptive of his moral worth—his spiritual attainments—his consecrated life, and devotion to truth; and how much he was beloved by the little flock, of which he had been a faithful leader many years, and how deeply they felt his loss! We also received a poem upon the same subject written by Sister Lucy Shannon; all showing how they loved him in life, and honored him in death.

Such bright spirits as Elder D. J. Hawkins, Sister Charity Palmer, Elder R. W. Pelham, Brother J. Dean, and many more that we might mention, whose names are scaled in heaven, for they are written in the book of life, to be read by their Brethren and Sisters, have all left worthy records. And while we view the way-marks they have left behind, they will live in the hearts' affections of their Gospel kindred while memory shall last.

It may not be amiss to restate the ages of those who have gone from the ranks of the eighteen Societies of Believers to their homes in the spirit spheres within the last ten months. The ages of two, we did not get; but understand they were well advanced in life.

Over one hundred years of age.....	1
Between ninety and a hundred.....	5
do eighty and ninety.....	8
do seventy and eighty.....	12
do sixty and seventy.....	4
do fifty and sixty.....	3
do forty and fifty.....	1
do thirty and forty.....	1
Under thirty.....	2

NATURE CURES, IF CURE THERE BE.

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In all systems of error there is a starting-point usually made by a false assumption. This is palpable in the drug theory. Assuming that disease is an enemy which a new drug disease may vanquish, patients are dosed into tedious pains, fevers, and too often premature graves. Dr. Trall's lucid pen has recently shown, that neither Seward nor Greeley died of natural disease, nor yet of a mysterious Providence, but of poisonous drugs. Similar fatal administrations ended the days of Washington, Harrison, Taylor, and multitudes of eminent sufferers, including millions of the obscure, whose lives, in one sense, were none the less precious. The germ, as we have said, of this poisonous system is, that nature don't or won't cure. While the drug theorists are unable to ignore the efforts of nature in this direction, they nevertheless insist that she must be assisted to cure. Hence, under the guise of aid, they embarrass; and on the pretext of removing burdens, they bind on such as are heavier and more crushing; and, in endeavoring to promote the process of cleansing, they surcharge the body with the foulest matter.

As the cause must always be removed to insure a cessation of the effect, so must this baseless assumption of assisting nature, by poisoning, be abandoned, before we can get rid of the destructive medical theory. By eating unclean food, and too much of it, persons are sickened, then druggists proceed to dose down yet more unclean matter to cleanse and cure! In swallowing bad diet, the laws of health are broken, and disease ensues; in swallowing yet worse drugs, the laws of health are still more dangerously broken, and too often death ensues. Who in his sober senses can believe that doses which invariably make well persons sick, can make sick persons well? Can filth remove filth? Will Beelzebub the chief, cast out his subordinates? There is but one way to swallow the drug theory, that is, ostrich-like, to run the head into sand, and force it down blind. Facts, handled by common sense, are as fatal to it as is warm sunshine to ice, or light to darkness. Naked assumptions and despotic authority may sustain the absurdity, while simple truth and reason must overthrow it.—*Science of Health*.

SHAKER AND SHAKERESS.

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THOSE whose interest in the S. & S. causes them to desire its continued publication, another year, will please signify it by inclosing 50 cts. for 1874, by return of mail, if possible.

SELF DENIAL.

—o—

Blessed power of self-denial,
Source and well-spring of true joy;
Walk with me as guardian angel,
That no sin my peace destroy.

It is natural for the whole human family to seek happiness; all have some God to worship, some Superior Being to look to, for aid, in times of affliction and distress. But how few seek happiness in the right direction! We are all looking and hoping for a blissful existence beyond the dark river; but, do we consider what we must do *this side* the stream, to gain the lasting joys of that bright land? Are we willing and thankful to bear the cross of Christ, that crucifies us to the world, and robs us of the corruptible joys of sin and carnal indulgences, practising true self-denial in our every-day lives, walking in paths of peace and righteousness, sacrificing the meaner affections of the lower life, owning nothing, yet possessing all things, caring for, and being cared for, in sickness and health, by the good and pure? If so, then, when this life's journey shall be ended, and we pass on, to that unknown land, having laid up treasures there, we shall not feel like strangers in a strange place; although we shall have left behind us all that we possessed in this world. True, our clothing will be new, and formed of different materials; our food will also be of a different nature; our surroundings too, will be new; but we shall join kindred friends whom we have previously known on earth; and, can we have a better recommendation to take with us than the record of a good, upright life, bearing the impress of self-denial and cross-bearing, which is true excellence—a garment formed of good and righteous works, to adorn the immortal part? When I take somewhat of a realizing view of these things, I think I will never be heard to cry, O the burden, the burden of the cross! the oppression of self-denial! striving to bring the way to me, instead of bringing myself to the way; this is beneath my high and holy calling. I will fight the battles of the Lord valiantly, and lay a good foundation—purity and honesty—for my building to stand upon.

A builder may erect very elegant and beautiful structures; but, unless the foundations are firmly and properly laid, they are liable to be wrecked by winds and storms, and finally to become a mass of ruins.

"I want to have the Christians' stamp On all that I possess—
My conscience, manual labor too, And even on my dress."

I want to have good *Shaker faith* Implanted in my soul;
And fain would have good *Shaker works* Extend from pole to pole.

I bless the name, I love the life My Shaker kindred live,
I love the true and sure reward A daily cross will give.
I love to feel that living power That shakes the soul within—
The fire that burns the dregs and dross, Consuming ev'ry sin.

I love to hear the living Word, That flows from soul to soul,
Cross-bearing ones who dally strive Each passion to control.
These are true *Shakers*; and they shake from ev'ry thing impure,
And seek for treasures by the cross, That ever will endure.

They bring each hidden deed to light, Not in a closet dark;
But to the witnesses of God, Where rests the sacred Ark.
How can we live without the Word, The living Word of God,
That resurrects to spirit-life, Points to the narrow road?

I love my Shaker Brethren dear, My angel Sisters too;
My *Shaker home*, with all its joys, Is charming to my view;
Then, let me live the higher life, And bear the noble name:
Make it my chief concern to be Right worthy of the same.

Emily Smith, Mt. Lebanon.

CHRISTMAS OFFERING.

p 1. Sweet - est mu - sic soft - ly steal - ing O'er our hearts in tune - ful chime, Shall, in joy - ous notes re - veal - ing,
f 2. Wake we now to joy and glad - ness, Christ the Sav - iour we have found; Ban - ish from our hearts all sad - ness,

Swell the song of old - en time. When the morn - ing star was beaming, An - gels sang of peace and love;
 And in deeds of love a - bound. Now the fount of good un - scal - ing, Let us all our souls up - fill;

Ma - ny souls a - woke from dream - ing, Hail'd the light from Heaven above. Glad - some sound we ech - o still, *p* Peace on earth, to all good will.
 And, in kind - ly Christian feeling, Breathe sweet peace and speak good will. Glad - some sound we ech - o still, Peace on earth, to all good will.

WHO SHALL PRAISE GOD?

—o—

Mysoul, wake up inspired to sing,
 And let each thought a tribute bring,
 And praise our Father's name;
 Let earth and heaven join in one song,
 So sweet, so glorious, and so strong,
 Of this inspiring theme.

Let mountains high, and valleys low,
 Let verdant plains the music throw,
 In strains both loud and clear;
 Our Maker's name we will proclaim
 From pole to pole, thro' earth's domain,
 With reverence and fear.

Ye angels bright, who wing your way
 Through mansions of eternal day,
 Reverberate the sound.
 O, all the powers of heaven above,
 Join now with us the song of love,
 Sweet praises flow around.

Ye cedars on the mountain brow,
 Your towering heads with reverence bow,
 To him who gave you birth;
 Ye little rills that murmur on,
 Join in the chorus, sweet and long,
 That gladdens all the earth.

Ye flowing rivers which have grown
 So deep and broad, your voices loan,
 To sound his holy praise;
 And cataracts with thundering roar
 His glory tell from shore to shore,
 His wise and prudent ways.

Above all these, let those who live
 A life of innocence and love,
 Be heard in sweetest tones;
 Who love the Lord with all their heart,
 And from all sin and lust depart;
 They make the loudest sounds.

They set all nature in a blaze;
 Men ask, are these the latter days
 By Jesus Christ foretold?
 'Tis something new; we do not scan
 How God does purify a man,
 And liberate the soul.

He's brought to light the living way,
 And all who're willing to obey,
 Do walk the path so straight;
 They do not err from day to day,
 But constant watch, and daily pray,
 To enter heaven's gate.

Let those who have repentance found,
 With peace, and love, and joy abound,
 And join the glorious song;
 While those who cover up their sin,
 Their grief and sorrow then begin;
 They cannot join the throng
 Of the united souls of men
 Who live to God, and die to sin,
 And in this death rejoice;
 But all who bear a daily cross,
 And by its power are saved from loss,
 Shall praise Him with one voice.

Andrew Barrett, Mt. Lebanon.

ELDER RICHARD BUSHNELL.

He brought a glorious manhood to the strife,
 And gave it freely, with a noble will;
 He made a consecration of his life,
 And bade ambition's trumpet-voice be still:
 For he had powers that would have gain'd the fame,
 The wealth, the honors, that the world bestows.
 But better far, to him, was lot and name
 Among the people that his conscience chose.
 He came to them with zealous heart and hand,
 Made all their interests his absorbing care;
 Strong in his faith, met persecution's band,
 Yet held his heart in lowly strains of prayer.

The clash of elements that round him rung,
 Awoke his energies to fight within—
 To strive for conquest—while his life was young,
 And evermore to wage a war with sin.
 In thought, and power to sway, he was a king;
 He won a royal priesthood by his zeal.
 His soul was gentle as an angel's wing,
 Yet it was keen as Truth's incisive steel.

Before him, malice (supplicating) knelt,
 And bitter envy laid her face in dust;
 While bold assailants lost their rage, and felt
 To seek for pardon, half convinced they must.
 He gave forgiveness as the morn'g gives light;
 He gave his love as seasons give their fruit;
 He bless'd with tenderness, rebuked with might
 Quell'd human passions till their waves were mute.

And, when his autumn crimson'd to its close,
 We saw the garner'd treasures he had found;
 We felt his soul's unspeakable repose.
 And knew his spirit was with vict'ry crown'd.
 We'll miss his cheery voice, and kindly smile;
 We'll miss the hands whose industry we prize;
 We'll call him often, in the little while
 That from our home to his so misty lies.

O father, as we bid adieu to thee,
 Our heart-strings vibrate with a plaintive swell:
 Our love, upwelling, gushing, warm, and free,
 Shall reach thy spirit wheresoe'er it dwell.
 What though the years made halos in thy hair,
 And carved their furrows on thy open brow;
 They could not give thy heart one rankling care;
 Thy life was true, and thou art blessed now!

Cecelia Devyr, Mt. Lebanon.

TRY AGAIN.

—o—

Tolling pilgrim, art thou weary?
 Doth the path of life seem hard?
 Are the gleams of hope and courage
 From thy spirit now debar'd?
 Hath the prayer to Heaven directed,
 Fall'd to bring thy spirit gain?
 Yet, if thou art still protected,
 Never flinch, but Try again.

Have the foes thou wast contending,
 Over thee some vict'ry gained?
 By a dark'ning cloud impending,
 Hath thy star of guidance waned?
 Does the blinding cross of Jesus
 Cause thy lofty nature pain?
 There's a balsam for thy spirit,
 Flinch not, then, but Try again.

Mark thy friends who now surround thee,
 Seeming most like angels pure;
 Have they passed these youthful conflicts,
 Having nothing to endure?
 Know, my friend, when thou art tempted,
 Those before have felt the same,
 And with courage to thee whisper,
 "Never flinch, but Try again."

Try Again! blest words of courage,
 What a radiance they impart!
 When the soul, though met by Failure,
 Claps their virtues to the heart,
 Then, with "Onward" for thy motto,
 "Upward," for thy constant aim,
 Thou canst bear aloft the banner—
 "Never flinch; but Try Again."

Amelia Calver, Mt. Lebanon.

CURIOSITIES FOR THE CENTENNIAL.

—o—

THE Centennial, at Philadelphia, will be a celebration for which every patriotic man must desire to insure the greatest possible completeness. Especial attention would he desire to have given to that twilight period of our history which the Centennial is intended so largely to commemorate, and which indeed concentrates in itself so much of what is interesting and romantic in American annals. The readers of our Sunday's issue must have been gratified to read of a contribution from Maine to the Revolutionary Department of the Exposition, which opens to its managers an entire new field of curious and delightful interest.

At the town of Alfred, in that State, an old lady has been discovered whose singular and happy fortune it was to be born on the 4th of July, 1776. She is a Shaker, and her name is Lucy Langdon Nowell. It is another of the virtues of this venerable lady that she has been in a railroad car, and it is proposed to send her in a Pullman car to adorn the opening of the Centennial on the 4th of July, 1876. It is urged that nothing could be more appropriate or significant at a festival designed to celebrate the completion of our first century of national existence than the presence of one whose birth is exactly coeval with our nation's birth, whose life has shared the vicissitudes of the nation's life, and who has lived to see the career begun, like her own, in doubt and utter weakness, finish in the most exalted power. — N. Y. Times.

PEOPLE talk of originality. What do they mean? As soon as we are born, the surrounding world begins to operate upon us, and so unto the end; and, after all, what can we truly call our own but energy, power and will? Could I point out all I owe to my great forerunner and contemporaries, truly there would remain but little over.—Goethe.

OBITUARY.

—o—

ELDER RICHARD BUSHNELL, October 23, aged 82; at Mt. Lebanon, N. Y.

DANIEL MILLER, October 10, aged 77; at Union Village, Ohio.

SHAKER AND SHAKERESSES

MONTHLY.

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F. W. EVANS,
EDITOR.

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SOCIAL GATHERING.

On the 19th August, we, the Gathering Order of Mt. Lebanon Shakers, held, for the seventeenth time, our annual social union meeting—never once having failed for want of weather. Not only have we had weather enough, but it has been, as on this occasion, simply perfect. Whether this has happened to be so by *chance*, or has occurred under Law, and by design of interested parties in the two worlds, is an open question.

One hundred and fourteen were on the ground. All enjoyed the occasion, without a drawback. Dialogues, in which from four to seven took part, were enacted. Short speeches were delivered by many. Over fifty original articles and treatises were read, mostly by the writers. It was a foretaste of Heaven. The general feeling was, by a young sister, thus expressed: "I do not believe there ever was, since the world was made, any thing quite so good as our Annual Social Gathering."

MEETINGS should be times of religious confidence among those who assemble—the interior soul feelings coming from the heavens, grounded in the conscience, can then find confession and expression.

If the meetings of natural men and women are free, in the mutual confidence of a common sensuality, to those therein immersed, how much more free should be the meeting of souls, in the God element, for spiritual judgment and mutual elevation. How sacred should such occasions be held, and all things therewith connected.

The proper use of secretiveness is to conceal those things that are too good to be communicated—not common. A true, religious meeting is a prophecy of union, in a permanent, spiritually religious life—a meeting that will never break up.

When that high order is attained, the past will become the present, and the present will be eternity. The loves and affections will have become spiritualized. We shall have found real fathers and mothers, brothers and sisters—Gospel relations, who will be as unchangeable as truth, as kind and loving as their Father and Mother—God.

THE OLD WORLD DIES.

AND what have we to do about it? Why, to join with angel hands who are demolishing its corrupt but lingering institutions, political, social and religious, for "passing away" is written on all effete institutions of the age. "The yesterdays are gone. Let them go."

As the new born sun of righteousness peers

in upon the pathway of the pure in heart, enabling them to "see God" and walk "in the light of life," the crude crutches of a limping faith in God, fall from their grasp. And as we see the erect living human temple—a soul arrayed in truth—walking in the garden of the Lord, and beckoning us on to Elysium, a healing inspiration thrills our being and makes us whole in faith that a power is about to be shed upon humanity, causing it to seek after God and Heaven; a power that makes "all things new and all things of God" in the new Earth and new Heavens.

In inimitable music a *new song* bursts upon our souls, with our spirit eye we look down the aisles of time, of man-made churches and human creeds, and see the platforms of theological error being removed plank by plank. Delusions, as strongly set as the pyramids of the ages—delusions—which have been the arbiters of faith, the fruitful source of division in the churches called Christian, and the dominating rule in secular policies, severing the fraternal bonds of nations, and bathing them in blood—are being destroyed by angel hands.

Shells of truth are being cracked, the kernel tasted; invigorated by its nourishment, God's agents are turning the old world of error and sin, upside down. The *soul* of institutions, political, social, moral and religious is being disrobed of garments that have deceived their votaries and the new born mind, and resurrected spirit, is discovering the motors that are moving humanity to day. The fulsome, hypocritical, selfish policies, that have organized and directed human governments, both mundane and religious, will be exhumed and exposed, their base purposes comprehended by the common mind, and truth, simple as the driving wheel of a velocipede, will be harnessed to the car of human progress, propelling it onward to the goal of God.

Rays of light—the life examples of those who follow Christ are beaming upon the theological cloud—"mystery of Godliness"—and it is found to be as simple as the two halves of an orange. The Christian's God is not a triple headed male monster, not the theologically created, baleful, vengeful tyrant who destroys human beings at his pleasure; blesses and saves whom he will, and damns whom he pleases, without regard to good or evil deeds. God is, in esse, a bisexual being—the Heavenly Parentage of man. The Father revealed by Jesus, first born Heavenly Son. The mother, by Ann, first born Heavenly Daughter. Ann Lee, imitating Jesus, in practical life of Godliness, aided by the life of her children, establishes the fact of the Motherhood of God, even as did the *life* of Jesus, the Fatherhood. They twain reveal the "new

man" in Christ. Mediatorially the Divine will and purpose both for the "new Earth and new Heaven" are vouchsafed to man. The first by the light of a burning bush, through the thundering Sinai, by commandments, etched on tables of stone, by a voice, through the ministration of angels. The latter, by a succession of ministering spirits, and by souls, redeemed from sin and wrong—the harvest of honest confession and repentance.

Commencing with Jesus, then extending down, through male and female witnesses, who, by obedience, keep heavenly relation to the Divine Mind, until the testimony reaches the most debased human soul who may be resurrected and elevated to the Divine Life.

Christianity, instead of being a mummy saint, eighteen hundred years old, dead in formulas, and smothered in ceremonies, without the life of God, wrapt about with a winding sheet of human creeds; embalmed by imputed righteousness; encased in a petrified sarcophagus of the blood of Jesus, and healed of the wounds of sin by the stripes of a Judean thong, in its reappearing is discovered to be a *character*, new born, living, consisting of *righteousness*. Its vital currents pulsated in the veins of the baptized Jesus as by humiliation he learned obedience by the things he suffered, and became a "son of God," the same vitalizing spirit flows in the life currents of every true follower of Christ. By the light of this new born gospel day, Christian atonement, for humanity's ransom, is manifested by each individual on the altar of self denial, as did Jesus, Peter, Paul, Ann, and others. In fine, the mysterious cloudy creed of theological Christianity, called Catholic, with its *posthumous* salvation in sin, by death bed declaration of faith in Jesus' death; its water baptisms for soul purifications; its elections to salvation and damnation by Divine arbitration, without regard to works; its free grace redemptions without repentance of sin; its glorifications without righteousness; its withering damnation by eternal punishment—without eternal sin; its mysterious eucharist; its triune male God; aye, its whole mystic churchal cloud, is swept away like the dew, by the rays of the sun of this new born day of God. The old world dies!

Christian discipleship instead of being faith alone, is discovered to consist of confession and repentance of sin; and redemption from its nature by crosses, thus becoming sons and daughters of God—our Heavenly Father and Mother. The Christian's God is just and righteous, yet merciful and forgiving. No human being is so cruel and unjust as to punish the most perfectly good man for the sins of all the rest of humanity; much less will the Christian's God punish *man* on that principle, and still less punish a *fellow* God.

Truth is come, the *soul that sins*, dies, the soul who works righteousness lives. The confessing, repenting sinner is resurrected to spiritual life in God and peace with man. Good works are sermons, more potent than the orations of Demosthenes, the folio opinions of Calvin, Luther, or the Romish Pope. *Ceasing to do evil* will more effectually cast out the devil than hurling a Lutheran inkstand at his head.

A righteous life weds its possessor to God, and thus mated—Jesus like—the human soul hath boldness without egotism; power without usurpation; authority without priestly laying on of hands; pathos without human affectation; mercy without partiality; justice without revenge; love without lust; peace without sacrifice of principle, and honor without throne of regal state. This was the amulet of Jesus!

The germinal principles of human law for the protection and guidance of society, needs to be purgated of the hypocrisy and deceit that now hide the motive of self interest of rulers. And the greatest good of the greatest number must become the laws.

The old world dies, let it die. For the day is dawning when both political and theological potentates shall know that there is a power above the thrones of church or state, to which all knees shall bow, a simple creed, which all tongues shall confess as authority, and that creed is given in two words—*Godly life*.

Elder Giles B. Avery, Mt. Lebanon, N. Y.

THE SITUATION.

NEVER did the theological world, present the appearance of "choose ye this day whom ye will serve," more than the present time. At no period, since the Reformation, have there been as many departures from the so-called orthodoxies as now; nor so few successes for the churches, that arraign their heretics, as since the beginning of the last half of the nineteenth century. That there is a leaven hidden in the earth, that is working mischief with man-made creeds and unsavory dogmas, is apparent to the dullest comprehension; and that this leaven is making Babylon, worse confounded, in the social and religious circles of the earthly order, is cogent, even to the minds of those, not given to reflection. Infidelity in the efficacy of infant baptism: incredulity to infallibility; tendency to the confessional, and the preference of good works before good faith, are but drops before the shower, that will lead to many followers of the recent apostates, of these, and many similar pre-supposed, infallible theological enactments.

The expulsion of one Hyacinthe, is only the rearing of the standard of a new departure, that has more followers than tongue can tell. The "Swing" recently enacted at Chicago, with procedures there, of the same character, not long ago, will be followed by hundreds of cases more defiant than these; should the Churches accept the challenge, which the gospel of common sense seems daily multiplying, as with arithmetical progression. The arraignment of a Cuyler, for recognizing that woman is equally a saviour with man; and that it is only heathenish, and worse, to fail of acknowledging that God is as much female as male; and the employment of Smiley and her Sisters, are making this proclamation a home-thrust, in thousands of hearts, where, by

no other agency, could it possibly enter. This arraignment is one of the largest blessings in disguise—the sprouting of a truth, in a new field, that "will not down" at the bidding of all the Churches combined. God be praised, and blessed be Cuyler!

The scare of the Elmira Congregationalists, as given by their noble pastor, in the advocacy of oral confession, comes in for a share of our admiration, and is a notable "straw" that indicates the inclination of the "situation," as being more towards *Christianity*, than towards *Romanism*. And to this Beecher, of Elmira, is credited the advice to his Brooklyn Brother, of "preaching less philosophy, and practicing more Christianity." No "sorrow" would follow such action. The union, of the "old and new" schools, has its significance, that points to less hair-splitting theology, and more real philanthropy. The universal admission that Presbyterians and Universalists are nearer, and more loving neighbors, bears evidence of the fact that predestination, foreordination, and total depravity, will eventually lie in one common grave. What means the departure from entire reliance on the vicarious atonement theory? a deelenion in Methodist mummery of leaving the whole debt for Jesus to pay; and the more prevalent demand for good works, than for good faith? Not one Wesleyan in ten, now clings to the atonement, with the confidence and tenacity of thirty years ago!

Can we pass by the revolt against the military drill in the Colleges, as having no significance upon the religious situation? And the general desire of the nation, as expressed through its representatives, to reduce its army and navy; does this arise from its financial situation, or from the advanced ground of moral necessity? What means the iconoclasm of English, German and Italian *States*, with others, against their union with the *Church*? What happiness may we feel, that God, through the people, refuses the admission of his or her name, or that of Jesus Christ, Ann Lee, Virgin Mary, the Methodist, or any other Church within the constitution of these United States! And following the progress of truth, when should we stop? The Second Adventists and thousands of others, have thankfully lost hope in a physical resurrection, after death. Spiritualists are learning that spiritualism is no more of a salvation to them, than is the cast-off faith of the blood of Jesus. Men and women of all denominations are learning that they are sinners; and that there is no way out of sin, except by a self-denying repentance, that stops their sinning; and good works are at a higher premium, even outside of religious denominations, than is the most popular persuasion, without good works. The primitive Christian Church, is brought into better repute, in these days, than for hundreds of years in the past; and a demand for its repetition, as a Christian necessity, is now more easily evoked than for ages. Churches are admitting the great disparity of brotherhood, between the first Christian Church, and the popular so-called Churches of to-day; and reforms are already numerous. The multitudes recognize great departure in their lives—however good members of popular Churches they may be—from the life Jesus lived; the life his disciples lived in that day, after their conversion; and the life which his followers—Christians—are only justified in

living to-day. Upon reviewing the *situation*, I am more than satisfied that the progress is in the right direction; and that in the life and works of humble, but unpopular Christianity, the *Shaker saints*, in their heavens upon earth, are still the *Vanguard*.

Elder G. A. Lomas, Waterclet, N. Y.

CORRESPONDENCE.

PLEASANT HILL, Ky., July 28, 1874.

DEAR CHRISTIAN BROTHER—For the letter you wrote me two weeks ago, I am thankful: and as I am in doubt as to duty on one, if not two points, please advise me.

First—Can I consistently unite without fully believing in the dual and sexual nature of God; or the inspiration, or Motherhood of Ann Lee? Her practical good, in the line of progress, I gratefully accept, as I do yours and other Reformers.' The celibacy, communism in property, anti-war, fashion, style and cast of your societies—including equality of the sexes—have been my principles for years, excepting the first, which I now accept. But to the "sacred roll and book" I demur. It may be even so, but as I am careful, and possibly slow to prove all things, it is not yet so proven to my mind as to command belief.

Second—If I ought to unite, should I stay here or go to you? As a visitor I came hither one week ago. As you know, the location is favorable, the more aged members industrious, frugal, and in all substantial things worthy; and yet *Conservative*. Whereto they have attained, they literally walk by the same rule: not forgetting things behind, nor reaching forth to any new things before. I must reform and progress. They, especially Paulina Bryant, Chief Eldress, and all sisters including the children, are urging me to abide, and influence my wife and two daughters to come. With *your* people I know there is more congeniality and enjoyment. *Here*, more need of my work. Can it be done? Will they hear, or even forbear? May they—the Elders—not go so far as to forbid my efforts to reform? For their work hands and visitors they cook pork, lard, tea and coffee and other unclean things—using, themselves, these bad drinks—and raising swine on one part of their grounds—the mill. I fear they are sliding back to the world, in eating, drinking and drugging. Progress, in science—practical facts in God's works—they ignore, save four or five members. Can I be blessed with the wisdom of the serpent and harmlessness of the dove, sufficient to persuade them onwards and upwards? The few minds, here, in sympathy with progress, discourage the hope yet wish me to stay. Their property, worth near half a million, united with their great cause of human purity, is too much to be lost. But their agriculture, horticulture, house-keeping, hygiene, and in a word, all, needs improvement. Ought I, the least of all saints, to try in my humble way?

I enclose a testimonial as to a little of what I have done, and send you a copy of my treatise, years ago on suffrage.

In the confidence of a Christian Brother, I hope to receive your advice. They have extended, to me, the utmost kindness, and heard me, for twenty minutes, last Sabbath; but seem to fear widening from the old paths, not to say ruts. By no means would I change a jot of the first genuine faith; but desire to learn all the useful our Father has for us, in

these latter days. As I expect to remain a week, or ten days longer, please write me here.

With due esteem and Christian regard, I am your unworthy Brother,

W. Perkins.

Have Dr. Trall's diploma, have treated sick for fifteen or twenty years, and lost but one patient, and he because he left my prescription.

W. P.

Mt. Lebanon, July 31, 1874.

W. PERKINS,

DEAR FRIEND—Your letter of 28th inst. is at hand. You ask if you can, "consistently, unite, without fully believing in the duality and sexuality of God, and in the inspiration and motherhood of Ann Lee."

Jesus asked the questioners, in his day—"How can ye believe, who seek honor, one of another?"

If any man will do the works, he shall know and understand the doctrine. The physical, moral and spiritual STATE, of a person, determines his or her power or capacity of belief.

We have, in our family, a person, who was obedient to and observant of the rules of the family, for about a year, before he traveled to deep, spiritual, religious conviction of sin; and believed, with all his heart, the doctrines of our system. I have been under the influence of the system, some forty-four years, and its principles and beautiful doctrines were never so brightly expanding, enlarging and absorbingly interesting, as at this present time. I would believe, because I could not help it; practice, because I could not, conscientiously, do otherwise—would preach it for the love of humanity, if left, like Elijah, all alone. *I have life in myself.*

The fruit of the Gospel tree attracts you to it. If you come as a little child—a learner—you will gather to and respect those who have done the works; but who do not yet fully know of the increase of the Gospel doctrines. If, in them, there be any love of self, any lack of self denial, that the increasing testimony—the second thunder—would take cognizance of, new comers have need of patience, until such as have been, for so many years, doing the will of God, in obeying the testimony of the first Gospel degree—the first thunder—shall receive their reward, which will be power to "increase with the increase of God." "To as many as received him, to them gave he power to become the Sons of God and Daughters of God." That was the pay they received. It will be so with the old Believers—genuine Shakers.

You need the Gospel that they have lived. They need the increase that you see, but have not yet lived. You can well afford to bear with them, if they can bear with you. You should not rebel against them because of the truths they do not yet practice. And they, in the Christ spirit, can do nothing against the truths, you see, but cannot reduce to practice until you do the first works which they have done—confess and forsake all the sins you see in yourself, and hate the flesh. Hate your own generative life, with all the relations growing out of it, without hating your

own person or hating any other persons. Fulfill all contracts, or legally dissolve them. Perform all duties that that order has created.

I do not see how you can help believing in the duality of God—*except from bad diet*—for all things are dual. If you believe in God as the fountain from whence so many dual streams flow, "believe also in me," and with me, that God is and is dual. And so with the motherhood of Ann Lee. Why, she had four natural children, and she has thousands of spiritual children, yourself included. Will you deny her motherhood? If you did not believe her inspiration, verbally, believe for her works' sake. But you do believe. *Lord help your unbelief.*

As to the "Sacred Roll" and "Wisdom's Book," some believers had as good a right to make fools of themselves, about two books, as the whole of Christendom had, to do so, for centuries, about one book which they had made. When the Israelites had made a calf of choice things, they worshiped it for a little while, until they became ashamed of themselves. After worshipping Jesus so long, what if we did worship Ann Lee for a season? And after bowing down, for ages, to the idol King James set up—the Bible—what if we did bow down, for a few years, to two books, that ourselves had made? They contain almost as much good as the Protestant male book, and a great deal less evil. At least, they did represent duality.

Under our anti-Christian education, when Spiritualism broke out among us, we mistook it for Religion. In the beginning, what was supernatural was Divine and Holy. The Instruments were Angels, and the Spirits were the Lord God, Amen. Now we know the Spirits were no better than they should be, and that the Instruments were men and women, of like passions, subject to the same infirmities as our poor selves. That is all. A word to the wise, who discern the principle, is sufficient.

As to your remaining there, or coming here, it is only a question whether you will be an affliction and an infliction to Pleasant Hill, or to Mt. Lebanon.

Some body will have to suffer many things on your account before you become identified with the institution—flesh of its flesh and bone of its bone—for, until you "eat my flesh and drink my blood," said Jesus, you will have no part with me. That means suffering. It means a baptism of the Christ Spirit, and all the gifts and graces flowing from obedience—spiritual obedience.

You ask my advice, as a Christian Brother, and in a rough, off hand way, I give it. But I love you, have been pleased with the feeling and sphere of your letters.

As you have found a certain relation to Pleasant Hill and its ruling Elders, I prefer to let them "advise" as to your location of settlement.

Wherever you can receive, from the Institution, the most good and be the most benefited, personally, you will do the most good.

Fraternally,

F. W. Evans

THERE never was a great man unless through divine inspiration. Cicero.

SHAKER CENTENNIAL.

—o—

Mt. Lebanon, August 6, 1874.

BELoved J. M. PEEBLES:

Your last, from New York, is under my eye. If any thing I write comforts or strengthens you in your life work as a Christ Prophet—a diffuser of light and purity—life from the inner Heavens—I am "glad, and rejoice," I live to be and do good.

One hundred years ago, to-day, Mother Ann Lee and her little band landed in New York, on Sabbath eve. They were in a new world, having fled from the face of the monster, blasphemously calling itself the Church of Christ—the Episcopalian Church of Old England—a powerful Hierarchy which was forever pointing the poor of the earth to the heavens, there to behold a crucified Jesus, standing, with pierced hands and feet and bleeding side, pleading for those whom they, the priests, had robbed of their inheritance in the land; and then employed press-gangs to force them into the English armies and navies to fight for their God and King, whom, in their hearts, they cursed, and looked upwards to see if there were not better Gods and beings, than their God and King.

In the "Beecher-Tilton scandal," there is more than the public or even your own dear self may imagine.

It is not persons, but principles and systems. It means *Babylon*. Generation and Christianity mixed, God, not man, is in it. It is the judgment of Protestantism in America, even as Catholicism is being judged in Europe. Does not Europe possess her infallible Pope? And does not America possess an image of that infallible Pope, in every one of her great, popular preachers and leaders? War "the Bible and Sharp's Rifles," are component parts of Protestantism as of Catholicism.

How long since Church and State Clergy were slave holders? Some being slaves and Christian ministers too. It is judgment day. The revelation of the Christ Spirits is, increasingly, brighter and brighter. The Christ Angels do often obsess the public men, like T. K. Beecher, Chapin, Chever, Tyng and H. W. Beecher, and corresponding leading women. And in the "fervent heat" of their inspiration, cause them to forget themselves, and to utter sentiments and advance ideas, consistent only with Shaker theology. This creates confusion in their own minds, and great incongruity between their life conduct, and their preaching is the result. Not that they, as men and women, are "sinners above all others." But being quickened by Christ Angels, and their spiritual powers developed, they are capable of sinning beyond the power of the unbaptised. If their light be turned to darkness—to do evil—how great the darkness! And how transcendent the evil!!

When the seven plagues are fulfilled in Babylon, and the seven devils—of which the prostitution of the reproductive powers is chief—are cast out, war and poverty will not be. The noble, cultivated powers and faculties of our intellectual giants and giant-

esses, will be left free for the service of Heavenly Ministering Angels, who are hovering—brooding—over the whole of Babylon—Catholic, Greek and Protestant. And their rest from *self serving*, will be glorious.

Repentant *Peter*—the symbol of Rome, which has denied and crucified the true Christ for 1,260 years—will become their *Father*. And *Mary Magdalen*—the symbol of Protestantism—will be their *Mother*.

Babylon—Flesh and Spirit Order—is fallen—is fallen—before the Angel of Spiritualism, and Harvesting Angels follow on to attend unto, and cut down the wheat and tares, which are so inextricably mixed and interblended, that none other than Christ Spirits could or would do any thing with them. Such as call upon the name—character—of true Shakers, will be saved. For in Christ's second appearing, there is salvation from the "sins of the world," that are, even now, "accusing the Saints of God day and night continually." And swamping the fleshmongering amphibious Christians—Priests and People—in Pilgrim's Slough of Despond.

Write and tell me you will be, in spirit, if not in body, at our social gathering.

Fraternally,

F. W. Evans.

AS YOU SOW, SO WILL YOU REAP.

THE man who undertakes to live two lives will find that he is living but one, and that one is a life of deception. Causes will be true to their effects. That which you sow you will reap. If you live to the flesh, to the passions, to the corrupt inclinations, you may depend upon it that the fruit which is in store for you will be that which belongs to these things. There can be no doubt as to what your harvest will be. If you think that after your day's business is done you can shut the blinds and carry on your orgies in secret with your evil companions; if you think that you can serve the devil by night, and then go forth and look like a sweet and virtuous young man, that goes in the best society, and does not drink nor gamble, nor commit any vice, then the devil has his halter about your neck, and he leads you, the stupidest fool in all the crowd. You deceive nobody but yourself. There is an expression in your eyes that tells stories. Passions stain clear through. A man might as well expect to take nitrate of silver—whose nature is to turn him to a lead color—and not have the doctor know it, as to expect that he can form evil habits and pursue mischievous courses and not have it known. It does not need a sheriff to search out and reveal the kind of life that you are living. Every law of God in nature is an officer after you. It does not require a court judge and jury to try and condemn you. All nature is a court room, and every principle thereof is a part of that court which tries and condemns you. Do not think that there can be such a monstrous misadjustment of affairs as that you can do this work of the devil and have the remuneration of an angel.—H. W. Beecher.

CANAAN, VT., August 12, 1874.

ELDER F. W. EVANS—My dear friend—Your kind favor of August 10, inviting me to be among you upon the occasion of your social gathering, was duly received. And, though against my heart's wishes, must say it will be impossible for me to be present, in body, owing to previous lecture engagements. But I promise to be with you in spirit and the fellowship of heart, which seeks the good of common humanity. Created social beings, it

is eminently proper to occasionally meet and mingle upon the intellectual and spiritual planes of life for mutual benefit. Such seasons, comparable to oases, are highly enjoyable. Often do I mourn, because deprived (traveler and pilgrim as I am) of the privilege of oftener meeting congenial souls—those whose sympathies are aflame with reform; whose aspirations reach up to the heavens; whose natures have been quickened by baptismal fires, and who, standing upon the mount of vision, walk even now with the angels of the resurrection. The date of this assures you I am in Canaan, where lecturing upon spiritualism, and reflecting upon the signs of the times, there comes to me this old hymn:

"On Jordan's stormy banks I stand, and cast a wishful eye,
To Canaan's fair and happy land, where my possessions lie."

The banks of mortal life are truly "stormy" and almost fainting by the way, we often cast "wishful eyes" toward spiritual Canaan the Zion of eternal peace and rest. Do we see alike the signs of the times? The old theological heavens and the political earths are being rolled up like a scroll. The social world is in a terrible ferment. The devil seems let loose for a little season. Surely "the judgment is set." And yet, beyond present storms are lightning skies. God has not forsaken the world; Christ angels are inviting; the reapers have come and are thrusting in their sickles; the chaff and stubble of fashions, forms and creeds, and man-made institutions, are being burned up by the unquenchable fires of eternal truth. The granite rock of righteousness is laid bare—and upon "this rock," with its seven thunders and seven steps of holiness, an order of society is being built, against which the gates of hell cannot prevail. Weary not, O brothers and sisters, ye are the first fruits, prophecies of the coming harvests. Upon your forehead the angels have written the word *Faithful*. The teachings of purity, peace, and "all things in common," are based upon the foundation of eternal truth and justice. They lead to heaven, to salvation, to-day; to the Zion of our God. I must come up to Mt. Lebanon—the New Jerusalem of the country and century—this fall.

I recently had an excellent letter from Elder Eades, of South Union. He is rich in faith, and full of hope for the future. Remember me most kindly to all present—"One family, we dwell in him—one church above, beneath."

My sincere prayer is, that God and good angels may bless you, one and all.

Most cordially thine,

J. M. Peebles.

MT. LEBANON, August 16, 1874.

G. F. TRAIN—MY DEAR FRIEND,

I want to hear from you—and to see you. Next Wednesday, if you will be here, you shall have the rare privilege of attending our Social Gathering. You would be the first outsider who has ever attended. I have invited Peebles, but do not much expect him. This invitation is to you, on the ground of friendship, and the self-denial you practice, in abstaining from fleshly lusts and fleshly food. Come by G. F. Train, on Harlem Express, to New Lebanon Depot, then to North Family.

F. W. Evans.

TURKISH BATH HOTEL, 41 W. 26TH ST.,
NEW YORK, August 19, 1874.

DEAR ELDER EVANS:

Head and shoulders over Sects, Dogmas, Creeds, Lawyers, Doctors, Priests, Politicians and Beechers, the Disciples of Ann Lee have jumped the fence of bigotry, fanaticism and superstition—holding Church and State, consuming wars, Inundations, Famine and Panics, at arm's length. They are victorious, over the Appetites and the Passions.

Startling changes are so near at hand, I seem chained here, as by fate. It may be *Revolution*.

What binds us, in affinity, is Truth. I want to meet you and yours, but destiny keeps me still, a Hermit. Some time I will come, but not now. The Fruit is not yet ripe. The Harvest is not ready for the Reapers. The Dead Carts will soon come round, and Property will have no value. That thins out the diseased, in body and pocket. *Beecher's* fall leads the way.

All your *Ideas* will prevail. *Nobody* will eat flesh, use Tobacco, drink Alcohol, chew Opium, nor destroy manhood—by and by. The Nation is Psychologizing, fast. The Electric Current is being magnetized into man, and I cannot move yet. So, say all manner of kind things to your people, and take much good will for yourself.

Geo. Francis Train.

MT. LEBANON SHAKERS.

[From the Albany Evening Times.]

Mt. Lebanon Shakers, the largest and richest community of that peculiar class of people in the United States, with possibly one exception in the west. On my return I took the road which leads through the settlement, and stopped for a few moments chat with Elder Evans, the leading apostle of Shakerism of the present day. The neatness, plainness and regularity for which this people are proverbial were apparent in every detail. Even the ox carts lying idle under the sheds were arranged at exactly equal distances from one another, and their neaps were not allowed to point one hair's breadth to the right or the left. Elder Evans welcomed me with quiet hospitality, and invited me to dinner, which was prepared by one of the sisters, and was of plain, but wholesome abundance. I had but a few minutes to spare, and could not go over the place as I very much wished to. The number now in the community is about four hundred.

Elder Evans said that the story, that the society was decreasing in numbers and would soon die out, was as old as the society itself. Shakerism, he said, was the ripened fruit of humanity, and if its believers dwindled in numbers, it was the fault of humanity and not of the system. Shakerism was as dependent upon the outside world as the apples upon the tree. If there was any falling off, it was on account of the low state of the religious sentiment in the world. He believed that a grand revival would take place ere long; the religious feeling would be quickened, and then Shakerism would be benefited thereby. The principles of communism and celibacy, he said, were adhered to by those who attained to the highest religious life among all people. They were found even among the Brahmins of India. He had recently been in communication with the leaders of the Mennonites, who are soon expected in this country. Among them was a class who believed as the Shakers did, and it had been suggested that on arriving here, they should unite with them, and such an arrangement seemed altogether probable.

"We are living," said he, "in the highest form of religious life yet attained to by mankind. Others have lived lives of chastity, but in monastic cells, or in the cloister. Here the sexes live together, yet apart. The result is that the passions are finally subdued, or the unsuccessful ones go out from among us and marry."

Regretting that I had no more time to spend with this remarkable philosopher, fanatic, saint, or what you will, and regretting still more that Shakers did not take summer boarders, I bid the Elder adieu and departed out of their coasts.

Pitt.

GEORGE FRANCIS TRAIN writes to his favorite paper: "Having eaten no meat, eggs, fish, oysters poultry, or animal food of any kind for many months, all the ancient argument, antagonism, ferocity of my nature has died out, and yet I am in savage health and terrible mental vigor. I never imagined a Bengal tiger could be transformed into a Mongolian sheep by Turkish baths and a vegetable diet. I suppose the new religion of evolution has helped to make the change. I am either incubating some gigantic power to develop love and truth in mankind, or I have culminated in the most magnificent fizzle produced for centuries."

SHAKERESS.

A. DOOLITTLE, EDITRESS.

INDISCRIMINATE READING.

KING SOLOMON, the Temple builder, who lived in what is termed the fifth age of the world, is said to have been a very wise man. He admonished the people in his time, that "Of making many books, there was no end"—that happiness did not consist in much study—but in fearing God and keeping the injunctions given through the Law and the Prophets. What would that preacher of olden time, say, if he lived in the present book-making, newspaper-reading age?

We have no account that Jesus wrote any books. It is said, that upon a certain occasion, "he stooped and wrote with his finger on the ground;" but much has been written by others concerning his marvelous doings and sayings; and one of his disciples supposed, "that if all he said, and did, should be chronicled, the world could not contain the books." We will suppose that he referred to the world of *mind* then in existence—not to the *earth*: for books have rapidly increased from that time unto the present, and thousands of volumes are published from year to year, and yet there is room.

Jesus, the Anointed, came seeking fruit. He said, "Herein is my Father glorified, that ye bear much fruit." His sayings were fraught with wisdom, but he exemplified his mission by his life *deeds*, as fully as by his words. He sought to embody all true principles in his own life and character—to be a living open volume—an epistle that could be read of all (spiritually minded) men and women. Would it not be wise for the present generation of people, to copy the example of Jesus, to some extent,—write less, and practice more—read less, and work more? *i. e.* Write what is true and useful, and read to gain knowledge that is worthy to be reduced to practice; not to *kill time*, nor for the lust of reading, which is done to a great extent by the present and rising generations, to their injury. If we judge of the moral status of man and women, by the company they keep, with the same propriety we may judge of private individual character, by the books which they surround themselves with. Light or obscene reading creates morbid mental appetites, and is a sure indication that those who indulge in it, are prostituting the noble faculties of the human mind to base uses.

In a recent number of the R. P. Journal, we notice the following: "Let a man capable of judging, travel through ten, or twelve States, visit three hundred families in the cities and country, and make special enquiry in each what the general reading of the family consists of; then if he should be asked what the American people read, I think he would say—The upper classes read fiction, fashion, fable and allegories; the lower classes, fiction, fashion, love and ghost-stories. Our fathers and grandfathers had no such reading. It was not in existence then. But the present generation has been reared in it. And by it, the whole country is filled with folly, fashion and wine."

Novel reading is bewitching; it is designed to act upon and stimulate the animal passions,

and corrupt the minds of those who give their time and attention to it. They taste, and thirst for more; and the youth of our land are eagerly drinking of those poisonous waters; and they inhale the foul atmosphere, which surrounds those impure fountains, which is as deadly minus to the moral and spiritual part of their being.

As truly, as all food taken into the stomach goes to form bone and muscle, and the blood which courses through the veins, and to make up the physical frame of a man or woman, so the *mental* food—what the *mind* receives—thinks upon, and communes with, whether in reading or otherwise, forms and animates the soul which dwells in the material body—the tenement which is given for use while in the earth life, and not for abuse.

How great the necessity, that we carefully select good and pure food for the body and the mind; for we cannot escape the results. As we value health and happiness, let us strive to avoid all disease-producing causes. Light, trashy literature, will never be sought for, nor indulged in by true Reformers, and Saviors of our race. Those who desire to save others from intemperance, and to uplift those who have prostituted their God-given powers to sensuality, and thus become the victims of crime, must themselves be temperate and prove their integrity by being virtuous and honest. And to accomplish this, the avenues of the heart must be guarded, that no influence in the guise of friend, or foe, that would throw one poisonous dart to corrupt the thoughts,—dim the vision—or pervert the understanding, be suffered to approach.

We shall, if consistent, select the best company that we can find—neither giving nor accepting evil communications—but be ready at all times to turn from every influence that would allure to false and carnal pleasure. We shall remember that every book, and paper that we read, bears the impress of the author's mind; and as we come into rapport with them, we receive either life, or death to our spirits.

We have many times sorrowed in spirit, to see talent which should have been dedicated to high and noble purposes, employed in writing romance and novels to stimulate unhalloved desires, and to make money. Let all lovers of virtue spurn such literature, and cultivate a taste for the good and useful; and form a character which they can themselves respect. Then, they will never fail of having the confidence and respect of others.

When such shall have finished their course in this life, they will "lift up their eyes to the everlasting hills," as did Jesus their prototype, and say "The hour is come," Father, Mother, glorify us as we have glorified God on earth. Give us to drink of the cup of joy with purified saints in mansions of peace and rest. As Jesus and Ann, through the Christ baptisms, became one with the Father, Mother, God, so make us one with them! And the response will be given, "Amen, even so shall it be."

OUR CENTENNIAL.

ABOUT a hundred years ago a little company of nine embarked from the shores of England to find a spot where they could carry out the principles they had received from the Spirit of good, which were leading them to seek for purity of heart and life, as the means of attaining the holiness required of God as the first condition of millennial dawning.

Instructed from the Spirit world that this work was to have its growth and fulfilment

in this country, struggling at that time for freedom, they forsook the land which had so bitterly persecuted them for their strange and unwelcome testimony of truth, and, for nearly three months, were confined to the narrow limits of a small sailing vessel, the bark Maria. Feeling called upon to go forth in their simple worship, they did so, which aroused the enmity of the Captain to that degree that he threatened to throw them overboard. But a violent storm succeeding, the ship sprung a leak, and the captain, in terror, said "they must all perish before morning." But Mother Ann told him to be of "good cheer." She had seen two shining angels standing by the mast who assured her that not a hair of their heads should be harmed but they should arrive safely in America. She then went to work with them in bailing the water, and so inspired the men, that they were kept afloat until a wave striking the vessel, restored the plank to its place.

In like manner she inspired the little handful of followers while suffering hardships after their arrival, in the wilderness of Niskayuna, with the same precious faith in the power of God, which called them to forsake *all* for the Christ principle.

Although she did not, like her Lord and Master, receive her inspiration soon enough to save her in virgin purity, still, she, through suffering and struggle, obtained redemption from a sinful nature, and was made meet to be a co-worker, with him, for the redemption of a lost world. There seems such a depth of wisdom, such a fullness of love and such a martyr-like heroism, in her character and mission, such an entire obedience to the spirit of truth revealed to her; and that *truth* so difficult for woman's lips to utter—so shocking to the sensitive ear of man-made modesty—that I can revere, and scarcely refrain from worshipping that devoted one. The good, the true and the Christ-like in her I do worship. I regard it as an emanation from the All-Good, and as a blessed pattern for my imitation. The world has its war and blood heroes, and who shall say there is no need of Spiritual and celestial heroes?—whole souled devotees to the elevation of the race through an entire abrogation of self, save in the perfecting of their own spirits by the practice of the Christian okeness: squaring their lives by the precepts of Christ that they may become fit temples for the spirit of God, and to perform the master's use?

In times of danger or persecution it seemed as though her own safety, or comfort, were but minor considerations; and while she would shed tears at the sufferings of others, her *own* spirit became so free from the operations of a selfish nature that she could trust in the almighty arm to shield and protect her while uttering her most unwelcome truths. The weak and craven fear of harm, or defeat, seemed to find no room in her soul; but "perfect love cast out all tormenting fear," and fulfilled the scripture saying "The righteous are bold as a lion," yet "harmless as doves." Indeed, the dove-like Spirit of the Christ, seems to awaken so much that is most lovely and commendable in its receiver, that it wins a sort of homage and respect, from even those whose lives are rebuked by its spirit, testimony and life; and they behold the Christ in his works; when a Pharasaic, self-asserting spirit, would only awaken the corresponding element in them, by arousing their combativeness. Oh! for the lion and the lamb to fraternize so completely, that the product will be a noble, genial, unselfish individuality, inspiring peace and happiness, instead of distrust and envyings, and eliminating the pure joy and simplicity, of which even the child can partake!

The goodness of Mother's heart, is manifested in her enduring such powerful and continued mental and spiritual conflicts, for the release-ment of her own soul, into the freedom of perfect purity, in the shortest possible time; for she was a faithful warrior, and ceased not, until Satan, coming, could find nothing in her to respond. But its *greatness* is none the less manifest, which enabled her to meet physical hardships and perils—self-denials and sufferings—and indeed, to shrink at nothing which came in the way, as a result of her spirit's obedience to truth.

Noble, heroic mother! may thy daughters share largely in thy courage and love, and a host of brave and self-denying sons rise up to call thee Blessed. Surely in the contemplation of such a whole-souled pattern and leader and of such a cloud of witnesses as have been harvested during these passing years, we may keep a joyful centennial in our hearts, though it find no outward demonstration.

And while we contemplate the past growth and increase, must we not still pray that the sickle-bearing angel of truth, may reap many souls from the rapidly whitening fields of nature, which we know must have become arid and barren to them spiritually, that in the garner of life they may become "bread for hungry souls."

"Hail, thou victorious gospel
And that auspicious day
When Mother safely landed
In Hudson's lovely bay!"

E. H. Webster, Harvard, Mass.

CORRESPONDENCE.

THE following letter may be interesting to some of the readers of our paper, when they learn that the writer, who was then in good health, died suddenly in about a month's time after she wrote it. It was not designed to be made public, and we withhold the name.

DEAR SISTER ANTOINETTE:

Friend F. W. Evans recommended me to write to *you*, dear sister, and gladly I avail myself of the opportunity. "Write just as you feel," he said; but my heart is so full I hardly know where to begin. That good man (F. W. E.) wrote such a beautiful reply to my first letter of inquiry—and sent me papers—then, when he came to the city, he called to see me; and I feel very grateful for such kindness. I believe he represents numbers who are like himself.

Well, I feel, dear sister, that my greatest need at present, is to be a silent listener to your teaching. Friend Evans has done me more good than all the teachers, doctors and nurses, I ever had in my life. He swept through the old and new testament, from the beginning of Genesis, to the end of Revelation—and set it before me in a brand new dress—common sense.

After he left, I fished up my poor little bible, that was banished several years ago to the bottom of a "Saratoga" trunk; and with unfeigned humility asked its pardon. Now, I will read—think and think:—by and by I will come to some thing, that will neither clear away, nor let me pass. Then, may I come to you for instruction dear sister? I shall soon have to enter my profession again, and shall feel so much stronger under the influence of your love. I will hurry, and finish my work here—and then—if you all think best—"come home." O how those words inspired me!

I hope my brain is safely through—done forever with the molting condition—and that this new crop of feathering ideas, under sound Shaker nourishment, may grow up into strong, useful quills.

I believe there are many right here in this very city, who are starving for just such food as Elder Evans gave me yesterday! how much I wished, when he was talking, that the room could have been filled with appreciative listeners! How are they to be reached? for that class seldom speak their minds—they see nothing to satisfy their souls—and they sink in despair!

A young, and beautiful girl, started with me in the career of life, whose brilliant future was prophesied by all who knew her; and whose untimely death was caused, without a doubt, by her utter abhorrence of the poisonous materialism with which she was surrounded. Her last words to me were "I am going where I shall have less trouble in making myself understood; and if you love me, bid me God-speed." It is easy to understand what a "Pearl of great price" Shakerism would have been to her, and it is sad to reflect, how many are lost for the want of true knowledge.

But I have encroached too much upon your time, and must bring my letter to a close.

Please remember me kindly—and in Celtic phrase, I will say to all those under the immediate sunshine of your blessed faith—"May your shadows never grow less." Affectionately yours,

K. S.

ANSWER.

MY DEAR FRIEND:

Yours of the 13th inst., came to me by last evening's mail. I was pleased with its contents from beginning to end. I love the breathings of your spirit—your frankness—sincerity and child-like dependence. That "old book" that has so quietly rested in the "trunk," contains some beautiful instructions, "profitable," to those of enlightened understanding, "for doctrine, reproof and correction, that the man, or woman of God, may be thoroughly furnished unto all good works." If we give heed to the instructions of that book, we cannot give to the children a stone, when they ask for bread; neither say to them, when cold and naked, "be ye warmed and fed," without imparting to them of our treasures.

Our heavenly Father and Mother—God—give freely to those who ask, if they ask in faith and sincerity. If we freely receive, it is our duty to freely give. This is the reason, dear child, that I take the earliest opportunity to reply to yours, that you may feel, we have ears to hear and hearts to sympathize with you, in your aspirations for a higher life. Verily, my friend, God hath dealt kindly and generously with us; and after many years' experience, we are enabled to say, that the eyes, ears and hearts, of those who seek pleasure in worldly things—in unrighteousness—can neither see, hear, nor understand the things that God hath prepared for those who love him so truly, that they consecrate all to his service; and, who not merely say, "Lord—Lord," and retain all that is self-pleasing, and think to pay their way to heaven and happiness, by giving a large salary to a hireling priest-hood—as they would pay their fare from New York to Cincinnati, in a railroad car; but through self-sacrifice, and toil, they gain the treasures of eternal life. Such find the highway that is cast up for the ransomed of the Lord to walk in. The waters of the great deep (sea of worldly, carnal pleasure,) are dried up, and truth lovers will pass over and come unto Zion, joyfully. They will gladly leave the house of bondage in the dark and shadowy land and seek to find the place, where broad streams and rivers flow; where are green and living pastures, warmed and vivified by the sunlight of truth and Divine revelation.

I wish you were free from all claims that the world has upon you, that you might "Come home now" and take with us the Christ's cross, and with us wear the victor's crown! While duty calls you to remain where you are, you may come in spirit, or by letter, to me—to us—and freely make known your feelings and desires; and while you are thus separated from us, attending to present duties, if you feel at times that you are surrounded by temptation, and dangers attend you, remember your Shaker friends. Come to us, and we will give you love that is not of the world, to strengthen, shield and protect you. Ask any question freely, and we will be honest and deal frankly with you. If we possess knowledge of the true Christian life and character which you are not in possession of, we have received that knowledge through practical obedience to truth, and from spiritual guides and teachers, who are progressed beyond us, and we have no cause for boasting; but freely impart to others, of the treasures that have been so mercifully bestowed upon us.

We are thankful to know, there are many, at this time like yourself, who are ready to burst their swaddling clothes—open their eyes to simple truth—and leave the dark shadows of mysticism which have gathered around the bible by false teachers and worldly interpreters, until all has become a myth. With you, I sorrow in spirit that those who would thankfully receive food for their fasting souls, do not know where to seek it.

We must pray to God to send Agencies to *them*, as he has done to *you*, to show them the way, the truth, and the life.

That good Being, who endowed us with reason and intelligence, will never ask us to surrender those God-given powers, in regard to religion. Reason, Science and Religion are in perfect accord. So hope on—hope ever—Write whenever you feel like it.

Thine in Christian friendship.

Antoinette Doollittle.

MORNING LIGHT.

LET not thy sight be dim, nor thine ear heavy. For the daughter of Zion calleth to the multitude of "erring sisters" whose mental and physical doings cast a dark shadow over the future destiny of the race.

She would fain speak into their hearts words that burn, and breath into their souls inspirations that would effect a radical change in their lives.

Creative agency is placed within the province of human responsibility, being wholly committed to the power of man, and woman. And I am moved by deep sympathy, to make a friendly effort to aid those suffering females, who have been drawn into the vortex of "social evil" by ignorance, or poverty. The native innocence and original purity of thousands of the young and inexperienced are destroyed by their imbibing false principles. O that the warning instructive voice of reason might be heard like a faithful friend, forewarning children and youth with knowledge to protect them from impending danger.

A voice from the higher spheres has long been calling to the inhabitants of earth to come out, and away from the haunts of infamy, and to engage in some useful manual occupation. It will be admitted that the formation of habits, either indulgence, or self-restraint, is the foundation of that character which is noble, pure and good, or dark, infamous and degraded. The strongest love, is often tributary to an evil influence—*lust*. The children of this world, who marry and give in marriage, are not yet subjects of the new, spiritual birth.

Come forth ye heroic daughters of the nineteenth century, and protest against the "social evil," which ruins so many thousands. You have been nobly engaged in overthrowing intemperance, which goes hand in hand with other sensual passions of mankind.

By a mighty struggle, the slave was liberated from bondage! Woman has grappled with the monster intemperance; now let her, with the besom of power in her hand, sweep the social evil out of existence, and restore to herself the order of times and seasons, and teach it her children, and her children's children.

O ye heroines, turn from the temptations of vice,—assert the dignity of womanhood! Sever the bands of death—sensual sexuality—then will the spiritual powers of the soul, which should pervade the whole being, limit the tide of excess. Come unto Wisdom, with the whole heart, and the royal scepter of power will be placed in your hands, that will insure victory, and give joy and rest.

Rhoda Blake, Mt. Lebanon, N. Y.

BOYS AND GIRLS.

THE daily habits of every boy and girl are materials with which they are building up their characters, and every repetition has the effect of strengthening them for good or evil. Justice, benevolence, honor, integrity and self-control are no ephemeral blossoms that a day's sunshine can call into being and a night's frost can wither and kill. They grow slowly and develop gradually, but once rooted firmly in the heart and trained by constant exercise, they will prove sturdy, healthful, long-lived plants that will bear rich and abundant fruit. It is not enough to teach; we must also train. It is not enough to tell the child what is right; we must accustom him to love its atmosphere. So with self-culture. If we would become nobler and more virtuous, we must habituate ourselves to the constant exercise of pure thoughts, generous affections, noble and disinterested deeds.

HALLOWED MOUNTAIN.

—O—

Blest mountain, I view thee with deep admiration!
Thy lands are enchanting and lovely to me;
I've drunk at thy fountains, and pass'd through
thy burnings,
I've wash'd in thy Jordan my soul to set free.
Thou art the sweet home of my youthful enjoy-
ments;
Fond hopes and bright futures then center'd in
thee;

I bow'd at thy altars, the shrines of the living,
And gain'd the protection that bath shelded me.

Again I've ascended thy summit of beauty;
I've sat at thy base in humility bow'd;
There pray'd to my heavenly father and mother,
Lost I should be taught, exalted or prond.
How kindly they listen'd to humble entreaties—
Those low earnest breathings that rise from the
soul—

They sent to me bread, by the hands of the angels
And life giving water, which maketh all whole.

When thy skies were darken'd with clouds of
affliction,
The flash of the lightning played fearfully round;
O then have I trembled, and sought for repent-
ance—

I've shudder'd and shrunk at the thunders deep
sound!

And when they were brighten'd with smiles more
propitious—

The bright-golden sunshine illumin'd the day—
I drank the sweet dews that were falling from
heaven,

And gather'd rich flowers that grew on the way.

How can I but love thee, fair mountain of glory!
My heart has one aim, and my spirit one care;
'Tis ever to serve the Eternal who formed me
And built on thy heights the great Temple of
Pray'r!

So glorious and holy are all thy surroundings,
Here Seraphs of mercy and Cherubim rest,
The Lord's house of honor and praise they are
guarding,

By myriads of shining immortals, 'tis blest.

Here reigneth the King of the first resurrection,
Revealing the means of salvation from sin;
The Queen in her loveliness stands in the king-
dom—

They call to the sh-sick, O come, enter in!
And now, as I'm viewing thy vast elevation—
Repeating the eulogies—sacred to thee,
I think when a lone little wanderer in nature,
How I was call'd hither thy glory to see.

Jane Emily Smith, Mt. Lebanon, N. Y.

DRESS.

—O—

As our little Bark arrives in port every month,
laden with rich stores of good things from the
"Delectable Land," there is one important
subject that has been treated rather sparing-
ly, the subject of Dress—the love of which,
fills the human mind, and engrosses much of
the time and attention of the present age.
Some kind of dress is a necessity. But dress-
ing for show, is woman's folly, her proclivities
are to overdress, without reference to use or
modesty. And her vanity is apparent in this
respect, both within and outside of the so-
called Christian Churches of the day. Human
nature is the same in all ages, differing in de-
gree.

In Apostolic times, the same spirit sought
entrance, and Timothy and Peter gave some
strong admonitions concerning it. They
taught, that instead of adorning the outward
person with gold—plaiting the hair—and
putting on costly and useless apparel—they
should clothe the inner man and woman with
the incorruptible—"a meek and quiet spirit
—chaste conversation," which in the sight of
God is of great price.

We do not need to go back to Paul, the
minister of the Corinthian Church, centuries
ago, to learn that "the fashions of the world
pass away"—not the marriage institution
only, of which he was then speaking—but its
fashions in dress also. The marriage vows, at
the present time, do not even retain much of
their former sanctity; however high the priest
may stand, who sanctions the contract, it gives
way, before the latitudinarian, as a rope of
sand. Gaudy attire is the concomitant of
sensuality—the handmaid that seeks to cover
up the diseases of the body and soul—by
garments of purple and scarlet—gold and
costly pearls. Was Paul severe, when he
pointed out heady, highminded, incontinent
men, as finding their way into houses to lead
captive silly women—those who dress gaily
with the intention of enticing and drawing
such men to them? And is it strange that
such persons should be the servants of low
sensual desires and passions? They who
give their minds wholly to pleasure-seeking—
and to fashionable dress, which is ever chang-

ing, so that they have no time to devote to the
good, the useful, and the true, are in a pitiable
condition of servitude, whether they profess
to be shining Christians, or shining infidels.

When the Methodist denomination were a
living people, and possessed the vitalizing
power of God, their faith led them to dress so
plainly that they were easily known. Where
are they now? Verily their glory, which con-
sisted in Christian plainness and simplicity,
has departed.

Among the many Reforms and Reformers,
which are now agitating the public mind, and
shaking society to its very center, few, com-
paratively, have given their attention to the
subject of *Dress Reform*. If strong minded
women could possess the moral courage to
stem the tide of popular opinion, and adopt
some mode of dress—plain—comfortable
and modest; and not swerve from their pur-
pose, until they had accomplished a radical
reformation in the dress of women, thousands
would eventually rise up and call them blessed
for the good done to humanity.

When the time arrives that woman is ac-
corded her legitimate right to sit in the Legis-
lative halls—not as spectator—but as *Ar-
biter*, co-operating with men, in framing and
sustaining the laws of the land, then may we
not hope that she will rise to the dignity of
true womanhood, and nobly vindicate the
justice of her position, by showing that she
has a mind that can grasp *substantial* things—a
mind that cannot be veered by the capricious
winds of fashion, which, their origin consid-
ered, every noble minded woman would have
cause to despise.

I must confess, that when I see the ludicrous
style, and the extravagance of fashionable
dress at the present time, I turn away in dis-
gust. I feel like prostrating my body and
bowing my spirit in gratitude to God, for the
union and communion of those whose hearts
are withdrawn from the world, and lifted
above its vanities—and are seeking treasures
that will not perish.

And with my dear Gospel Sisters, I would
be more fervently engaged in the work of
subduing those elements within, whence
spring "the lust of the flesh, the lust of the
eye and the pride of life," the foundation
principles of the world. Only in thus doing
can we fill the Christian character, and per-
form our mission to God's acceptance.

If we guard the avenues of the heart, and
reject every temptation that would lead away
from the simplicity of the truth, and induce to
worldliness, in manners and dress, and in all
things conform our lives to true Christian
principles, then we shall become active work-
ers in the temple of God, set upon the hill of
truth, that will give light to the nations of
the earth.

Marcia M. Bullard, Canaan, N. Y.

QUERIES AND ANSWERS.

—O—

ARE you happy and contented in your Shaker
home? Do you never feel a desire to mix and
mingle with the world, in its fashions, pleas-
ures and life, in the generative order? Are
you not so bound that you cannot withdraw
from this people if you wish so to do? Is not
life dull and monotonous, with you,—devoid
of the social intercourse and entertainment
which add cheer and pleasure in all its phases?

These and many other similar questions are
often put to us by strangers. It is not strange
that such thoughts and queries should arise
in the minds of those who have never en-
gaged in the cause, and have not been spiri-
tually exercised to comprehend the work—its
vital power of action—its inner attractions,—
the centripetal force which holds us together,
in a body, under "one Faith, one Lord, and
one Baptism." To answer, lucidly and con-
cisely, is a somewhat difficult task; especially
to those who have been reared under the old
theologies, which have been handed down
from generation, to generation, through many
centuries, and exist at the present time, as
blinding dogmas, giving license to sinful in-
dulgences, mixing flesh and spirit together.
Though we have valid reasons for the hope
and faith that are within us, which lift us
above the world, and guide us to the higher
life; yet, we find as a general rule, people
need a practical illustration presented to their

outward vision. Hence, to such enquirers (if
they are sincere), we say, Come and see what liv-
ing faith, and works, combined, have produced.

The Shakers, to thousands of people, are a
problem. That Shakers are celibates, are
neat, clean and industrious, is understood by
many. The *Principles*, producing such results,
are understood by few.

Knowing the innate love of pleasures in
young minds of the present age—seeking the
gratification of the senses, to the greatest ex-
tent attainable—self will, and independence
predominating, it is natural to wonder, how
the *young, especially*, can find contentment and
happiness within these supposed cloistered
walls.

To the truly rational mind, happiness is but
the result of virtue. This is the first idea to
be gathered, by those who would dwell in the
Shaker Order. *True* happiness can only be
found in well doing; but so long has passion
ruled the individual, instead of the individual
ruling and governing the low propensities of
their natures, that the power to control the
lower, and develop the higher, is weakened,
and seemingly lost in a chaos of worldly ele-
ments. To effect a change in things both
natural and spiritual, is the design now carried
into action by the Shaker Order.

To the first question, Are you happy and
contented? we make this reply. Children,
when first brought amongst us, seldom know
why they come, further than to accord with
the desire of their parents, who seek to pro-
tect them from the evils of the world without.
They enter a school, in which the disposition
and germs of future growth and character are
sought for. Growth from childhood years, is a
continual developing, or unfolding of the prin-
ciples which go to make the man and woman.

The faith and testimony of Christ's Second
Appearing, will either gather, or scatter.
Those, who from a lower organization develop
the animal and sensual, are as a consequence,
drawn back to the great magnet evil of the
world; such cannot find happiness and com-
fort among this people, because they are out of
their element. While, on the other hand,
those who from a higher organism, develop
the moral and spiritual; who love good, and
desire purity, are strengthened and encouraged
by those of riper age, who from a long expe-
rience of sacrifice and devotion to right prin-
ciples, testify of the glorious reward. Such,
find contentment and happiness, which no
other religious Order or Sect, or Infidelism
could in anywise afford.

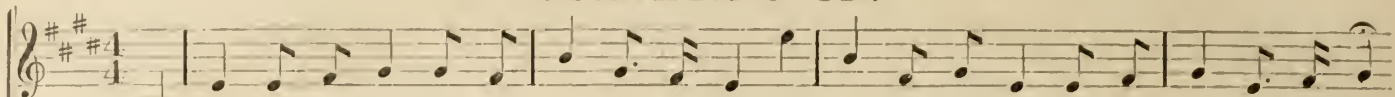
And while the whole being is devoted,
through the reason and thought of maturer
years, to eradicate every form and degree of
evil from body and soul, and to establish the
truth, with all its ennobling effects, in the
heart and character, there is no desire what-
ever to mingle with the world in its ridiculous
fashions, pleasures or pains. The generative
life, in its highest forms, only tends to darken
the understanding and breathe the blight of
death to the angel-part in man and woman.
We are under no bonds save our own faith
and conscience. That we are debarred from
acting our free choice, is an erroneous idea—a
dying echo of past fabled stories—created
through enmity or by those who were ignor-
ant of the principle of the institution. Those
who choose a worldly life, are at liberty to have
it, and are welcome to its enjoyments, if they
find any therein, and also to the pains and vex-
ations arising therefrom, which are manifold.

Jesus likened the kingdom of heaven to a
net cast into the sea; bringing forth good and
bad fishes—the good were preserved—the
bad, cast into the sea again. Though we re-
nounce the vain amusements of the world,
and ever strive to hold the spiritual of greatest
importance, in all the duties of life, that does
not hinder a free and social enjoyment and
intercourse one with another—exchange of
good thoughts—ideas and feelings, and the
development and promotion of every gift and
talent.

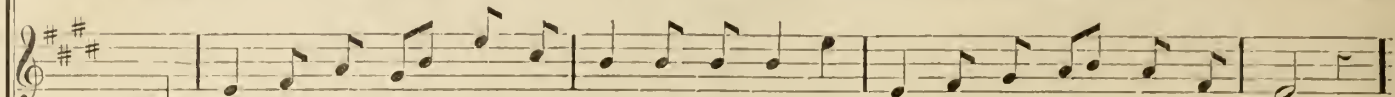
Thus united as the heart of one, we are
unitedly working together, striving to cement
those links in the chain of life which will not
be dissolved either on this or the other side
of the river that flows, dividing time from
eternity.

Elvah F. Collins, Mt. Lebanon, N. Y.

JOURNEYING ON.



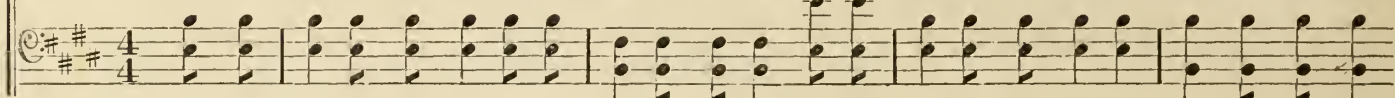
1. Our faith is un - cloud - ed and bright as the day, Up - lift - ing our splr - its from dark - ness a - way;
 2. The high - way of ho - li - ness we will pur - sue, While plea - sures ter - res - trial re - cede from our view;
 3. Brave pil - grims who tra - versed this way in the past, With pure hal - low'd bless - ings our splr - its o'er - cast;
 4. Though thorny the path - way a - wait - ing our feet, And ma - ny the dan - gers and tri - als we meet,



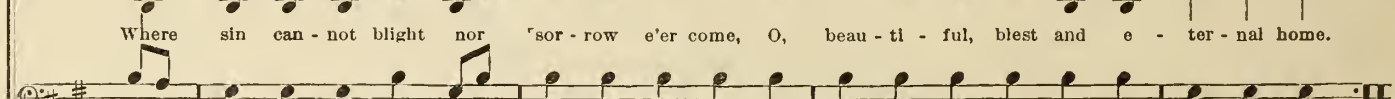
No sha - dow of turn - ing our pro - gress shall stay, We're bound for the re - glons of bliss.
 We'll slip from the foun - tain of life that is new, And feast on the fruits of pure love.
 They scat - ter'd the seed - germs of truth that will last, In beau - ty for - ev - er to bloom.
 With cou - rage un - daunt - ed no power can de - feat, We'll press for the heav - en - ly goal.

Chorus. *spirited.**p**full*

We are jour - ney - ing on, we are jour - ney - ing on, To the love land of light, our beau - ti - ful home!



Where sin can - not blight nor sor - row e'er come, O, beau - ti - ful, blest and e - ter - nal home.



CONTENTMENT.

It is an old maxim, that "A contented mind is a continual feast."

There is, perhaps, nothing more certain to insure happiness, than an even temperament—a cheerful, contented disposition that can look at the bright side of things, even under adverse circumstances. Nor is there any thing that will more effectually prevent usefulness, and mar the happiness of individuals, or produce more unpleasant conditions in society, than the reverse of this.

The former looks for good, and finds it; and is quick to discern virtue in others, and to cover their defects with charity. While the latter, sees every fault, and magnifies it, and finds it much easier to see deformity, than beauty; and always inclines to put bitter for sweet.

If we would make life bright and happy, and have friends to love and care for us, we must, while young, cultivate such dispositions and habits as will make us agreeable and useful members of society. We cannot be too earnest in this; for upon it depends, in a large measure, our present and future happiness.

We shape our course, the joy or fear
 Of which, our coming life is made;
 And fill our future atmosphere,
 With pleasant sunshine, or with shade.

Florence Martin, Union Village, O.

REVISION OF THE BIBLE.—It appears, from recent developments, that another revision of this book is now going on by a body of English scholars and theologians, and so thorough is the work to be done that it is expected to occupy altogether some eight or ten years. There is little doubt the bible needs an extensive revision, and there is much in it that, if left out altogether, would greatly improve it. But if it be truly the Word of God, how about these changes?—*Cape Ann Advertiser*.

THE GREAT HERESY.—There is one form of error so fatal, so persistent, so wide-spread, that it fairly may be called the *great heresy*. Its essence is this: Men regard religion, in some way, a substitute for right living, instead of the highest form of right living.

CANDY MANUFACTURERS AND CONSUMERS.

Com. Jourdan offered the following resolution, which was unanimously adopted:

Whereas, Frequent complaints have been made by the press and people that terra alba (which is nothing but plaster of Paris or gypsum), glucose, lamp black, sulphuric acid, aniline, verdigris, Brunswick green, gamboge, smalts, ultramarine, oil of turpentine, prussic acid, rotten cheese, fust oil, chrome yellow, and other drugs and compounds are largely used in the manufacture of cheap candies; and,

Whereas, The indiscriminate use of such poisonous drugs and compounds is considered deleterious to health.

Resolved, That the sanitary committee, or such officers of this board as they may direct, do thoroughly investigate and report to this board as soon as possible the mode and material used in the manufacture of all descriptions of wares and merchandise made or sold by confectioners, in order that children at least may be protected from the evil effects of the dangerous compounds which are sold under the description of candy.

In this connection Commissioner Jourdan stated that he had heard on good authority that terra alba is used in place of white sugar; glucose in place of gum arabic consists of mucilage of starch; lampblack, glue in place of gum arabic and liquorice; tonquin bean in place of vanilla; tartaric and sulphuric acids in place of lemon; aniline, a poisonous product of coal tar, in place of cochineal to color red candies; gamboge and chrome yellow in place of saffron to color yellow candies; smalt, verdigris, and Brunswick green to color blue and green candies; oil of turpentine for flavoring; rotten cheese and sulphuric acid to flavor pineapple drops.

Com. Palmer offered the following resolution, which was adopted:

Resolved, That the sanitary inspectors be directed to inspect all the markets, vegetable and fruit stands, and report the number of street stands where fruits are sold, and the quality and condition of the fruits on said stands in their respective districts, at the meeting of the Board, August 4.—*Brooklyn Union*.

Cannot Believers substitute something for the children, in place of poisoned candies?

Or, some family manufacture candies, and sell to outsiders and to our own people?

Fossil oyster beds have been discovered above the snow line on the Rocky Mountains.

VISITING.

On the 5th instant, a company, of eight young Sisters, from the *North*, spent the day, at the *Second Family*. With faces beaming with satisfaction, they report a good time. And that their dinner was so rational, and simple its digestion did not, in the least, interfere with their social and spiritual love feast—their soul enjoyment.

They feel honored by the confidence reposed—their bodily wants being considered subordinate to sweet Gospel *Union* and *Communion*.

F. W. Evans.

THE closer together the parts of mechanism are brought the more noise and friction there will be. Just so with mind—or imperfect, undeveloped mind—that is not polished by the emery wheel of divine truth and order.

ONE ugly nature is enough to distemper an entire family; and, on the other hand, one light-shedding, joy-bearing nature is enough to restore the equilibrium of a disturbed family. Great is the power of a human soul.

OBITUARY.

South Union, Ky.—1872.

MARY BEDELL, aged 77.

TERESA MILES, aged 58.

NANCY T. HOUSTON, aged 70.

JENCY DILLON, aged 75.

CYNTHIA SMITHSON, aged 21.

BETTY BERRY HILL, aged 83.

MARGERY MARTIN, aged 70.

SALLY ANN BAGWELL, aged 36. 1873.

PRUDENCE F. HOUSTON, aged 69.

MARTHA ROBERTS, aged 86; June 23. 1874.

ELIZA BARBER, deceased, at Mt. Lebanon, N. Y., August 6, 1874, aged 75 years.

We've parted with a long loved friend,
 From this terrestrial sphere,
 Whose lowly soul was well refined,
 Through discipline and prayer.
 And on her banner is inscribed
 "Meekness and patient toil;"
 Peace was her motto, Truth her guide;
 Her life was free from guile.

P. A. Jones, Mt. Lebanon, N. Y.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. November, 1874.

FIFTY CENTS
PER ANNUM.

EVOLUTION.

Will, Shakerism, if successful in its missionary designs, run the world out? Will it exterminate the race? Nay, Shakerism is the result of Evolution—the fruit of the tree of Humanity—Orderly Generation and prospective Regeneration.

The Law and the Prophets were until John, the last and greatest of the Prophets, who baptized Jesus with the Christ Spirit, and he became a Christian. Then the Kingdom of Heaven was preached, and all men progress toward it.

All, born into this world, die. All who die, unresurrected from the generative Order, will, in some of the hours of eternity, become Shakers. If right for some, while in the body, to rise, in the Resurrection Order, is it wrong for all others not to so rise? Or, if right for the many to live and perpetuate life, is it wrong for the few not to propagate? Is there any Law—of God—under which, to abstain from physical parentage, is a right and a duty? or can a man, or woman live a celibate life, in thought, word and deed, and be a perfectly developed human being—comfortable, useful and happy? And can a man, or woman become, to the highest degree, spiritualized, without refraining from amativeness on the physical plane? May flesh and spirit be united and constitute Christian husband, wife, father, mother, brothers, sisters, sons, daughters, houses and lands, on the Earth, as in Protestantism?

If generation be right, *per se*, is celibacy wrong? If Celibacy be right, *per se*, is generation wrong? Or are both right—each in its own Order—being different stages, phases, or cycles of human progress, under the Law of Evolution?

Or, is there but one plane of being, in this world, and one heaven and one hell, in the next? And, at death, do all go to one, or the other? If so, will children, who die before and after birth, with no developed character—having done neither good nor evil—all be in a lake of fire and brimstone, for eternity? Or will they be in a Paradise of glorious felicity, for which they are equally unprepared, and of which they are quite as undeserving?

Are the millions of Heathens, so called in theological and unhumanitarian contempt, all consigned to the aforesaid lake?

The principal difference between marrying, fighting, private-property-holding Christians, and these Heathens, consists in points of belief.

Comparing the Trinity, Atonement, Vicarious sacrifices, Physical Resurrection, Justification by faith without good actions, etc., with Buddhist Theology, the difference is largely in favor of the latter.

Shaker Probation, after death, solves knotty

problems, and justifies the way of God to man.

How can persons believe right, unless they have the will to do right? Condition determines capacity. In Physiology, persons, who eat, drink, breathe, exercise bodily and mental powers, to their best perception of right today, may, to-morrow, see that in all these they were wrong.

To receive Truth, in the love of truth, unbiased by educational prepossession—to observe facts, gather ideas, compare, deduce and arrange, with the view to build up a system of truthful conduct, is noble. The reverse—using facts, ideas, knowledge, to sustain preconceived theory, for short-sighted, selfish purposes and habits, is ignoble. Thus, truth may be held in unrighteousness, and the Grace of God turned to licentiousness, war and covetousness.

Persecution, for mere belief, arises from unprogressed selfhood—fear of consequences that might flow from the admission of new truth. As the Catholic Priesthood feared the consequences of admitting that the earth revolved upon its axis, as Protestant Clergy and Doctors opposed Harvey's circulation of the blood, and now dispute the records of Geology, even as Paine disputed their Bible records, so does Tyndall paralyze generative Christianity, with discharges from the Battery of Scientific Truth.

BEAUTIFUL LAWNS.

Is there any intelligent Believer that does not admire a neatly kept lawn; whether the lawn be at home or abroad?

A short article on the subject might not be out of place, among the readers of our monthly, from one who has devoted a good deal of labor from his own muscles in that direction.

Our family Order, when obeyed by the inmates of our communities, is a protection from the accumulation of unsightly rubbish in our dooryards, by disallowing liquids or garbage to be thrown out of the windows, to lodge around the house.

I claim to be an admirer of the beautiful, but, have never yet been able to see beauty in ever so choice a flower or shrub left to grow up surrounded with coarse rank weeds, or to be choked with grass.

Nothing of an earthly nature have I more admired than those palace-like residences, with their neatly appointed lawns, which may be found along Euclid street, Cleveland. It may be said these are the homes of the merchant-princes, who have made fortunes by banking, merchandising and other speculations, which our faith and religious lives debar

us from, therefore, we may not hope to have such beautiful lawns. Admitted, but does that debar us from improvement?

Sometime since I was one of a company who made an extensive journey among our societies, and although most of the families were well off, for comfortable and even elegant dwellings and shops; yea, and some very good frame country barns, quite up with the general improvement of the neighborhood, yet the dooryards were not quite as neat, for Believers, as I could wish. There were flowers and shrubbery not well kept, that marred the appearance of the dooryards rather more than they improved them.

It is singular what an influence our education has on us. One of our brethren—a man of taste and an appreciative observer of nature, says to one of our old Deacons, who had been a pioneer in western life and was educated to study the value of cows and hogs,—Brother Jacob, do you hear that bird sing? Jacob listened, but the merry twitter of the little songster was not sufficient to arrest the good Deacon's attention. They passed along to the piggery, where a little grunter had got fast in the fence where he had been trying his ingenuity to shift his quarters. Brother Jacob do you hear that pig squeal? O! yea, I can hear *that*. Just so is it with most persons, who arrange a home. They have eyes to see and ears to hear, and faculties to arrange for the important details, but the polish they do not seem capable of putting on, nor of appreciating. Some people will go to any amount of expense in building a beautiful mansion, but their taste, in out-buildings and laying off grounds, is woefully deficient.

We say our predecessors did not attain to all that was true, and we might admit neither did they attain to all the knowledge in the world of beauty. Nay, they had their work to do and did it well and faithfully, and it is our privilege to not only follow the beaten track they pursued, but to progress beyond. I can see no godliness in slovenliness nor untidiness, whether it be in the house, on the farm, or among the rough weeds in the dooryard.

It is surprising, what one brother, with a refined taste, could accomplish in his spare hours. At first like our moral imperfections, he would have to give close attention, to not let the weeds grow and go to seed. But a few years application would make his task a pleasurable exercise.

Hoping to draw attention to this subject, and thereby awaken a greater amount of interest, in lawn dressing, was the object of the writer. And now, in conclusion, let us keep the weeds from going to seed. And if we cannot afford time to keep the shrubbery and flower-beds as they should be kept, let us

omit them, and let their place be occupied by the green smooth grass.

Elder W. Reynolds, Union Village, O.

[A century ago, it was said, "The time has come for the Lord's House—the Second Temple—to be built,"

Henceforth, let the Courts of the Lord's House—the dooryards—be made *fruitful*.

The small fruits can be raised, in Believer's lawns, which have, hitherto, remained a barren waste. The food of trees therein abounds, and ought to be utilized. The blossoms, in spring—foliage, in summer, and fruit, in autumn, please the eye, comfort the spirit and cheer the heart of all beholders and partakers. Thus, the product of combustion, by fires and breathing, will be turned, from a curse, into a rich blessing. — Ed.]

LAW AND GOSPEL.

ALONG the highways of progress, whether civil or religious, lie the debris of old customs, creeds, habits, forms and ceremonies—effete Gods and theologies. Their days of usefulness are passed. The good they did possess has been used. Something better has taken their place.

Bodies corporate, civil, or religious, as well as individual, to maintain healthy inner life and outward organization, must possess the power to eject effete matters, and grasp and assimilate the present living truth.

The forms, creeds, beliefs and Gods of the past, had, in their day, a measure of vitality, which made them useful. Supplanted by higher truths and forms, the old are obstructions only. What was truly glorious, is as vital for all future, as in its first unfoldment.

The Jews were said to be a people of types and shadows. Very remarkable types they were. Let us glance at their code. To change their habits, their tutelar deity keeps them in the wilderness forty years, on purely vegetable diet, which each man, woman and child gathered for him and herself. With two exceptions, none but those born on the journey enter Canaan.

From landless slaves in Egypt, they become landholders in Canaan. Every man and woman having a right in the soil, from which they could not be ousted, except for a brief period.

They are instructed how to cultivate the earth, what to eat, how to raise it and how to cook it.

They were forbidden intermarrying with surrounding nations, and lending money—product of labor—upon usury—eating of blood, fat and certain meats.

The results were—no sickness—no blight on crops, famine, caterpillar, unseasonable rain, nor frost, no monopolies, no poor.

Means are employed to accomplish purposes. A school, with Moses for teacher, to educate souls for something higher—for Christ.

After professedly following Christ for 1800 years, in endless theologies and forms, is it not a wonder we do not possess one of the characteristics of our preliminary education?

Would not the world be better, to-day, with less false theology and more health—fewer lawless lawyers and more equity—less monopoly and sexuality, and more honest toil with celibacy?

We are so insatiably, sensually selfish, that there is hardly a living thing, on the earth or

under the water, which is not made to cater to our depraved appetites—consequently we are clad, from head to foot, internally and externally, with loathsome and debilitating diseases.

For 1800 years, we have been building grand theological castles for our souls, in eternity, and sending our poor bodies to present perdition.

Theological systems have, one after another, crumbled away. Temples, built on sandy foundations, have toppled over. Is it not about time to dig down to the rock and make our foundation sure and permanent in physiological truth, before we attempt another structure in the air—the Temple of the second degree.

In other words—if we want Christ, the higher educator, had we not better, first, pay more attention to Moses, our original schoolmaster? In the name of common sense, let us learn and remember our A, B, C, in earthly things, if we would have the ethics and higher classics of Religion.

Thomas Smith, Canaan, N. Y.

LETTERS FROM THE EAST.

JAMES M. PEEBLES in writing letters to the *Banner of Light* during his late protracted journey, treats of the alleged impracticability of reformers and of Christian teachings before the advent of Jesus, in this manner:

Apollonius of Tyana, the rival of the Nazarene, was a mediumistic "mendicant;" Cleanthes was a "vagrant;" Jesus "impracticable." These are the frisky judgments of pert, mole-eyed men! Seen from the slough of selfishness and measured by a miser's standard, Jesus was decidedly impracticable. Listen: "Lay not up for yourselves treasures on earth"—"When thou makest a dinner or supper, call not thy friends, thy brethren, thy kinsmen, nor rich neighbors to the feast, but call the poor, the maimed, the lame and the blind."—Nothing to a vain externalist could be more unnatural—nothing more egregiously impracticable to fashionable, pharisaic worldlings!

The beautiful hymn of Cleanthes to Jupiter, from which Paul quoted this to the Athenians—"For we are also his offspring," will live on the page of poetry forever. And yet, poor, kind-hearted Cleanthes, who gratuitously taught philosophy and religion, was, upon the complaint of an envious and pompous Greek, brought before the tribunal of Arcopagus and charged with having no visible means of support. Shadow-days have their compensations—justice is ultimately done. The moral teachings of Jesus and Cleanthes' hymn are in literature immortal, while the names and memories of their persecutors are rotting to nothingness in a resurrectionless oblivion.

Jesus was born a peasant. Mary was good and pure-minded. Joseph was a country carpenter. Judea, geographically insignificant and numerically small, was at this time in a condition of political and religious decadence. The whole land had nothing to inspire faith. Its Shekinah was eclipsed, its prophets dumb, and its very memories like the embalmed mummies of Mizraim. An alien race sat upon the Syrian throne. A Roman official presided in the Judgment Hall. Roman soldiers paraded the streets, Roman officers levied and collected the taxes, and Roman coins circulated in the markets. The Jews at this period were narrow, selfish, proud. Hatred of Gentiles was a virtue; help for suffering foreigners little better than a crime. Religion was a form; fasts fashionable, and a broad, cosmopolitan charity unknown.

Jesus lacked early culture. John and James were scholars. Though uneducated in dialectics and the classics, Jesus was nevertheless clairvoyant, clairaudient and marvelously intuitional. Accompanied by a legion of heavenly angels, he stood above human laws—a law unto himself—unique, emotional, incomparable. The schools of the Rabbis being but conservatories of traditions,

Jesus, inspired by his spirit-guides, traveled in foreign countries—Egypt, Assyria, Persia, studying the mysteries of the seers, and listening to the voices of ascended gods. He sat at the feet of religious mystics, magi, and gymnosophists; Plato at the feet of orators and logicians. Jesus, whose daily psalm was love, whose touch was a blessing, and presence a benediction, cultivated the sympathetic, the self-denying, the religious faculties; but Plato the perceptive and the philosophical. Centuries have rolled into the abyssal past. Now millions march under the banner of the Cross, made memorable by the martyrdom of that religious enthusiast and radical Palestinian reformer. The once thorn-crowned Jesus Christ is now companioned with those celestial angels, the presence of which make radiant the kingdom of God. The pre-eminent greatness of Jesus consisted in his fine harmonial organization; in a constant overshadowing of angelic influences; in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling into the spiritual gifts of Essene circles and Egyptian mysteries; in his soul-pervading spirit of obedience to the mandates of right manifest in himself; in his unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity, and his perfect trust in God.

CHRISTIAN TEACHINGS BEFORE THE TIME OF JESUS CHRIST.

The patriarch Abraham, when returning from the "slaughter of the kings," convicted of the sin of war, met Melchisedec, King of Salem, priest of the most high God, and received his blessing. Abraham, conscious of the superiority of this so-called "heathen" King of Salem, King of Peace, paid tithes, giving him at once "a tenth of all." But "who was Melchisedec?" Why, he was the king of some contiguous nation—the peace-king of Salem, the baptized of Christ—in a word, a Christian! This Christ-spirit, or Christ-principle, is truly "without father or mother, without descent, having neither beginning of days nor end of life—a continually abiding priest."

There were Christians in those pre-historic periods; Christians in golden ages past; Christians long before the Old Testament patriarchs traversed the plains of Shinar, and Christians who spoke the ancient and mellifluous Sanscrit. Many of the most genuine and self-sacrificing Christians on earth to-day are Brahmins and Buddhists. All great souls, under whatever skies, and in whatever period of antiquity, baptized by the Christ-spirit of peace, purity and love, and illumined by the Divine Reason, were Christians!

Bigandet, the Roman Catholic Bishop of Ramatha, and apostolic Vicar of Ava and Pegu, says (*Life of Buddha*, p. 494):

"There are many moral precepts equally commanded and enforced in common by both the Buddhist and Christian creeds. It will not be deemed rash to assert that most of the moral truths prescribed by the gospel are to be met with in the Buddhistic Scriptures. * * * In reading the particulars of the life of the last Buddha, Gaudama, it is impossible not to feel reminded of many circumstances relating to our Saviour's life, such as it has been sketched out by the evangelists."

St. Augustine, treating of the origin of Christianity, affirms that—

"The thing itself, which is now called the *Christian Religion*, really was known to the ancients, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be called *Christian*; and this in our day is called the Christian religion, not as having been wanting in former times, but having in latter times received its name."

The Emperor Hadrian, writing to Servianus while visiting Alexandria and referring to the religion of the old Egyptians, assures us that—

"The worshippers of Serapis are also Christians; for I find that the priests devoted to him call themselves the bishops of Christ."

Clemens Alexandrinus, so eminent in the early church, admitted that—

"Those who lived according to the true *Logos*, were really Christians, though they have been thought to be Atheists, as Socrates and Heraclitus among the Greeks."

The Rev. Dr. Cumming, of London, in his discourse upon the "Citizens of the New Jerusalem," says:

"It is a mistake to suppose that Christianity began only eighteen hundred years ago; it began

nearly six thousand years ago; it was preached amid the wrecks of Eden."

The learned Baboo Kestub Chunder Sen, whom I have met several times both in London and Calcutta, said in a discourse just previous to leaving England for India:

"The Hindoo, therefore, who believes in God, is a Christian. If purity, truth and self-denial are Christian virtues, then Christianity is everywhere where these virtues are to be found, without regard to whether the possessors are called Christians, Hindoos or Mahometans. Hence it comes that many Hindoos are far better Christians than many who call themselves so. The result of my visits, I came as a Hindoo, I return a confirmed Hindoo. I have not accepted one doctrine which did not previously exist in my mind."

This rational position lifts the Christianity of the ages out of the slough of sect—out of the realm of the partial, and places it upon the basic foundation of the universal. Seen from this sublime altitude, all true resurrected celibate, communist, Peace-practicing Spiritualists are Christians, recognizing the evangelist's affirmation that "Christ had a glory with the Father before the world was;" and, furthermore, that "Christ is the chief among ten thousand, and the one altogether lovely!"

A Christian, then, is one who has been baptized with the Christ Spirit, and who lives in continued obedience to its inspirations.—Ed.

SERIOUS QUESTIONS OF THE HOUR.

WAR—PEACE.—"My kingdom is not of this world." Can Christians fight, or in any manner abet war? Was there ever a Christian, from the days of Jesus, to the days of Geo. Washington, and thence down to Gen. Grant, that could engage in physical warfare, in any cause whatsoever? Not one. "Whence come wars and fightings?" Come they from causes that *grace* the anti-Christian and *disgrace* the Christian profession? Where can be the reason of calling any member of a national army, "a Christian soldier?" Taking the principle of Christian peace into serious consideration, does not even the name of *militia*, still more the practice, forfeit the title of Christian? What can the people be thinking of, to admit, for a moment, that any soldier in physical warfare can be a Christian? Who are those who aid and abet war? Children of the world.

SELFISHNESS.—Does Christianity admit of private property? It does not; never did. Do *Christian Churches* permit distinctions of dress, diet, or other comforts, among the members? Never. Are there any rich or poor Christians? None whatever. Why are there so many rich, and, particularly, why are there so many poor, in the so-called Christian Churches of to-day? Because such Churches are not Christian. Can these be Brethren and Sisters of Christ while faring so unequally? Never. Why are there no rich nor poor in Christ's Church? The formerly rich, "lay down" their plenty; the formerly poor do likewise with their poverty, and hence, share equally. Who, then, are the rich and poor? The Children of *unresurrection*, who will give up neither their riches nor poverty for the gospel's sake. Who amass fortunes, and live in palatial residences? Unfeeling men and women, erroneously termed Christians, who are careless of how many are made correspondingly poor. Who are the *mountains* and *valleys* of scripture? The *rich* and *poor*. What is the mission of Christianity to such? To bring down the mountains; raise up the valleys—inaugurate an equality—none possessed aught he could call his own. What wonderful phenomena accompany conversions to

Christianity? *Mine* becomes *Ours*! Riches and Poverty, with their miseries, disappear.

MARRIAGE—CELIBACY.—Did Christians marry in the days of Jesus? Not at all, nor since. What did the married, to become Christians? They became as though they were not married—brethren and sisters. What did Jesus teach concerning marriage? That it was the practice of the children of the world, and did not belong to the Heavens of Christians, on earth, or elsewhere. Who was and is the Resurrection? Christ. The Children of the Resurrection, of Christ, are first known by the fact that they do not marry. Secondly, they do not sin any more. Thirdly, they are as the Angels. Do the Angels marry, or engage in any lasciviousness? Can Christians? The Primitive Christian Church was a Celibate organization. Who have prostituted this Church to the filthiness of the flesh? The Children of this world. Wherein, alone, can genuine, unadulterated Christianity obtain? Among celibates only. Wherein do we observe the most marked contrasts, between the early Church of the Apostles, and present, popular Christianity? In the reversal, by the latter, of the whole economy of the Primitive Church. In *that*, they were unbound from marital relations, private property, fleshly lusts and their results. In popular, so-called Christianity, these things are encouraged, practiced as sacraments; results, "*it would be a shame to speak of the things done by such in secret.*" Christians do not marry; they retain, or regain, their virgin estate, and remain unspotted from the world.

Who then are Christians? Those who follow the Lamb—Christ—whithersoever this Spirit led Jesus. From *War, Marriage, Private Property*, to the *Higher Life*.

Elder G. A. Lomas, Watervliet, N. Y.

COMMUNISM.

And all that believed were together and had all things common.—Acts, 2: 44.

WHILE there are many theories and notions too absurd for sound minds to credit, and others, to say the least, quite doubtful, there still remain many facts, beyond all peradventure. These are at once embraced by all truth loving souls. Of such is the scripture above quoted. Believers in the days of Jesus were neither avaricious, nor monopolizers. Their love for each other cast out all selfishness, and their possessions flowed together. Their tender and mutual regard for the common weal, allowed no one to call aught he had his own, in an exclusive sense, "but they had all things common." The candid reading of Acts, 2: 41-42 and 4: 31-37, must convince all sane persons of these facts.

Nor will any one dare to intimate that these Christians did wrong in thus providing for the wants of each out of their common store. How natural that their overflowing love for each other should thus flow their earthly goods into an unselfish pile. In thus loving and living did they go beyond the Law and the Gospel? Did not, and does not each enjoin that we love our neighbor as ourselves? How then could or can such heart-searching injunctions be fulfilled short of doing just what these true Christians did? All this is conceded by those who ignore and indeed contravene their example.

But they say, the peculiar circumstances of these early disciples demanded this community of goods. Such special pleaders, not to say quibblers, are of the earth earthy. Like the old Ox fable between the Farmer and the Lawyer, they say "*and if*" clinging to the letter and sticking to the Devil's maxim "circumstances alter cases." Destitute themselves of principle, such pharisaical interpreters try hard to

construe communism out of genuine Christians whose unfeigned love has left us this heavenly example. Not by constraint of great destitution and suffering did these beloved followers of the meek and lowly Jesus put their possessions at the Apostles' feet; but from their supreme love to their Heavenly Father and Mother, and their fellow Christians. He who, out of his own selfish heart, so misinterprets their motives, is little short of a slanderer. Some say, "Persecutions and destitution compelled the communistic practice." Commentators and Preachers thus try to interpret away this blessed example and excuse the avarice of themselves and flocks. Persecutions never created a peculiar people, zealous of good works.

The profoundly learned and noble Paul has testified that "the love of money is the root of all evil," that corrupt men suppose "that gain is godliness;" that such as "will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition * * * piercing them through with many sorrows."

The cure for all this is not "temporary circumstances," but forsaking all for Christ's sake and the weal of his true followers.

This is simply what the Shakers do, which beyond all peradventure must be right. Did they refuse to do this they would not do as Christ and his disciples did, and of course refuse to follow him. As the principle is not only general but universal, all who fail to do likewise fail to love their neighbor as they love themselves.

In the next number I may show the blessings which flow from having things in common.

W. Perkins, Pleasant Hill, Ky.

TRUTH.

TRUTH in a qualified sense, may be considered as the foundation of the Universe. There are a diversity of Truths; when classified, they would come under the head of Scientific, Moral, Theological and Spiritual; each, and all, in their multifarious forms have a bearing upon the human mind, and help to make the real man or woman.

The Moralist seeks Truth, the application of which will elevate man in his *social* relations, and make him a better citizen—wiser—more just and honest in his dealings with his fellow men—temperate in all things—sober and considerate in word and action, neither giving nor taking offense; but reducing the beautiful theories which he has conceived to practice; i. e. be governed by the law of right.

The Scientist, in his department of labor, probes and searches the bowels of the earth—dives into the depths of the Ocean—scans the illimitable stellar regions to obtain knowledge and understanding of things hitherto hidden from mental, and optic vision; thus educating the race to a truer conception of the Divine mind. Without such knowledge, we should have very crude and imperfect ideas of the earth under our feet, or of the heavens above us.

The Theologian, who is honest and sincere in his searchings after religious Truth, and is prompted by noble sentiments and high aspirations to save immortal souls, will be blest in his efforts, and help to progress humanity. But in this broad field, there has been great diversity of opinions, many speculations and conflicting ideas, arising from different organisms, being constitutionally diverse in modes of thought, and the capacity to comprehend spiritual Truth, which is ever developing and revealing new forms of life and beauty, through psychological forces. Hence we find some theological disputants forming Deities after their own modes of thought, having parts and passions like themselves; and creating a system as contradictory, as it is inconsistent; representing God as being at one time moved by love; at another time by anger, jealousy, moods and tempers which we would hardly be willing to own that ourselves were governed by. If we judge of Deity by external manifestations, we must conclude that He and She are the perfect embodiment of Wisdom

and Love in the broadest sense and most significant application. The Father and Mother of the Universe of Mind and Matter.

Truth, like precious gems lie scattered here and there to be gathered and appropriated by whomsoever found. Real religious spiritual Truth which flows from the deep emotional and devotional feelings of the soul, and reaches to the inner realms of divine light and life rises above and is superior to all other truth—or it is the great center to which all other truths converge. There is Power in it, which few have as yet even dreamed of—a power emanating from the throne of Deity and who shall withstand its mighty influence? It will eventually progress humanity to the condition, and position in the scale of being, that they were created to occupy—Lords of creation—ruling, not by animal force, but through love, which is the most potent force known in the realm of mind. It will subdue all opposing forces in its course of action, till God shall finally be all in all—the center and circumference—the Alpha and Omega. Blessed forevermore shall be this power that permeates all things animate and inanimate! To it we bow in reverence and filial love. With Truth for our motto we will march on to perfect victory; and love shall be one of our guiding stars in our onward progress home to God.

Love's a fountain deep and pure;
Love will make us firm and sure;
Love will banish every wrong,
Love we'll make our constant song.
Hail all hail! the pow'r of Love,
Wafted from the spheres above,
Joining every heart in one,
Father, mother, daughter, son.
May we ever keep in view
How this love creates anew
Every trusting, pleading soul,
Under its benign control.
It doth brighten as our sight,
Opens to catch new rays of light
'Mid the changing scenes of life
'Mid the conflicts and the strife.
Love shall ever be my theme;
Blessed pow'r on which to lean:
And on this consecrated spot,
I give this pledge, refuse it not.

Timothy Rayson, Mt. Lebanon, N. Y.

STRONG DRINK.

BELOVED EDITOR.—I was led to the following thoughts by reading, in a late journal, an estimate of the extent of the "curse" by the retail traffic of ardent spirits in the United States and Territories in 1873, as follows: "Number of places licensed to sell intoxicating drink, 150,000; persons employed in those 'hells,' 300,000; annual cost of liquor to satisfy and increase depraved appetites, \$400,000,000! The same author estimates the number of clergymen and school-teachers in the country at 200,000." Thus, while one class are laboring to advance the people in moral and spiritual life, the other, and by far the greater portion, are plying the work of Death! Now, when it is considered that the above estimate is based upon the amount of money expended for liquor retailed, which probably does not include more than one-half the amount sold, and when we reflect that the time lost, fines paid, etc., would amount to as much more, the enormous waste of money yearly, for that which produces only evil and crime, is truly appalling! This hydra monster (intemperance), besides sending thousands of people to prison and a drunkard's grave, reduces thousands of children to a state worse than orphans, and spreads misery, disease, crime and premature death throughout the country! Truly, "the sword hath slain its millions; strong drink, its tens of millions." If people will not be moved by the moral and social aspects of the case, will they not heed the pecuniary loss? Think of it, all ye who yield to the seductive influence of the "cup" of Devils, inflaming your brain with deadly poison! Think of it, O ye guzzlers who complain of enormous taxation and "hard times," and find the remedy for the burdens you complain of in your own hands.

Daniel Orcutt, Enfield, Conn.

MT. LEBANON, Aug. 23, 1874.

BROTHER DANIEL ORCUTT: You say, "If you keep your thoughts pure, and bring them into complete subjection to the obedience of Christ—God—Good—then will your life be blameless." Beloved counselor, if every young person in Zion, reaped as much benefit from your contribution in the August S. & S., as I did, you would have cause to rejoice that you had written to such good effect. I thank you for it from the bottom of my heart, I love the spirit that prompted you to write it. I read it carefully over and over again, and finally came to the conclusion that it had been written especially for my benefit. I am eighteen years of age, and have been among Believers some seven months. My experience here and elsewhere tells me, that it is harboring evil thoughts and imaginations, that prove disastrous stumbling blocks to the youth of Zion. The young and untraveled are apt to pride themselves on their deliverance from temptation, and not to hold their calling with sufficient sacredness, forgetting the duty they owe to those who have done so much to create and sustain the pure atmosphere into which they have been providentially brought. After having been here long enough to conquer and get the ascendancy of some bad habits, which they never should have acquired; they begin to feel as if they had done about all that was to be expected of them, and then they ruminate after this manner. All praise to me! for the manly way in which I have delivered myself from vice. I have now so fully recovered myself that the Devil can never reclaim me; therefore I can read any book, paper or pamphlet without its injuring me. Satan knows our weakest points and there he directs his power. I am sorry to say I am stating my own case; but, I think human nature is much alike all over. To be continually cultivating a simple, lowly, dependent, and thankful feeling, is, I find, youth's surest safeguard against impure imaginations. Pledging myself to be more watchful, and thankful to you for your counsel to "Youths of Zion," I am happy to sign myself One of them.

Theodore Gorham, Mt. Lebanon, N. Y.

WHO ARE CHRISTIANS?

NONE but those who follow Christ in the regeneration. Jesus said, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls." A beautiful promise, to such as wish to become meek and lowly, take up a daily cross and live the life of Christ and the Apostles. We learn of Christ that to become his disciples, we must come out from the world, forsake the lust of the flesh, the lust of the eye and the pride of life. These are of the world.

We believe the Saviour meant what he spake when he said, "Except a man forsake all that he hath he cannot be my disciple." Again "Except a man forsake father, mother, wife and children, houses and lands, and his own life also, he cannot be my disciple."

The Apostle said, "We look for a New Heaven and a New Earth, wherein dwelleth righteousness." Generation, husband and wife, with selfishness, pertain not to the New Heaven. There is no half-way station between generation and regeneration. All are living in one element or the other.

Christ came to establish a new principle, that of loving our neighbors as ourselves. This is the test of discipleship. There is, in the world, what passes for love—but with more propriety, it might be called by another name—lust.

We read "Old things shall be done away, and all things become new"—of God.

The marriage relation, as it generally exists, is as old as when Adam and Eve, in disobedience, begat Cain. Poor, frail humanity has, by similar means—disobedience—been raising Cains ever since.

Christ comes as a refiner—to cleanse, purify and make us fit Temples of the Holy Spirit. Do some choose darkness, rather than light? Why? Is it because their deeds are evil, and they prefer to do evil?

They, who are in the light, love the light,

that it may be manifest, their works are wrought in God. Christians are called to be light to the world—to have no fellowship with works of darkness.

The writer has heard some, who claim to be Christians, say—"I sin daily." I didn't dispute them—nor do I dispute Jesus, when he says, "He that committeth sin is of the devil."

As none can serve two masters, the devil must have the first claim to all sinning Christians.

"With the heart man believeth—with the mouth confession is made, unto salvation." If there be any, who can't cease sinning, is it not because they have not made honest confession, of past sins, and repented of them?

By honest confession, in the Divinely appointed Order, we receive power to say, "Get behind me, satan"—and are obeyed.

To Purity-loving minds, the way is open, to Salvation from sin.

Elder Simon Mayhe, Hancock, Mass.

THE relations of friendship that have been so long and steadfastly maintained between the Canadian Indians and the Colonial government were given fresh and gratifying prominence by the recent visit of Earl Dufferin, the Governor-General of the dominion, among them. The respectful, even affectionate reception given him at Oukneeka by 3,000 industrious, intelligent, well-fed and happy Indians, who, having been established in certain definite rights and privileges had long trusted the power that guaranteed them, was a strong contrast to the suspicion and hate born of our contradictory American policy, which is every day getting us deeper and deeper into trouble and complication. He went among them to show the personal interest he took in all classes coming under his administration, and renew those pledges that had been so long and so faithfully kept. He assured them that they should not be violently forced into the white man's rigid mode of life, but mapped out for them an attractive path of peaceful progress, and pointed to a higher plane of development which in time he expected they would reach. The comfortable and contented condition in which he found his wards was a refutation of the idea that the Indians are incapable of civilization, and a rebuke to those who hold it. While Lord Dufferin was travelling among the red men of his dominion, noting their condition for himself, and giving them good advice, the President of the United States was on a junketing trip, and the National forces were prospecting among the Black Hills, where they had no business, inasmuch as they constructively broke faith with the Indians by being there, and unnecessarily made enemies where the English policy would long ago have found friends.

THE advocates of vegetarianism make out a plausible case for their theory. They say the Scotch and Irish contrive to breed some of the finest specimens of men and women in the world on vegetable diet, and we have heard it stated that the Scotch have shown symptoms of degeneration in cases where they have abandoned the old-fashioned oat-meal porridge in favor of the modern dietary of butcher's meat and tea. Again, the Finns, who are mostly vegetarians in their diet, are a well-grown race, while the flesh-eating Laplanders, inhabiting the same climate, are almost dwarfs. Further, it is claimed that vegetarians enjoy especial immunity from sickness, and are rarely if ever attacked by epidemic disease. The adoption of vegetarianism puts an end at once to much of the torture inflicted on the brute creation, the bleeding of calves, the crimping of cod, the skinning of eels, the boiling alive of shell-fish, besides all the more legitimate hutchery of the slaughter-house; and it saves people from the risk of illness produced by eating tainted or diseased meat.—*Golden Age*.

DRUNKENNESS.—Things are no doubt had as regards the vicious indulgence in stimulants, and seemingly worse they grow as the means of expenditure become more plentiful, and the more idle time is at disposal. But in such indulgence there is no particular novelty. Excesses in gin-drinking became alarmingly prevalent in England about 1735, followed by agonizing poverty and wretchedness. Listen to what Smollett says of the period:

"The populace of London were sunk into the most brutal degeneracy by drinking to excess the pernicious spirit called gin, which was sold so cheap that the lowest class of the people could afford to indulge themselves in one continued state of intoxication, to the destruction of all morals and order. Such a shameful degree of profligacy prevailed that the retailers of this poisonous compound set up painted boards in public, inviting people to be drunk for the small expense of one penny; assuring them that they might be dead drunk for two-pence, and have straw for nothing. They accordingly provided cellars and places strewn with straw, to which they conveyed those wretches who were overwhelmed with intoxication. In these dismal caverns they lay until they recovered some use of their faculties, and then they had recourse to the same mischievous potion; thus consuming their health and ruining their families, in hideous receptacles of vice, resounding with riot and execration."—*Chamber's Journal*.

SHAKERESS.

A. DOOLETTLE, EDITRESS.

MEED.

"One generation passeth away, and another generation cometh."

GENERATIONS that have passed, and are passing away, have made their records. Would that all might have as truthful testimonials of a virtuous and godly life—of strong faith in God—and of the increasing revelation of His will to humanity, as our aged friend and sister, to whom we gladly give space in our columns to speak for herself. Thus would Order and Justice be established in all things pertaining to body and soul.

She has spent a long life of usefulness, in being good and doing good. Already she is reaping what she has sown; peace and blessing is her just inheritance. When the lamp of life shall cease to burn, and she lies down upon her couch to the "sleep that knows no waking" here, we are confident she will be gathered to her fathers and mothers in the land of souls, there to continue the life which she commenced in the earth sphere. *Such spirits never die.*

AYER, August 16th, 1874.

DEARLY BELOVED ELDERESS ANTOINETTE:

As I have been deeply interested in reading the richly stored columns of the Shaker and Shakeress, I feel that it will not be showing due respect to one who has labored and toiled so assiduously as you have, in spreading light, not to comply with your request, however incompetent I may feel to do so.

The development of new Truths concerning the Millennial Order, is a subject that is inexhaustible; but those without the pale of Shakerdom do not seem far enough advanced to comprehend them; and those subjects, within the scope of their understanding, are, with me, nearly exhausted. There is one, however, though of very ancient date, which absorbs my feelings at present and one which seems to demand more attention than ever has been given it.

We read that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." This being the case, we would ask, is it duly considered, even by those who intend to walk uprightly? Are there not many things said and done that would be withheld, were it realized that a penalty was attached to each word and act? Would hard and unkind feelings be harbored if it was borne in mind that they must be repented of? Were the silent monitor within permitted to control, should we behold so much violence and fraud as now? Would poor widows, orphans, sewing girls, etc., be toiling early and late for a mere pittance, scarcely sufficient to supply them with food and clothing, of the poorest kind, and often be compelled to wait even for *this* till starvation stares them in the face? Or, would there be so many of the laboring class out of employ, whose families are suffering for the necessities of life, if those who now withhold from them the means of subsistence were to realize the consequence of refusing their aid?

And where would be those dens of vice and crime, in a few years to come, if those who

are now approaching them would stop and reflect, that for every sinful act they must yet be brought to judgment? Is it not time for conscience to be more fully awakened on this all-important subject, and to feel that those passages of scripture relating to it are something more than empty words?

Let each one ask his or her own conscience before speaking or acting, especially on matters of importance: Will this be right? Am I about to speak or act from motives of Truth and Uprightness, or from sinister or selfish motives, and thereby make for myself work for repentance?

With a daily consciousness that a true record is kept of all our thoughts, words and actions, how can we act contrary to the Divine monitor—conscience? To do so must show a great lack of wisdom and forethought, for be assured, that all souls will find, either in this life or that beyond, that every thought, word and action of their earth life is engraved on the tablets of their hearts, as with the point of a diamond, and from this record will they be judged, their *own consciences bearing witness for or against them.*

For a further proof of the foregoing statement, please call to mind the various accounts of those who have been resuscitated from drowning, or rescued from immediate death, and it will be found that their whole lives were spread out before them instantaneously, even to the most trifling incidents, which had passed from memory for years.

I am not of the number who are sitting by the wayside, waiting for God and our Heavenly Parents to do some great work for us, but am laboring to keep my bark so that the sail can catch every little breeze that will help to waft me onward and upward.

I hail with joy all *true reform*, whether physical or spiritual, feeling that one is closely allied to the other; and although too far advanced in life to make much progress in the former, I believe it will not be long ere the progressive portion of society, both in and out of Zion, will see the necessity of a more simple mode of living, and wholly eschew all stimulating food and drink.

I do not believe we were made to subsist on animal food. Vegetables and pure water were designed by our Creator for our sustenance. And before we are fully re-instated in Divine favor we shall have to return to this as well as all other laws which God has given for the benefit of the race. But they are so fallen that they must be led, step by step, out of the state into which they have been plunging themselves for centuries. And in *this* is manifest God's goodness and love; for should all the digressions from the true standard—Divine Code—be at once presented before its view, no soul would have either strength or courage to even make an effort to rise.

I rejoice to see light so fast increasing among mankind, preparing many for millennial harvesting. God has commenced His work of emancipation, through His agents, whom His angels are daily inspiring with more light and knowledge of His laws, and this work will continue and increase till all souls are brought to the knowledge of the truth, and set free from the shackles of anti-christian superstition and darkness.

I see the stones preparing in the mount to build up her temple. They will yet be brought together without the sound of "axe or hammer," the clashing of discordant elements.

Our foundation is sure. But is it not very essential what materials are used in rearing the fabric? Must not such be selected as will stand the storms and tempests of coming ages?

These are questions which bear heavily upon my mind; but I forbear, knowing my earthly pilgrimage must soon close, having now passed my four score years; and I would far rather depart than remain to clog the wheels of *true* progression in any of its evolutions.

Eunice Bathrick.

"GATES OF HEAVEN."

ONE of the items, of the enjoyable entertainment, in the Pine Grove, on the border of the beautiful little Lake in the land of Canaan, at the annual Social Gathering of the Novitiate Order of Mt. Lebanon, August 19th, was the following Colloquy by and between

ANN OFFORD, CHARLOTTE BYRDSALL,
MARTHA J. ANDERSON, MELISSA SOULE,
and MARGARET CLEVELAND.

MARTHA.—What is Religion? has often been asked. Is it strange that such query should arise in intelligent minds, when there has ever existed such a contrariety of opinions respecting its true spirit?

History abounds with records of bitter strife, animosity and devastating wars, all in consequence of difference in religious views. One might judge that what is claimed as the religious principle in human nature, is only a power to awaken, rather than to control and subdue, the gross passions and propensities. It would seem that there is no zeal so ardent, no spirit so unrelenting, as that which is inspired through preconceived ideas of what is right, and a desire to *control* the consciences of others. Such intense fervor has produced the torture-room—the gibbet—and the rack; while thousands of innocent martyrs have perished in the flames of its diabolical wrath. With this view of what has been termed Religion, is it to be wondered at that there are so many infidels and skeptics?

ANN.—Not at all; but Religion has a broader basis than mere belief. It is a *soul* element, the outgrowth of high ennobling faculties—Veneration, Spirituality and Hope. Through Veneration we seek some object for worship; through Spirituality comes holy aspiration for goodness—a desire to become like our ideal—while Hope ever presents the prospect of immortality and blissful existence.

CHAR.—Just here we must make a distinction between Theology and Religion. In reviewing ancient and modern history, we clearly perceive that all conflict and strife have arisen from a difference in *belief*, and not from the truly *religious* element in humanity.

MELISSA.—That is a proper consideration; a theme that has more, or less engaged heart and mind from the earliest history of our race. We need to have clear conceptions of truth, which will enable us to consider that human beings, in their varied degrees of intellectual and spiritual progress, naturally entertain antagonistic ideas of God. Without the light of revelation we mistake the letter for the spirit, proselyting zeal for virtue; a hatred of persons for love of God.

MARGARET.—All forms of life have their progressive stages of growth and development. Thus it is with the human race. From low organisms, have been evolved increasing degrees of intellectuality and spirituality, through which we trace higher and higher forms of religion,—proving that Reason and Conscience combine in true conceptions of the Divine Mind, as manifested in higher life and being.

The uncivilized and barbarous races still cling to their crude representations of Deity; and their forms of worship are expressive of sensual and passionial emotion.

ANN.—Heart-sickening are the scenes of idolatrous worship, described in history. People were seemingly led by blind ignorance, without the aid of reason and knowledge; the sensual dynasty instead of morality and virtue reigned supreme.

MARTHA.—The Fetichism of Western Africa lingers to-day, while its intellectual antipode,

manifested in the highest type of scientifically enlightened manhood — Tyndall — perceives God as the great unfathomable, without bound or limit, the grand centre of inextinguishable light and glory, whence proceeded life, love, and the continuous creations of mind and matter; yet, impersonal.

To Believers, the Christ Spirits reveal God as Wisdom and Love — Our Heavenly Father and Mother.

MELISSA. — From Polytheism to Monotheism we can trace the progress of thought and an increasing degree of revelation. As far back as Abraham we read that his mission was to introduce the worship of the one true God, and to break up the forms of idolatry then existing. This he did not effectually accomplish; for, notwithstanding his faithful and earnest exhortations, even his relatives clung to their idolatrous worship, and for many years after, Mecca was the only place where the doctrine of one God was taught. "Many worshipped the spirits of the stars whom they called the sons and daughters of God." To them God was an abstraction. The Gods of their own creation were the popular objects of worship.

MARGARET. — This illustrates the tenacity with which mankind cling to traditional ideas. Truth has ever battled her way through error's legions, but the ground she has gained is clear, and as there is a "growth in grace" and in reason, her way is made easier.

CHAR. — Many sins in all ages, have been disguised under a profession of Religion. Under that cloak Sodom sinned. David, called the man after God's own heart, gloried in sexual indulgence — and Solomon, with all his wisdom and knowledge, reveled in carnality. Greece, with her learning, reared temples which were devoted to infamous purposes, and Rome added to the list by her degrading festivities. England, also, with her Church and State government, has produced a score of ignoble rulers, like the eighth Henry, and her history is stained with the blood of martyrs, who were sacrificed for what was deemed heresy. Their religion was a prostitution of virtue. The God they worshiped sanctioned war. His very breath would blight the germs of true religion.

ANN. — The so-called Christian nations of Europe, who profess to follow Jesus — the highest ideal of perfected life — whose example has illumined many sin-darkened souls — are warring nations; and their religious history, instead of wearing the laurels of peace and purity gained by the self Conqueror, is blackened by crime. Their religious life and practice, fall below the standard of the Buddhists and Brahmans of the East, for they do not stand in warlike antagonism with brethren of the same faith, nor of any other faith.

MARTHA. — I have been interested in reading some accounts of the origin of the three great Religions of the East, Brahmanism, Buddhism and Mohammedanism. Around those strongly fortified systems cluster much that is traditional and legendary; but their great central truths are effective in binding upon their devotees certain moral and religious obligations, which have elevated them above gross idolatry, and, in some respects, such as honesty in dealing, and pure morality, they eclipse many sects of professing Christians. Not that their faith is superior, but their practice is more in accordance with their faith.

MARGARET. — We will here repeat the eight steps arising from the four sublime truths that form the basis of Buddhism, which when perfectly attained, the soul reaches that inexpressible condition called "Nirvana," the meaning of which cannot be explained, but evidently conveys the idea of perfection — an inner consciousness of rest from conflict — corresponding with the Christian's heaven, or kingdom of God.

The first step is Right belief, or the correct faith.

Second. Right judgment, or wise application of that faith, to life.

Third. Right utterance, or perfect truth, in all we say and do.

Fourth. — Right motives, or proposing always a proper end and aim.

Fifth. Right occupation, or an outward life not involving sin.

Sixth. Right obedience, or faithful observance of duty.

Seventh. Right memory, or a proper recollection of past conduct.

Eighth. Right meditation, or keeping the mind fixed on permanent truth.

ANN. — I think that would be a good code of morals for any people, whatever their profession. Some physiological truth was also inculcated in their system. The application of the unconditional command, "Thou shalt not kill," has much to do with softening the manners of the Mongols. They are not a fierce people, and are decidedly opposed to war.

MELISSA. — There is indeed much of interest in the history of those religious Powers. In some respects they, who call themselves Christians, may learn of them. We cannot pass over the fact that Buddhism, with its errors and superstitions, has neither deceived, nor persecuted — has not formed inquisitions, nor possessed and cultivated feelings of antipathy toward those who profess other faiths — believing that all manifestations of Religion are but an outgrowth of one true faith.

CHAR. — "The heart of man is not innately vile." It only awaits the law of progress, and the increasing light of revelation, in physiological, scientific and spiritual truth, to lead it from the contracted cell state of ignorance, to the pure light of true Religion. It is pleasant to review the history of the past, and gather the gems of Wisdom and Goodness, which the Spirit of Truth has scattered along the pathway of human progress. As the poet beautifully and truthfully expresses it:—

"God sends his teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind; nor gives the realm of Truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master key of knowledge, Reverence,
Enfolds some germs of goodness and of right."

MARTHA. — It is true that every age and race have had their inspired prophets and teachers; this is God's method of improving mankind. No truth that has ever been revealed will be lost; it may drop off its old forms, but will be re-incarnated in new ones, fitted to the growth and comprehension of the minds of men. Thus we trace Infinite Wisdom and Love working their way through the frailties — passions — conscious longings and aspirations of finite beings.

ANN. — Under the laws of evolution, Scientists tell us that species of animals and genera of plants have been perfected; that the earth is going through constant changes from lower to higher forms of life. A corresponding condition must exist in the higher realm of mind and spirit; for the worlds of mind and matter stand in a correlative position, and are acted upon by the laws of causation, proceeding from the primal fountain of all progress. There is no retrogression. Life moves spirally, ever up and up. Change, growth and development are stamped on all created things.

MARGARET. — Then, it is by the law of evolution that we account for the liberalizing influences which permeate society and give, to all, the unmolested right to their own conscientious belief; for certainly we live in a time, when the ETERNAL GATES OF TRUTH ARE Ajar, and we catch glimpses of light which bespeak regenerated life in the political, social and religious worlds.

MELISSA. — There is great need of reorganization, and renovation, in all the departments of life. We have cause of gratitude, that much has already been done to expand religious thought, and establish just civil government. We who live under the blessing of Republican institutions, feel not the restrictions felt by those whose lot is cast in lands where Church and State, combined, bear rule, crushing spiritual freedom. It is evident there is a power at work, even in the old world, which will silently, but effectually, burst the chains of tyranny that have so long fettered the minds and consciences of men.

MARTHA. — It does not seem much like it, when we consider the course that Russia has lately taken with the Menonites.

CHAR. — There will be turnings and over-turnings, and much injustice will yet be done; but the general aspect and signs, as they appear, are encouraging.

MARGARET. — I was glad to hear that the great question which has agitated the public mind for some time past, concerning the proposed sectarian amendment of the Constitution, has been so wisely settled; evincing that those to whom it was referred comprehended the evil that would result from the recognition of church creeds and dogmas, in an infidel — materialistic — constitution. A constitution oblivious of religious sects.

MARTHA. — I wonder if Solomon ever had such complex questions to tax and perplex his superior judgment. I think it requires great skill in this day to guide the helm of the Ship of State, that she may not founder, and be submerged in the sea of political intrigue and social problems.

ANN. — That judicial decision will lift a great weight off the minds of liberal reformers and freethinkers of our day. A few years ago it might have been decided in favor of Sectarianism. But, thank God, the Seers of our time have had the moral courage to lift their voices, and dip their pens in the living inspiration of truth — denounce the error, and prevent the fatal step, which would inevitably have led to war and bloodshed. We now rejoice in the happy consummation of their efforts for humanity's good.

MELISSA. — I think modern Spiritualism has been a powerful wedge driven by an unseen hand, to split the knotty questions of human rights and privileges — breaking up old forms — bringing forth increasing revelations of truth, which are completely revising old orthodox conceptions of the mystery of godliness, and of future rewards and punishments.

ANN. — Spiritualism is becoming popular. It has made rapid advances. We now hear of seances in royal palaces. Eminent scientists after thorough investigation, fail to give proof against the genuineness of its phenomena. Men of all professions, whose strength of mind and character give them high position, have been convinced of its facts. Who can say unseen intelligences are not effective in producing right impressions in reference to important questions which agitate the public mind in regard to civil polity, as well as Religion? Can we not see an overruling power in the triumph of right so lately achieved? One of the prophets foretold, that in the latter day, "God would set up a kingdom which would never be destroyed," and that it would be a refuge for all nations. How could such a kingdom exist except under an infidel, or more properly, a materialistic, form of government?

CHAR. — It could not; but there is another point I wish to refer to. Do we not observe that as Spiritualism becomes popular, spiritual wickedness increases? While the doors are open to the spirit-world, and there is free communication, all classes of spirits find access to mixed circles, and varied conditions. It is written, When the sons of God came to worship, satan came also, clearly indicating that where the avenues are open, evil seeks to find entrance. Thus has it been through the long career of Spiritualism — the good and evil have ministered through imperfect media. Those who, while on earth, knew only a life of sensuality, have not quenched the fires of passion, by the dissolution of the body. They hover over and obsess mortals, with carnal desires and soul-destroying doctrines; and many, at the present time, while under the power of diabolical influences, are bold in the assertion that it is right to live in the unrestrained indulgence of the sexual functions, without regard to the law of use, to conditions, seasons, or restrictive bonds of the matrimonial relation. Children, too, are strengthened in the ways of self-destruction, until it would seem that the race is hurrying into the vortex of sensuality.

MARGARET. — From a high moral and spiritual point of observation, we can clearly discern the evil that is rolling over the earth, from this source, like a mighty flood, and it should be a warning to us, to raise higher the unerring standard of Purity, and to hold it with a still firmer grasp, that it may be preserved untarnished through all conflicts, while

the faithful are contending with the dragon power—lust—which has drawn down so many of the stars of the old heavens to darkness and sorrow.

MARTHA.—Spiritualism has done a good work, and it has had its evil phases, which it is right to consider. For want of proper guidance, many have been led astray. If communication should be held with the living spirits of a century ago—who boldly shook themselves from the chains of British tyranny, through sacrifice of life and property—and wrote the immortal Declaration of Independence, while the burning fires of freedom glowed in their souls; would there not be some stirring communications? Would it not be wise to employ Franklin (who is no doubt still active in his scientific pursuits,) to establish an electric line of communication between some of the Congressional courts in the Spirit world, and the Capitol of our great country, that an earthly government may be established, under just legislation and sound policy, instead of bartering principles for gold, and yielding the weight of national claims and duties to selfish aims and purposes? What a change would thus be wrought!

CHAR.—That is true; Spiritualism, if comprehended, would be of great value to the human race; but it must be understood as a Science, not as a Religion. It does not contain the power of salvation, but enlightens the understanding—gives clear views of the inner state of existence—and imparts the hope of salvation—it is the Angel of Light. See Rev. 18.

MELISSA.—I think that if *Spiritism* were substituted for Spiritualism, it would better express the external revealments and marvelous manifestations of psychical force, operative on material things.

MARGARET.—It would most certainly. The question occurs to my mind, How is it that we make the assertion, that the founders of our government were infidel, when history speaks differently? Washington was said to be a man of faith and prayer, and I have read many sketches of their lives, which clearly indicate that they were possessed of deep religious feeling.

ANN.—They may have been deeply religious, and yet have been infidel to the popular forms of religious belief, preferring that every one should give expression to his and her own conscientious opinions.

MARTHA.—There have always been those who were deemed irreligious, because they made no profession of unity with church organizations, but whose lives, in reality, comported more with goodness and truth, than many who weekly attend church, rehearse prayers, and mournfully attest to the truth of being great sinners, yet change not their characters.

CHAR.—Cheerfulness is Religion's companion, and happy are they who are under her influence. I believe we have all been more or less impressed with the sombre aspect of Religion, in our early days. In attending the religious meetings of different denominations, even when a child, if I saw any of the church members cheerful, I thought they should be lost in silence and solemnity, or they were not living according to their profession. This was the effect of an anti-christian education.

MELISSA.—We have all been under the same deadening dogmas; but many persons, who are brought up within the pale of the Church become infidel to its views, when they arrive at an age to think, judge and decide for themselves.

MARGARET.—Truth gleams over the earth, and occasionally there are minds prepared to advance beyond the common mould of thought. Such receive new revelations, and go before the people, like John the Baptist, sowing seed, that shall perfect fruit for the Millennial harvest.

MELISSA.—It is right that we should be prepared for the increase of truth, and recognize a growth of mind in the outside world; but it would seem that the truly religious element is at a low ebb. At least there is very little power of conviction at work in the hearts of the people, at the present time. "The multitudes rush to and fro in quest of knowl-

edge" and yet lack *that* knowledge—wisdom—which saves from sin in its many destructive forms.

MARTHA.—A truly religious life, no vain ambition, nor tyrannical rule can overthrow; as was proved by Jesus, Mother Ann, Madame Guion, Fencelon, and many other bright lights, which the persecutor's rage could not extinguish.

MARGARET.—Though many have been nobly devoted to Truth, and have suffered for its sake, I would that there were many more to impart zeal for holy things. The present generations seem destitute of energy and true fervor of spirit. Their attention is turned to the external. Religion, with them, is theoretical, and assumes the form of Sentimentalism, rather than practical virtue. Even among us, zeal—the true Christ-baptism—that lifts above the vain and unreal, into the conscious realms of unifying spiritual action, is, at times, deficient.

ANN.—"Vanity of vanities" might be inscribed on the present phase of life. "The lust of the flesh, the lust of the eye and pride of life" have unlimited sway among the people. A distaste for enjoyment in truthful realities gives the young a thirst for exciting pleasure—frivolous reading—false notions of dress—stimulating diet—an altogether artificial mode of living. The primitive simplicity of our forefathers is lost sight of, and consequently there is degeneracy and effeminacy.

MARTHA.—We cannot wonder at this. Could we accurately discern the signs of the times, we should conclude we were about entering upon a new epoch. The revolutions in Science, presage the upheaval of the spiritual elements. Ere long, a mighty wave of inspiration shall flood the earth, awakening the latent germs of spirituality, and producing a revival—an outpouring of the Spirit, that shall turn the tide of life into the channel of reality, and effect a work of righteousness.

MELISSA.—The Religion greatly needed is strength to subdue *me* and *mine*—the selfish principle in the human heart—to extirpate war and establish peace—to create a sphere of universal love, from which shall emanate kindness, even toward the *animal creation*; and which will admit of no law in violation of equality and right.

CHAR.—Must history ever repeat itself in individuals, as well as nations? Shall the inordinate thirst for power produce war and bloodshed, through all time? Must life be sacrificed for human sustenance, when God's beneficent hand has spread the fields, and given the seed that will produce a golden harvest of precious grain, and luscious fruit, for food, ample to supply the muscle and brain of those who earn their sweets? Must some toil beneath the ban of poverty, beyond their strength, for a mere pittance, to sustain others in luxury and idleness, because Mammon hath not elevated them to its standard? These are the questions which arise in the mind, when we behold the extremes of life, and the wrong usages of society.

MELISSA.—When the higher and more spiritual forces control, those troubles will cease. The elements of nature, when stilled beneath that power, will bring no more the revolutions of error and sin. Evils will increase before that event. Society will feel the full force of wrong doing; and arousing to a realizing sense of surrounding conditions, will, by the help of the good Spirit effect a great change; firstly by individuals bettering their own lives.

ANN.—"Lord what shall I do to be saved?" is ever the cry of a convicted soul. We may comprehend principles—theorize intellectually—and behold, afar off, the glory and beauty of a life of virtue and goodness; but, unless the heart be touched by the fire of truth, and a practical work of reformation be begun in the soul, we shall in no wise realize the fulfillment of a perfected life.

MARGARET.—There are wise lessons of instruction which we may gather, from the experience of preceding ages, and perfect by the spirit of inspiration.

MARTHA.—The gold and silver threads of inspiration and revelation, are interwoven through the long woof of human experience.

At no period of time has the Divine Spirit left mankind entirely to the guidance of frail human nature. According to our power and capacity, we are constituted guardians of goodness, and while we uplift the standard of our day, and live to the law of obedience, we shall be as stars to guide others to the truth, who in their turn will do likewise. Thus the car of Progress is slowly but surely advanced toward the golden age of perfected knowledge—Religion.

MELISSA.—As we believe, the time draws near, when many will be led to Mt. Zion, under spiritual awakening; should we not be more zealous in performing our own work, that we be not unfaithful stewards in the house of God, nor have our birthright taken from us? We have every opportunity for spiritual growth and advancement, and of all people should be the most religious. According to our light and understanding so will be our judgment.

MARGARET.—Religion is a theme on which much has been said and written, yet comparatively few have comprehended its true meaning, or practically lived out its spirit. Of all people, Believers are most favorably conditioned to illustrate it in its full meaning, in the every day duties of life. According to the precept, "Labor is worship and prayer," ours is a life religion.

ANN.—And all may possess this gospel, without money or price. They to whom we look as our exemplars in virtue, meekness and every good grace, were poor. No outward advantages distinguished them from the common people; and no worldly honor gave them dominion. Their superiority was in their life work; their glory, that of the self-conqueror—their honor that which cometh from God.

MELISSA.—It is well for all to consider for what end and purpose they are living. Man's earthly existence is like a shadow flitting over the rainbow. As the ages glide away, the sons and daughters of men, the youth in life's green spring, and they who go in the full strength of years, the aged and the infant, shall one by one be gathered to the land of souls. Life is uncertain; but when based upon true principles, we can brave the storms and tempests that may come; for Religion is our anchor; and when we have finished our work in time, angels will bear us in safety to our immortal home; and we shall rest in the tranquillity and confidence of those "who wrap the drapery of their couch about them and lie down to pleasant dreams."

CHAR.—We appear and disappear, as sunbeams, through the clouds. The thousands who walk the earth to-day will vanish as the dew. The plants that blossom but to fade, have as firm claim on life as the proud monarch who sways the scepter of power in the earth; but through all life's changes, RELIGION is the hope of the human heart.

MARTHA.—The noble Athenian philosopher said to his disciple "He may bury my body, but let him not think he buries Socrates." So in reviewing the past history of the race, we see that Truth stands in the same relation to man that the Soul does to the Body. It has had many forms, which have been subject to transmutation. But Truth—the very soul of existence—remains the same, yesterday, now and forever.

Genuine belief helps to form true modes of thought; yet, however absurd any form of belief may appear to us, we are bound, in the name of Religion, to respect every sincere opinion. Religion, whatever form it may wear—be it enshrined in the mysticism of Heathen Mythology, or enthroned in ideals of pure Reason—we should regard in the same reverent spirit.

MARGARET.—It has been said "there have been but few voices, in the world, and many echoes." The same desires, questionings, aspirations and hopes have moved the human heart and mind, only varying in form, according to the growth of the ages. It is interesting to candid, reflective persons, to glean from the vast fields of spiritual knowledge and experience precious seeds of Truth, to sow in the soil of their own hearts, that it may by culture, bring forth a hundred fold of good, that they may have wherewith to scatter blessings over the earth.

BEAMS OF LIGHT.

1. When the glo-ry of light beams o-ver our way, From bright souls in regions a-bove; The forms of the near, the true and the dear,

Who've pass'd from our sight, ere the day turn'd to night, Are seen flit-ting round us in love.

2. And when we are weary and worn with life-toll,
We feel their soft presence in peace,
They brighten the hours, which ever are ours,
To rightly improve, as onward we move,
To the land where sorrow will cease.

3. 'Tis thus we are strengthened to journey below,
And bear with true pleasure each care,
For bright is the thought, with happiness fraught,
Of communion sweet, when the hours shall fleet,
That hold us earth-labor to share.

4. O, gladly we walk by the faith of to-day,
And banish all darkness of mind,
For in that fair land, where the purified stand,
Our faith will be sight, and in its pure light,
We'll crave not the joys left behind.

EDITOR'S DESK, August 19, 1874.

DEARLY BELOVED MOTHER EUNICE—I have just read critically your letter and accompanying article, of the 16th inst., to Eldress Ant'e. They impress me on this wise, that Eunice is a genuine Shaker, who has the life of God in her own soul. A child and sister of Mother Ann. You have life in yourself as she had.

You have not only been baptized with the Christ Spirit, but have traveled—increased with the increase of God. You have not gone to sleep on the enchanted ground—the success of the first cycle. You heard and obeyed the voice of the first thunder—testimony. And now you hear the voice of the second thunder beginning to sound. What a blessing to you! And what a blessing you are to the work of God in thus connecting the past and the present—the first and second degrees. While it is unreasonable to expect those of the first degree to be *pioneers* in the second, their blessing is heavenly. Of all the thousands who came out of Egypt only two entered Canaan. Only two retained the life of God in their souls to that degree, that they could be leaders in the army of the Lord, to fight the new class of *enemies of the Lord* in the land of Canaan—the Promised land itself!!

F. W. Evans.

THE RIVER.

I'm descending the banks of a beautiful river,
That flows by the storm beaten island of time;
And I'm watching the waves with their unceasing quiver,
That ripple and dance on its bosom sublime.
And I'm watching the life-boats, just crossing the river,
That follow each other and all disappear,
While above the strange music that swells there forever.
The call of the boatmen distinctly I hear.
I am thinking of friends, who've passed over the river,
Those near ones, those dear ones, so blessed to me,
Did feelings of dread seize their spirits? Ah never!
'Tis the River of Life to those who are free.
I am thinking of those who've passed over the river,
Whose vestments concealed the dark spirit within;
If true hope was theirs, as an anchor? Nay never!
'Tis the River of Death to souls hid in sin.
And, I ask, do I fear to pass over the river?
Should the boatman soon call, could I readily say,
That my soul is prepared to meet Father and Mother?
Or would I ashamed and abashed, answer Nay!
Sometime I shall go to the banks of that river,
And I shall return from its brink nevermore,
Its tide may run cold, yet my soul will not shiver.
There's sunshine and rest on the opposite shore.
Maria L. Shultz, Canaan, N. Y.

THE SHAKERS.

—O—

Jefferson Democrat.

Esteemed editor, in the brief conversation we had the other day, you asked me some questions about the Shakers, remarking at the same time that you had "heard some pretty hard tales about them." I had not time then to answer your questions definitely, yet you will doubtless remember that the few statements I made were in defense of the Shaker order.

After we parted I was meditating upon the import of the questions you had with so much candor asked me, and wondering why it was that the multitudes of people in the world, who are so intelligent upon general subjects, should have such *limited knowledge*, and such mistaken opinions respecting a body of Christian professors, whose teachings have been freely offered to the people for a hundred years. The Divine law is, "Ask, and ye shall receive." You have asked, and I offer to let all who read your paper know that *Shakers* are an interesting class of Christian people. There are many sects and divisions of people all claiming the right and title to the name "*Christian*." If obeying the precepts of Jesus, and endeavoring to follow his example on earth, will give any people the right to be called "*Christians*," there is no religious body of people on earth who have a more perfect right to the *Christian name* than the Shakers have, and none who can more rationally prove their faith and their mode of life to be correct, by Scripture texts, than the Shakers can.

Those *hard tales* which many persons hear about the Shakers are *not true*, they are merely started by those who love to gossip about their neighbors. It could not harm an editor, or lawyer, or doctor, or preacher, or granger, or republican, or democrat, or merchant, or mechanic, or farmer, or any of "the rest of mankind," (male or female) if they would correctly inform themselves how and why the Shakers differ from other professors of Christianity. I will not prolong this article, but will say in conclusion, that if you are disposed to ask any questions through your paper on the subject, they shall be in a kind spirit briefly answered. Or if the citizens of Hillsboro (or any other town in Jefferson county) would like to listen for an hour to a lecture upon the subject of Shakerism, they can be (most likely) accommodated.

With kind regards,

V. Nicholson.

In our last issue, in the question, "Had not Believers as good a right to make fools of themselves, for a little season, about two Books, as the Antichristians had to do it for ages? '*For Christ's sake*,'" was omitted.—ED.

Should we explore this spacious earth,
And view its contents o'er and o'er,
Renew again our diligence
Add search the sea from shore to shore;
How vain, alas! our search would be,
If happiness we seek to find,
It can't be found on land or sea,
Except we have it in the mind.
'Tis there our choicest treasures lie,
Abroad for joys we need not roam,
Nor stretch our sense beyond the sky,
Our greatest heaven is at home.

Anna Granger, Enfield, Conn.

SCDDEN WARMING.—A very dangerous, yet a very common winter practice, is that of sudden warming when very cold. We frequently read in the papers of little children falling down dead on suddenly going to the heated stove after a long, cold walk. Others are injured seriously who have no guess at the real cause of the difficulty. Every intelligent person knows that a frozen limb will become dead flesh if suddenly warmed. The temperature must be raised very slowly. The limb must be put into cold instead of warm water, or be rubbed with snow. When the limbs are half frozen, they cannot resist the injurious effect of sudden warming. Convulsions in children occasionally occur; many more are made suddenly faint and sick without knowing the cause; the eyesight is often particularly affected, and people call it "snow blindness." All skin difficulties are greatly aggravated by sudden warming, and sometimes very painful ones are induced. It is generally thought that chilblains are caused by the severe cold, but the true cause is sudden warming after they have been very cold. It seems as if this distressing malady were largely on the increase—even very little children suffer from it. Too great care cannot be taken in this matter of warming cold feet slowly, and by friction rather than by putting them near the fire.

Sudden warming, too, makes the whole system so subject to cold for a long time afterward that extra garments are always needed, and then the frame shivers in what was once very comfortable temperature. Physicians have observed this in their cases, and say that they have sometimes suffered in this way for years from a single act of such imprudence.

Use proper precaution on your own part, and watch carefully over your children, who of course follow their natural impulse to rush to the fire when very cold.

OBITUARY.

ZILPHA BLANCHARD, deceased, January 23, 1874, aged 45 years, Enfield, Conn.
ALBERT DEXTER, deceased, May 30, 1874, aged 16 years, Enfield, Conn.
PEGGY MONFORT, deceased, August 23, 1874, aged 91 years, Pleasant Hill, Ky.

SHAKER AND SHAKERESS

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F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. December, 1874.

SIXTY CENTS
PER ANNUM.

SHAKER THEOLOGY.

—O—

"Of the increase of his government and peace there shall be no end."—Is. lx. 57.

SHAKER theology is the logical arrangement of all mundane and super-mundane facts, constituting a system of ideas, subject to the law of evolution—change. To it new facts may be added, old facts be revised or proved to be no facts at all.

SHAKER CREED is the present formula of belief—the orthodoxy of to-day—generally accepted, for the time being, by the leading minds of the order.

The eye of faith looks into the interior of things, by the light of revelation from spheres invisible to the earthly eye.

The path of the *right doer* grows brighter and brighter toward perfect daylight from the sun of righteousness.

A DECLARATION of faith in certain doctrines, by a Shaker elder or member, is an expression of his or her own theology, or creed. Only as it commends itself to the understanding and conscience of any member of the order, is it binding, except upon the one who utters it; and he or she may increase with the increase of God.

ONENESS we all pray and labor for. Those points, upon which we are agreed, are as the foundation stones of a building—not to be moved. So much of the second temple is builded.

The spirit of truth is, with us, stronger than the spirit of theological controversy—stronger than the gates of hell, which, in Babylon, have prevailed against all her sects and churches, not excepting the Churches of the Witnesses.

From the Constantine to the Quaker Church, from Dr. Beecher to Dr. Swing, theological controversy has taken peace from the old Earth and from the old Heavens. All is turned to blood, under Church and State governments—governments in christendom. It commenced with shedding the blood of Jesus. Then the blood of the martyrs flowed like a river, down through the ages, until humanity, in its highest form of development, was drunk with blood—was either killing, or being killed, in theological or secular wars—patriots, heroes and soldiers, in battle array, with garments rolled in blood, destroyed the earth. Peace was thus taken from the human family, until their most sacred, refined, religious emotions were tinctured with horrid conceptions of the atoning blood of Jesus.

BELIEF was life or death, justification or damnation, temporal and eternal.

By faith—Belief alone—souls were saved, or lost. Error, in doctrine, was fatal to all hopes of salvation. Belief, in a given propo-

sition, was voluntary, not the effect of evidence—of demonstration. Theology and science were implacable enemies. They, who killed the body to save the soul, were doing God service—were loving their neighbors as themselves. They were inflicting temporal suffering to rescue souls—obstinate heretics—from sufferings of eternal duration. Thus did doctrinal error—doctrines of devils—produce its practical results—ceaseless murders.

Shaker Theology is exempt from doctrinal controversy—the gate of and into the Hells—holding that light and truth are sown for the righteous, who are *compelled to believe* right, just so far and fast as they do right; because belief is the result of evidence—demonstration—not subject to the will, being involuntary. Therefore, the Gates of Hell have prevailed against the seven churches of the 1260 years of apostacy—the church of Jesus, the Church of the Apostles, the Gentile Church of Peter, the Nicene Church of Constantine, the Church of Luther and Calvin, and the conglomerate Infidel, Quaker, Catholic, Protestant Church of America—but the Gates of Hell will never prevail against the Church built upon the *Rock of Revelation*, past and present; and this is the foundation upon which the Church of Christ's Second Appearing is being built. It possesses no final creed, but, like the Bible, its "theology" is subject to perpetual, everlasting "revision," until the Christ Spirit shall have led it into all truth, through Revelation—the Rock on which the Church is founded.

Then shall the *Peace Makers* have *Peace*, in leaving each soul free, not only to speculate and reason out, but to work out its own theology, agreeable to the Christ saying: "If any man or woman will *do the works*, he or she shall know and understand the doctrine." Henceforth the faith, which works by love and purifies the heart—first pure, then peaceable—shall take precedence of all Shaker Theology.

LIFE THOUGHTS.

—O—

MAN being brought into the world under the influences and by the principles of the generative order, knows no life higher than, and comprehends nothing else for justification, but the natural order, until his senses are reached and his mind becomes enlightened by ministrations from the resurrection heavens. Then conviction begins to find a seat in the soul; and as it is treated, man rises or falls. Then commences the education that develops manhood and capacitates him to an equality with angels. His understanding becomes enlarged and progression is his life-thought. His soul is touched as with fire, his reason is called to

action, and from the light he accepts or rejects, justification or condemnation becomes his reward, corresponding with volition.

From the influx of light from the heavenly world, he is, by induction, brought to a knowledge of the principles which introduce love and the peaceful elements of Christ, the prince of love and peace—the principles which condemn hate and ignore war and strife—which introduce regeneration—the resurrection order—and condemn the sensual carnal life—which introduce community of interest and condemn selfishness, arrogance and that spirit which would give to one an advantage over another. Heeding these ministrations from the Christ sphere, he becomes developed in the Christ life, where the associations and relations are those of a common brotherhood and sisterhood, in the whole economy of life—where "they buy and sell as though they possessed not"—where "they use this world as not abusing it"—where "they that have wives be as though they had none"—where "the fashion of this world passeth away."

Here, finding an element they become, in *this life*, children of the resurrection (Christ), and are "accounted worthy to obtain that world and the resurrection from the dead"—they "neither marry nor are given in marriage, neither can they die any more"—sin, the cause of death being taken away—for they are equal unto the angels, and are the children of God, being children of the resurrection.

In this relation, there is "one faith," that of Jesus; "one Lord," the God of the universe; "and one Baptism," that of the holy spirit.

Query. Is that people to be found? Answer. Investigate Shakerism; learn the lives of its *true* members, and satisfy yourselves. Religion, that will not bear investigation, is not worth possessing; and if the lives of religious professors will not bear examination, they are not profited by religion.

Elder Abm. Perkins, Canterbury, N. H.

CHRIST IN US.

—O—

IN the passage, "Except Christ be in you, etc.," we learn two important lessons from biblical scripture. First: The characteristics of the Christ; secondly, the condition of reprobates. Our ante and anti-christian educations have left much for us to unlearn in the school of the New Creation. That which saved Jesus from being reprobate, was the entrance into his soul, and its permanent residence there, of the Christ. This Christ is not an individuality—not a personal being. We have erroneously been taught, that whenever Christ is mentioned, Jesus is intended; and that this beautiful appendage is only applicable to

him. So, have we been taught, that *heaven* is a peculiar locality, instead of being a condition of the soul. The law of impenetrability, will not permit two or more things to occupy one and the same place — where *Christ* is, else cannot be. The same philosophy will not admit, of one *person* or *thing* being in two or more places at one and the same time. *Christ* may be in millions, at one and the same time; and then, these are not reprobates. What is *Christ*? It is a power, emanating from God to humanity; and transmissible from us, to other apostles of the same life. Upon whom this emanation rests, to them is given power to rise superior to themselves, and to become sons and daughters of God. Herein, by the power of *Christ*, are Christians saved from their temptations to commit sin. It is, to them, "the power from God unto their salvation." With it, they will travail — progress from the evil and *good of the past*, to an *exceeding* righteousness.

The gospel has called us to come up higher, into new conditions of life. It has taken us "for better"; not "for worse"; and if we do not thus travail, the absence of *Christ* is apparent, and we are reprobates. Let us learn and experience, that *Christ* is a saving power, not a person. Let us manifest the salvation of this power to others, by impartation. As the disciples became *Christ*s, and did impart the power of salvation over every human weakness; so, in this era of the new creation, let the same "*Christ* in us" be exercised. And let us progress from the infantile class of the *Christ School*, having learned the a. b. c. of salvation from gross sins and sensual predilections, "let us leave erroneous ideas of *Jesus*, and go on unto perfection." We can never grow in truth, until we perceive that it is as really in our power to become *Christ*s, as it was the province of *Jesus*. And then, there will be no mixed mists of uncertainty regarding this important principle. Then will *Daniel Christ*, *Ann Christ*, and *Christ* attached to other *Christian* or *Jewish* names, declare the same power intended by *Jesus Christ*.

Elder G. A. Lomas, Watervliet, N. Y.

[From the Toledo Sun.]

GEO. FRANCIS TRAIN — WHAT HE IS NOT.

THOMSONVILLE, CT., September 30, 1874.
GEO. FRANCIS TRAIN, ESQ.:

I see by your article in the *Shaker and Shakeress*, that you have seen some of the light and grandeur of the doctrines lived by the Shakers in America. You will be, I know, a mighty and valuable knight in the cause. You have every reason to believe a reformation in theology close at hand. All the signs of the times point to this work. God will bless you. No man has a right to be a reformer until he is reformed himself. You have chosen the true way. I want to tell you my experience in a few words: A few weeks since I came to this Shaker village, and I was much impressed by their life. I finally received light, such as you have got, and it seemed to open a new world to me of which I never thought it possible for mortals to know. Now I earnestly desire to be with you as soon as you commence to begin laying these mighty truths before the people. I have one lecture all ready now. I want to be enrolled as a private in this mighty battle. I will await orders, from any direction, if the orders are only Forward. I should like to go with you if you commence soon, as one of your spiritual staff. You may remember we met on board the steamship *Atlantic* in 1871, where you came to the rescue of Elder Evans and Mr. Peebles when the clergy gave them the cold shoulder, as among those who gave recitations in the saloon.

James H. Dickson.

G. F. TRAIN'S REPLY.

MILLER'S BATH HOTEL, 41 W. 23th St. }
NEW YORK, October 2, 1874. }

NOT A SHAKER.

JAMES H. DICKSON, ESQ.:

Elder Evans and the Shakers invited me to be present at their Social Gathering (I believe the only outsider ever asked), and our affinities are strong on diet, exercise, hygiene, sexual continence, abstention from poisonous stimulants, freedom from bigotry, fanaticism, superstition, and in bold advocacy of great truths. *I am not yet a Shaker.*

NOT A MORMON.

Brigham Young sent his son, Brigham, Junior, Congressman Canon, and another elder, as a delegation to my cell in the Tombs (where I was incarcerated by the Beecher ecclesiastical tribunal for publishing his impeachment in Bible quotations two years in advance of the New York journals), to assure me that the *Mormons* were with me to a man, and a woman too, and I endorse his temperance, frugality, thrift, enterprise, independent thought, in establishing a colony free from asylums, jails, poor-houses, gambling hells, rum shops and houses of prostitution. *Yet I am not a Mormon.*

NOT A CHRISTIAN.

I never drink, smoke, swear, lie, cheat, steal, fornicate; never back-bite, make pastoral visits, or wish I was dead; never introduced "nest-hiding" into the Christian fold, and have always observed all the noble precepts taught by all good men; have read the Bible from my youth upward, only to despise the morals of its prophets, David, Solomon and Lot; I do not believe it possible by any act of mine that I could injure my fellow-man; am always happy; never discontented — living in the perpetual sunshine of an eternal present. *Yet I am not a Christian.*

NOT AN INFIDEL.

I rejoice in the brains and intellectuality of Voltaire, Rousseau, Hume, Gibbon, Paine. *Yet I am not an Infidel.*

NOT A PAGAN.

I like Democritus, Lucretius, Euripides, Epicurus, Alcibiades, Aristotle, Plato and Pliny, but as I do not believe in immortality, *I am not a Pagan.*

NOT A SCIENTIST.

I like Newton, Davy, Bacon, Cuvier, Comte, Spinola, Herschell, Mill, Darwin, Huxley, Tyndall, Spencer. *Yet I am not a Scientist.*

NOT A SPIRITUALIST.

I admire the morals of Confucius, Buddha, Brahma, Moses, Christ, Zoroaster, Mahomet, Swedenborg, and other ancient and modern Spiritualists. I can memorize the faces, forms and characters of departed relatives and friends. I can respect Davis, Wilson, Peebles, Mansfield, Dake, Slade, Foster, Hume, the Eddies. I can imagine some grand, undeveloped power lying beneath all this slate-writing, mind-reading, table-turning, spirit-acting that agitates the public. *I am not yet a Spiritualist.*

THE PSYCHOLOGIC LETTER IN THE SUN.

All these show what I am not. What I am all the world will soon know. So I answer your kind note by handing you my letter in the *Sun* to-day, and enclosing yours to Elder Evans, the champion Shaker of Mt. Lebanon, and the lion of the fold of Judah, who so astonished the priests on board the *Atlantic*, and the press at St. George's Hall in London, who ought to invite you to deliver your first gun at the headquarters of the disciples of Ann Lee, in Massachusetts, or join him at the coming convention of the Shakers in Steinway Hall, November 22.

George Francis Train.

Is not Friend Train a Representative of one of the ten Horns — Powers — that grow out of the Beast? They hated the Great Mother and her Brood of Harlot Daughters — Church and State Organizations — stripped her naked and burned her with fire — Truth — for God has put it into their hearts to do His Will. EDITOR.

PHILOSOPHY OF THE OVEN.

THE use of heat, to increase the digestibility and savor of food, is an art exclusively human. The highest order of animals below man has not been entrusted with fire. Baking, or roasting must have preceded broiling. A shallow hole in the ground, paved with small stones, is still in use as an oven.

Sarah, of Patriarchal times, when asked to knead three measures of meal, and make cakes on the hearth, no doubt her oven was a flat, hot stone. Her cakes were a sort of Graham wafer, a kind of wheaten hoe cake, and was the unleavened bread of the ancients. It is by far the most palatable of any form of unleavened bread. Of all the new forms of bread, none surpass it, not even the *gem*; it is not hard, but it requires considerable mastication.

The first improvement on the hot stone oven, was a jar-shaped cavity in the earth, lined with cement, in which fire was built, then came the Cottage oven. The elevation of this hollow structure to a convenient height, may be regarded as an important step in the history of baking. The ovens of private families are all of this type, and the only improvements made, have been in the direction of saving fuel. This oven has one inherent defect — from the moment the dough is put in, it begins to cool. The oven, with continuous heat, we owe to a native of Woburn, Mass. — Benjamin Thompson. He was a wise and humane man. His discovery of the nature of heat, and its application to useful purposes, rank him as one of the most honorable of men. He is best known as Count Rumford. His oven was of iron, and heated from without. The dough, at first, was subjected to heat to distend it and partially cook it, at the proper moment he introduced air so hot as to brown the bread. About twenty-five years ago, the French applied this mode to a brick oven, maintaining a regulated temperature.

There is an oven known as the Vienna oven, to which two important additions are made, one to admit steam, so as to maintain a moist atmosphere down to the last few minutes of the baking, when an intense heat is thrown into the oven so as almost instantly to redden a very thin crust. The bread of Vienna is probably the best of breads, neatness and cleanliness are observed in preparing the yeast and dough. The oven is surrounded with air heated to about a temperature of 380° — 168 degrees hotter than boiling water. The ideas involved in this mode of baking are first, the steam saturates the air of the oven with moisture and retards evaporation from the loaf, during the early part of the baking. When the loaf has attained its fullest distension, and is penetrated by myriads of minute pores, the steam is shut off, a side door is then opened, and an intense blaze is flashed into the oven, giving to the loaf a delicate red crust, having a flavor most grateful to the palate. This part of the operation is brief, and watched through a glass door.

Bread, fresh from the oven, should never be covered up; on the contrary, it is improved by exposure to a current of fresh air. In reference to airing, thick loaves are not so good as thin ones.

The bread of continental Europe is excellent; that of England, less so; that of this country, is of the lowest quality. To improve the quality of the staff of life, among our people is the object of this paper.

Some knowledge of chemistry is necessary to raise breadstuffs from the soil. I venture to state, that here is more ignorance of chemical law manifested in the garden and on the farm than in the bake room. In either, there are rich fields to be explored, and benefits to be gathered. Chemists have thrown some light on the subject before us. They say that there are different kinds of fermentation, one kind converts the starch (starch is not soluble), into dextrine and sugar, these are soluble. Too much fermentation converts the sugar into an acid, and makes sour bread; the first develops an agreeable savor. The second spoils the bread, hence the necessity to arrest fermentation before acidity sets in. How acidity operates will hereafter be shown; also, the proper temperature to be maintained in the treatment of dough. In converting starch into dextrine — into sugar — carbonic acid gas is formed. This gas swells up the loaf and fills it with little holes. If fermentation be suffered to proceed beyond the formation of this gas, and runs into acidity, it will break down the gluten, and the loaf will be liable to collapse — become heavy and sodden.

To make good bread, good flour is neces-

sary. The next thing is to have good yeast. No sour yeast should ever be used. There is given a recipe for making yeast and bread from the highest authority in this state (Massachusetts). Boil, with the skins on, enough of potatoes to make a quart when mashed; peel the potatoes, and mash them to fineness, then mix, intimately with them, one pint of flour, and stir the whole to an emulsion, with the water in which the potatoes were boiled; cool the product to about 80°, and add half a pint of the best baker's yeast, and a table-spoonful of brown sugar. Set the mixture aside and maintain a temperature of 80°, till it works well. Of this yeast, take half a pint, to seven pounds of flour, mixed with three pints of water, at 80°. If the weather be cool, warm the flour too. Knead well, and set aside to rise in a temperature of 80°, till the full size is attained; then put the loaves in the oven heated to not less than 450°. Keep the loaves covered with stiff paper, till the dough is fully raised; then remove the paper and permit the browning to take place. The larger the loaves, the hotter should be the oven.

Bread has, sometimes, an agreeable nutty savor, acceptable to everybody. Again, there is bread destitute of that aroma. To secure the former condition, first, have good flour; second, use no more water than is necessary; third, knead thoroughly—till flakey; fourth, bake well; fifth, cool it off in a current of fresh air; sixth, see that the yeast is all right.

The foregoing is affectionately dedicated to all the young sisters in the gathering order, at Mount Lebanon and at Canaan, by their friend,
Daniel Fraser.

SHAKER VILLAGE, SHIRLEY, MASS., }
October 23, 1874. }

BELOVED ELDER FREDERICK AND BROTHER DANIEL:

The foregoing is the fruit of some research, and though condensed to a few pages, they but meagrely represent the labor bestowed on the subject.

I have thrown the matter into its present form trusting, thereby, that its efficiency may be increased.

Herewith accept my love. I bless all the Elders in your lot, for their many labors of love, and pray that you all may be supported to bear against the pressure, within and without, brought to bear upon your spirits, I sympathize with you. Do us the favor to accept the love of this humble family. We are happy in the assurance that when you are praying for the Household of Faith, we are included. Our love to all the burden bearers and to all the beloved brethren and sisters, and in a special manner to Brother J. Shaw and to the aged sisters.

Daniel F.

LITTLE THINGS.

BELOVED YOUTH IN ZION—Do not despise the important lessons that little things teach, and think they are of no consequence—socially considered. Life, and great things, are made up of little things, and little things often lead to great results. No one can be guilty of great offenses, who has not been accustomed to committing what he or she regards as "little errors."

Words are little things, but they sometimes strike hard. You wield them so easily, that you are apt to forget their hidden power. Fitly spoken, they fall like the dew, the sunshine, and the fertilizing rain; but, when unfitly, like the frost, the hail, and the desolating tempest! Some youths speak as they feel, or think, without calculating the force of what they say; and then seem surprised if any one is offended. Springs are little things, but they are the source of large streams. A helm is a little thing, but how evenly it governs the course of the largest ship. Nails are little things, but they hold together the largest buildings. A seed is a little thing, and may be buried a thousand years, and hereafter spring into life, and become a great plant. The coral worms, tenants of the ocean, are little things, but they create more important changes than the whales. As little drops of water make up the rivers, and rivers form the sea, so,

the "little habits" of wrong-doing, make up the ocean of wrong in your whole lives.

In a word, *little things* make, or unmake you all; they are the true seeds of character, for they more than make up, by their number, what they seem to lack in individual importance; and you might as well plant the seeds of noxious weeds, and not expect them to grow, as to cherish "little vices" and not calculate on their increase, or as reasonably hope to see the firm and noble oak, where no acorns were ever planted, as hope for success in spiritual progress, where the seedlings of a thousand little habits of virtue and purity, have not first been carefully nourished.

Daniel Orcutt, Enfield, Conn.

UNION.

DEAR EDITORS—My emotions are deeply stirred by the unselfish interest and consecrated labor of soul and body, you put forth, to promote this most glorious cause. I hail our little *monthly* as a messenger of light, to break the spell of monotony, furnish deeper thought and elevate our aspirations.

I appreciate the necessity of union in the great work whereunto we are called. Herein is our strength. As Christ and the Father and Mother are One, even so are Their Children—All their Childreu be *one*—No domestic unkindness.

Looking out, from my Shaker home, upon the broad expanse of earth and its inhabitants, what do I see? Babylon—Mixture—Confusion.

Viewing my dear Elders, Sisters and Brethren—their aspirations all centering in a life of *Virgin Purity*—I exclaim, Blessed Dear Gospel Relation! Your Life shall be my Life! your joys, my joys, and your sorrows, my sorrows.

Twenty-four years ago, then a mere youth, I came, from the great metropolis, to this Holy Mountain. Great was the change—from the great city of turmoils and unmentionables, to the peaceful, serene and innocent. O that all could comprehend and appreciate the beauty and excellence of the *higher life*!

Though young, I found the first principles more than child's play. It was not to merely walk up to the Altar and receive the sprinkling, nor to be plunged into the water and come out the same old sinner. I was baptised in the Holy Fire of Truth—Confessed my sins, one by one, as I committed them, and began the *New Life*—the Resurrection.

I began to feel that I could handle the things of God with clean hands, and sing his praises with pure lips. The bands of death were broken. Transported to Elysian fields, I could join the Ransomed of the Lord, chant their sacred songs, and go forth in "the dances of them that make merry."

God met me in mercy. I accepted the invitation—the call. I rejoice in my deliverance from the thralldom of sin. My love for a life of purity grows stronger and stronger. "Upward and Onward" is inscribed on my Banner.

DEAR ELDER FREDERICK—With the above, please accept largely of the Love, of Elders, Brethren and Sisters, for yourself and all associated with you in spreading the joyful tidings of Truth—Love that can be expounded and solidified—sweeter and sweeter, and better, the more it is mixed and extended.

Andrew Barrett, Mt. Lebanon, N. Y.

PHILADELPHIA, Oct. 20th, 1874.

Elder Frederick Evans:

DEAR FRIEND AND BROTHER:—I have been thinking of writing to thee, for some time past. When thee was here we had some conversation about the peculiar views and testimonies of the Shaker fraternity. I have been for a long time satisfied that there is great need of reform in regard to the sexual relations among mankind. Personally, I think the highest condition is that in which a man and woman can live together in all the freedom and purity of a true marriage, and be entirely above, not only sexual intercourse,

but all desire for it. I have been aiming for this, and am conscious of approaching such a state. I fully accept the truth of the declaration of Jesus, "That he who looks upon a woman, to lust after her, hath already committed adultery in his heart." I am well aware that there are persons whose presence produces more or less sexual excitement, and as a sensitive person I have learned that it is better to avoid such persons. I was much attracted to thee while thee was here, and am much interested in thy writings. Thy letter in the Journal last week was gratifying to me. I wish there were more who could appreciate the high standard of your people. My position as a physician with considerable practice, and as a prominent spiritualist, occupies all my time, and yet I am glad to know of your movements. My position is that sexual intercourse for the propagation of the species is justifiable for those who are upon the proper plane to carry it out; but for mere gratification, and especially after the time for that function to be carried on, I have no doubt it is a very great injury to man and woman, and that the powers wasted in that direction would, if preserved and turned in the right direction, give to the world many more beautiful, intellectual and spiritual truths.

Wishing thee and thy friends all success,

I am very truly thy friend and brother,
Henry T. Child, M. D., 634 Race Street.

Mt. Lebanon, Sept. 1, 1874.

CHARLES AND AMANDA DEYO—ESTEEMED FRIENDS: I hope my absence from your gathering will not be noticed. My spirit is with you in the good cause of Peace.

Of the Seven Seals, which the Lamb opened, the first was a White Horse—Innocence and Peace. The rider had, for his weapon, a Bow, and a Crown, as a sign of victory. *Revelation* was the *Power*. This was the first Church, founded by the Apostles. For three hundred years, this Church denounced War.

When the Second Seal was opened, a Church was founded, of which Constantine was the head—a Red Horse, signifying Blood. The rider took Peace from the Earth—that they should kill one another. Constantine introduced war into the Christian system. It is there yet.

The Moon—Church and State governments—was turned to blood. Is it not so to-day? Is there any hope for peace, until all theology is purged from our Statutes—all Sunday laws and every form of Priestcraft, and *Woman* is installed *Human*, as complete as *Man*—endowed with the same inalienable right, to make Laws, and execute them.

Lay not the flattering unction to your Souls, that any *Male* Government will be a *Peace* government—Males will fight.

Not until the raw material is so far wrought up into *Manhood*, that the *Man* yields *might* to *right*, and ceases to hold *Woman* as a *Slave*, can She become the *medium* of Heavenly Truth to him.

When Redeemed Woman rules the Souls of Men, as absolutely as heretofore the unredeemed women have ruled men's bodies, there will be peace.

Dear Friends—Peace be with you. You will meet a little company of our Brethren and Sisters. As a delicate and appropriate expression of the welcome, we know you feel, you may, during their sojourn, practice a little more self denial than is your wont. Dress plainly. Eat plain food. Be what you seem to be, and seem to be what you are—that our countries may join.

Please excuse the simple plainness of your friend.

F. W. Evans.

[For the Shaker and Shakeress.]

BUDDHA AND JESUS.

BY J. M. PEEBLES.

THE Buddhists of Asia consider Sakya Muni Gotama Buddha a much greater Saviour than Jesus of Nazareth; because, say they, the latter, born in poverty, a carpenter's son, sought — upon Jewish authority — to enthrono himself as king; while Gotama Buddha, a king's son, laid aside the prospective crown, humbled himself, walking the companion of beggars, that he might break down caste; thus enabling him to more fully reach and enlighten the lower classes of humanity.

Gotama Buddha died 543 B. C. Buddhists number in China, Ceylon, Siam, Burmah and other oriental countries 170,000,000. And while the most numerous body of religionists on the globe, they have never been known to persecute. Their teachers renounced the world, and through fasting, prayer and penance, sought to subjugate the lower animal nature to the higher.

In preaching, Buddha continually magnified the "wheel of the law"—the four great principles.

I. There is sorrow, want, pain.

II. Examining the source of pain, he found it to be selfish desire.

III. Pain was destroyed by regulating the natural demands of life, and destroying selfish desire by self-control.

IV. The means of destroying it in the sense of extirpation, were meditation, self-abnegation, and the practice of every virtue.

A Brahmin accusing Gotama Buddha of idling away his time, neither sowing nor reaping, was met with this reply:

"I do plough, and sow, reaping thence fruit that is immortal."

Where are your implements, Gotama? asked the Brahmin.

"My plough is wisdom; my field is the law; the seed I sow is purity; the weeds I clear away are the cleavings to life; my work, attention to the precepts of the spirit; and my harvest, Nirvana—eternal peace!"

Among the beautiful teachings of Buddha and his disciples were these:

"In a corrupt world each ought to be a lotus without a spot."

"So long as the desire of man toward woman is not subdued, so long is his mind in bondage."

"Sin will come back upon the sinful, like fine dust thrown against the wind."

"Master thyself, so mayest thou teach others; and easily tame them after having tamed thyself."

"Let us live happily, free from greed among the greedy—happily, though we call nothing our own."

"Better than ruling the world is the reward of the first step in virtue."

"Of all the lamps lighted in Buddha's honor, one only, brought by a poor woman, lasted through the night."

"Not even a rod, not Maria, nor Brahma, could change into defeat the victory of man over himself."

Brahmins and Buddhists bearing much the relation to each other as Jews and Christians, agree in considering Christian nations exceedingly inconsistent and wicked—eating the flesh of dead animals—drinking intoxicating liquors—sleeping several in the same

bed—engaging in the "unfruitful works of darkness"—in religious persecutions—in bloody wars; and all, in the name of Jesus, the Prince of Peace!

The Brahmins of India and the Buddhists of China seriously contemplate sending missionaries through Australia, England, America and other Christian nations to enlighten and imbue them with these divine principles taught by Brahm, Confucius, Gotama, Buddha, Jesus Christ, and other great inspired souls. "*Ex Oriente Lux!*" Will not the Shaker communities of America heartily second the efforts of those noble "heathen"? It seems that this missionary movement has already been initiated in Australia. The *Weekly Queensland Advertiser* has the following:

"At a numerous and influential meeting of the Chinese residents in Melbourne, it was resolved, in view of the deplorable paganism which prevails, to establish a mission in Melbourne, Victoria, to bring its benighted inhabitants to a knowledge of Confucius and of the pure morality which he taught. Careful inquiries and prolonged observations have convinced the promoters of this movement that the population of this Colony is sunk in the grossest idolatry, and that they worship medals of gold and silver, stamped with the portrait of the reigning monarch. Certain temples, called banks, are erected as the shrines of these pocket deities; and so abject is the condition of thousands of idolators, that they not only adore gods of gold and silver, but they also worship those human beings who possess the largest collection of them. Desirous of reciprocating the zealous efforts of British missionaries in China, the Chinese residents in Melbourne purpose to send English-speaking and highly educated Mandarins into the Metropolis and country towns of Australia with a view of weaning their inhabitants, if possible, from the degrading worship of that god who bears the name of Mammon. Our sacred books tell us, 'Contentment furnishes constant joy. Much covetousness constant grief. To the contented even poverty is joy. To the discontented even wealth is a vexation.' Now, we perceive that among the idolators and pagans calling themselves Christians there is much covetousness and no contentment. Therefore, we desire as fellow-beings created by the same Divine Power, to bring our Victorian and Australian brethren to a knowledge of the truth, as it is in Confucius, and convert them from the error of their ways."

The above document, with directions for depositing subscriptions, purports to come as a sort of "first fruits" from Buddhist Chinamen in Australia, who when reflecting upon the heathenish darkness that enshrouds Christendom, become fired with a genuine missionary spirit. It certainly bespeaks the nobility of human nature in its best estate, as well as reveals the half-hidden grandeur of the Orient. There are many Chinamen in Australia, and mostly Buddhists. The Mandarins of China admire the "Sage of the West," Jesus; but despise that Christianity that forced opium into the Empire, and through an infuriated soldiery, burned the Emperor's library in Peking. It is certain that India and China purpose sending missionaries to England and America. Let those who have "put on Christ"—those who "walk in the resurrection"—forbid them not; but welcome them in the spirit which breathes "peace on earth and good will to man."

THE TORTURE OF PRISONERS.

It is not more than a century ago that the torture of a prisoner charged with a criminal offense was the common practice in nearly every country of Europe. England had become an exception, by that time, to this rule, and so had Sweden. Prussia was reformed in this regard by Frederick the Great early in his reign. Imperial Rome had forbidden the torture of the accused, unless he were a slave.

The torture of a prisoner in the course of his trial was justified on the ground that it was essential to bring to light the real facts in the case. At the same time a confession racked or wheeled from a prisoner was not deemed satisfactory. With a stupidity which modern jurisprudence can hardly equal, the self-accuser was compelled to reaffirm his statement under oath, as if evidence given in the agony of torture would be strengthened by repetition, wrung from the victim through fear of further torture. The outrageous practice was defended also on the ground that it was a sort of extra-judicial purgation of infamy. Others again, went so far as to reason that the prisoner might be guilty of some crime of which he had not been accused, and either he would be brought to own up, or receive in the process, a punishment which would answer the demands of justice.

The iniquity of this practice was thoroughly shown up by the Marquis Beccario, an eminent Italian philosopher, in a treatise on crimes and punishment, which swiftly passed to several editions; and about the same time by Voltaire in his essay on the same subject. The arguments used were so cogent and persuasive that a thorough revolution was the result. Modern Christian jurisprudence owes an incalculable debt to those two humane men. One would suppose that lawyers and judges, having most to do with such things, would have been the first to move in this reform; on the contrary, it was brought about in spite of them. The legal profession, bench and bar alike, do not search for principles. There are no precedents for taking advanced positions, until compelled to do so by public opinion.

[From the Poughkeepsie News.]

PEACE IN THE WOODS.

THE Peace meeting which has been waited for with interest by large numbers of excellent people, was held yesterday morning and evening in Wiley's grove pursuant to the call. We are compelled to content ourselves for the day with the merest outline of its proceedings.

The woods were well filled with the most intelligent and orderly assemblage it has ever known. About five hundred persons were present, a large proportion of whom were women, young and old, with conveyances by the hundred. The day was fine, the wind just swaying the tree tops, and making the softest accompaniment to one of the most peaceful scenes one ever meets.

Upon a raised platform the venerable head of John A. Spear, of Philadelphia, was prominent, flanked by six of the sweetest of Shakeresses, with their plain caps and white handkerchiefs and drab gowns, two Shakemen and the Madames Deyo, Blake and Victor, with Messrs. Crumney, Gardner and others.

The morning session was opened at half-past ten with singing by the Shaker friends, seven in all, two men and five women, with voices as gentle as the air above them.

Order was then called by Mr. Charles Deyo, and singing again by the Poughkeepsie Temperance choir, the piece being "Glory to the Lord."

The choir sang "Stand the Storm." Mrs. Blake made an address.

Mrs. Amanda Deyo read lengthy and interesting letters from Alfred W. Love, of Philadelphia, L. C. Whipper, of Mystic, Conn., who was formerly imprisoned for not paying a tax, from J. W. Onderdonk, S. M. C. Perkins, President of the American Peace Society, H. C. Denham and Gerritt Smith.

The Shaker friends sang "Beautiful Shore," and everybody seemed to be wishing they were all there together.

Daniel Offord, one of the members of the North Lebanon Shaker Society, gave an account of the origin and objects of the Society and of the hostile action of the government toward non-resistants. The Poughkeepsie choir then sang "Let us have Peace," which was not the composition of the late Gen. Grant. Mrs. Elizabeth Underhill then made an address, the Shakers sang "We are hastening On," while everybody wished they would stay, and the morning services were over.

At two o'clock the meeting was opened again by singing from the Temperance choir, followed by the Shakers. Letters from F. W. Evans, the Shaker Elder, and Antoinette Doolittle, were read by Mrs. Amanda Deyo. Mrs. Blake then made a vigorous speech, followed by L. V. Gardner of this city. The choir sang "Purity and Love," and the crowd was silent to a whisper.

Mrs. Matilda Victor, of Michigan, made an impassioned address. She was followed by one of the Shakeresses, Anna White, daughter of Robert White, of New York, who has belonged to the Lebanon Society for seventeen years, and was formerly a pupil of Mr. William Gibbons, who taught the seminary on Mansion Square, many years since.

Better results or a better meeting could not have been reasonably desired.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

THE GOVERNMENT OF CHILDREN.

THE proper culture and government of children, is an intricate subject, not generally understood. It is a science that demands deep study and attention; for upon the proper training of the young and rising generation, the future greatness and real character of the nation — its morals — civil and religious polity — depend.

Great attention is given to zoology, agriculture, and horticulture. Continued efforts are made, not only to improve the germs of each according to the family, or tribe to which they belong, but also, to understand their nature — their powers of endurance — the climate most congenial to health, and the soil best adapted to their life and growth. Those possessing animal life, are governed by instinct in regard to propagation — are under natural law — and observe times and seasons. In this respect they are a law unto themselves.

Times and seasons, are equally necessary to be observed in the vegetable kingdom; but *man* is the judge and active agent in reference to seed-time; and upon his knowledge, when and how to sow, plant and cultivate, depends in a great degree the fruitage.

But to return to our subject, the "Government of Children." What do we find? In the first place, we find the major part of the children in society in the same condition that David the psalmist found himself, when he said "Behold I was shapen in iniquity, and in sin did my mother conceive me." In other words, my parents did not regard times and seasons, and I was the product of inordinate desire and passion, instead of the fruit of those who were perfect in the work of generating their kind.

Under these circumstances, we begin our work at a decided disadvantage. Children in our time are *precocious*; and all the conditions of society conduce to make them so. While great care is taken to educate and develop the intellect, their *food, dress and exciting amusements* all tend to stimulate the passions in children, who would, if in a normal, childhood state, be as innocent as the lambs that skip and play in green pastures; but are now subjects of secret vice at an astonishingly early age; and through *that* source, the disposition is soured, the temper is easily excited and a spirit of insubordination takes the place of child-like obedience and submission. How the best way to meet these conditions, and the wisest means to be used to control them, is the subject now under consideration.

We read that the God of the Hebrews at one time said, "The iniquity of the fathers shall be visited upon the children to the third and fourth generations." At a later period the Lord God said by one of the prophets, "The son shall *not* bear the iniquity of his father, but both father and son shall bear their *own* iniquity and die for their own sin." There is a qualified truth in both of those averments.

It is a self-evident fact, that physical dis-

eases are transmitted consecutively from generation to generation, like scrofula, *cancers*, and consumptions, which are the effects of transgression of physical laws, many times reaching far back on the line of ancestry. And it is just as true that diseases of soul and mind often permeate the very germs of life, which are infused while in the embryo state. In many a little stranger, who is cast upon the world without its own volition, we trace the marks of sensuality, of intemperance, of moral degradation, stamped upon the visage, by its predecessors. A sad picture!

Many have read what the wise man Solomon said, in the days of yore — "He that spareth the rod hateth his son" — and have made use of the rod upon children oftentimes when themselves had need of its application to their *own* backs; for they had never learned to govern their own ungodly tempers, nor to rule their own spirits. No one in justice to him or herself, or to the child, should ever undertake to govern it while under the influence of passion!

In modern times, a great change has been wrought in the public mind in regard to governing children! The theory is, "*Moral Suasion.*" The practice is, "*Indulgence.*" When we meet small children with their hands full of candy, or rich cake, trying to find room in their little weak stomachs to deposit it — which often occurs after a full meal — and we interrogate the parent concerning it, the reply is, "I know it is not for its health but the little thing *wants* it, and my love is so strong that I cannot withhold it." Then we would ask when in after years the same parent sees the child fall a prey to disease, or be forced to fill a premature grave — What then? What becomes of the love? Many deep sighs, and tears, cannot restore health and life. Costly monuments may be erected to their memory and choice flowers strewn upon their graves; but the story will remain to be told, that the parents did them an irreparable injury through a false conception of love. God is as *just* with his children, as He is merciful, and so should earthly parents be toward *their* children; and never let mere affection so rule their judgment that they indulge them to their harm.

'Tis the duty of parents and guardians to study the germinal traits of character in children, to make due allowance for peculiarity of disposition, age and circumstances of birth; and how they can best secure their confidence. Some, in the order of their creation, are effeminate and timid; others are bold and heroic in their natures; different means are needed to accomplish the same results. But no child should ever be allowed to grow up in a spirit of insubordination to its parents, guardians, or superiors in age. Children who are the best disciplined in early life, as a rule, make the best citizens, the most reliable members of society.

In the strongest language that we can command, we would urge the importance that all who have the charge of children should feel the weighty responsibility resting upon them to protect them in innocence, to curb their tempers, control their abnormal appetites and help them to develop the higher faculties

of their being by teaching them to *think* right; and as they mature, to unfold their reasoning powers on the intellectual, moral and spiritual plane!

In our humble opinion this object can be obtained the most effectually, by giving them the strongest evidence of our love, in kind admonition, patient endurance with their faults, and by appealing to their better feelings, showing them that obedience will insure happiness, and lead to enduring honor. Added to this, children should be taught that physical health is essential to happiness; and in order to secure it strict attention must be given to diet, dress and ventilation. It is a duty, binding upon all who have the charge of children, to teach them to subsist upon plain, wholesome food. Give them bread made of unbolted flour — vegetables — and healthy milk; and let good refined sugar, with fruits of various kinds, take the place of poisonous candies, and rich pastry, adulterated with deleterious substances. Then we may hope, if children are reared properly, they will have no desire to depart from the path of rectitude in after life.

WORK.

Jesus said, "I must work the works of Him that sent me, while it is day. The night cometh, when no man can work."

We all know what it is to employ ourselves about something we call work. It may be something of use, or it may be very frivolous and unnecessary; still, if it call out of us an earnestness of action, physical exercise for the body, and employment for the mind, it is better than inaction. For if we observe nature faithfully we shall see that every thing works, from man, whose pleasant work it was to till and dress the garden, to the minutest insect, or tiniest leaf upon the tree.

The laborious toil which depresses by its long continuance and ill-paid servitude, is still better than idleness and inertia; the noisy blusterer better than the no worker. But how preferable the profound worker, who in silence brings forth grand results.

As the curse lifts itself from the so long groaning earth, and woman, by self-denial and cultivation, rises above the plane of passion and sensual life, will not man, too, feel that this life of toil is not without its physiological use? This beautiful earth needs multitudes of agriculturists to keep and dress it, whose manliness would be better preserved than by crowding into the steaming cities, and entering upon pursuits calling for but little outlay of muscle, or of mind. The life-giving stimulus for work, derived from the fresh breezes of heaven and nature's charms, is immeasurable. The Apostle said, "Work out your own salvation," or *deliverance* from any evil that oppresses or afflicts, particularly any sinful habit. Have we a temper which would compel the tongue to utter words which our reason would condemn? We have work to do, that we say or do nothing we would not have another say or do to us. Have we moodiness and moroseness in our natural temperament? We have, if possible, harder work to do, to become the genial, kind and loving beings the followers of Christ should be; diffusers of that love which should control each thought and deed.

Are we prone to be trivial and giddy — thoughtless and indifferent in our spiritual nature — its sweet and blessed resources yet unawakened? Then let us heed the Apostle's word and commence on a life of higher earnestness.

"The temple of God is holy which temple are ye." Let us realize, then, that the time for "the cleansing of the sanctuary" has come to us, and that all that is not hallowed and of use, in purifying and refining the temple, should be driven out. We find there is work in this; and to have it thoroughly furnished,

fit for the Holy Spirit to inhabit, is work worthy of an angel's love and zeal. As the poet has so fitly said—

"Let us do our work all well,
Both the unseen and the seen,
Make the house where God should dwell
Beautiful and fair and clean."

Cheerfully, then let us "work with our might," feeling that by so doing we are putting ourselves in harmony with the Creator and His works, and becoming resurrected into the angelic life of pure and heavenly love and unselfish uses.

Each and all of us, if we do truly follow Christ, will find our "wilderness of temptation," our "garden of Gethsemane," as well as our "mount of Transfiguration." And if we shrink not from them, nor deny the Christ, who is seeking by every tender and loving appeal, to win and hold us to the service of love and truth, great will be our reward. We may find the cross, sometimes, heavy and burdensome, and the yoke galling; but the quiet rest of spirit we experience, after a temptation overcome, or a decisive "Get thee behind me Satan," will more than compensate for all the pain.

"These are they who have come up out of great tribulation and have washed their robes (not without labor) in the life of the Lamb"—by no vicarious atonement; for, as the Scriptures say, "Obedience is better than sacrifice." "The blood is the life," and they have lived his life, and "followed the Lamb whithersoever he goeth," or has led. Their confession and repentance have "cleansed their robes" so that they have "no fearful looking forward" to the future; but a quiet trust that the same loving heart which said—"She hath done a good work" will receive them into his peaceful habitations in the spirit land, or call them to still more earnest work in his spiritual vineyard.

For every faithful soul there awaits the solemn consciousness which prompted the words of Jesus, "I have finished the work thou gavest me to do," and this will be the consolation whenever brought before the bar of enlightened conscience, or in receiving the verdict of unchangeable truth and right.

That wise writer Ecclesiasticus said "Hate not laborious work, neither husbandry, which the Most High hath ordained." So far from laborious work being degrading, we believe it to be one of the means of man's regeneration. And that the measure of his happiness and honor will ere long be—not how much wealth he has amassed, nor from whom descended; but, how useful is he to his fellows? How many anguished souls has he cheered and comforted? How many needy bodies fed and clothed? And he will be considered God's truest nobleman who does most of such work, and sets an example of diligent hand-labor.

Mothers, whose active little ones surround you, teach them to work, and let them *help* you, tho' their noisy, boisterous spirits tire instead of helping. And when play time comes, snatch the moments for rest. Let them learn to work skillfully and well, when young, and they will find something to occupy hand and brain as they grow older; and not, through very disgust of life, find a suicide's grave. Teach them to work that they may be self-sustaining and not obliged to wait for some opportunity to rise to them position and influence unearned.

There will be work to do while there remain any poor souls grovelling in the mire of sensuality, or unblessed by the gospel of peace through self-denial. Some Christ will still be needed "to preach to the spirits in the prisons" of darkness, discouragement and death, a gospel of love and uplifting; and an aptitude gained in this life for benevolent, self-denying labor, must surely add to the spirit's uses, and consequent blessedness.

E. H. Webster, Harvard, Mass.

A LETTER.

EDITORS SHAKER AND SHAKERESS—Will you allow a four months' member of South Union, to congratulate you upon the excellent matter in the October number of your paper? From first to last, it is replete with good and wise sayings. Ideas of reform are inculcated, with

liberality of sentiment, worthy the generous patronage of its own people, and of the public.

Among Believers, the mingling of sexes is without the debasing influences, arising from the present marriage system. Now, that the brave Shaker pioneers are passing away, after years of physical toil incident to founding such a community home, those now gathering to it, can begin to add the increase of mental endowments, that shall unite health to wealth, through the practical wisdom that shall effect a perfect release from the mental thralldom, and physical suffering, consequent upon ignorance.

The Shakers are familiar with spiritual intercourse, being, through Mother Ann's inspiring prophetic genius, founded upon Divine revelation. Were the outside Spiritualists familiar with the manifestations through her followers, they would not feast so exclusively upon the "Rochester Rappings." It is only another convincing proof, that "originality" is not safe to pin a modern discovered truth upon.

When the origin of human intelligence is ascertained, then Spirit communication can specify the time when certain new thoughts were first revealed to mortals. The world is so apt to forget principle, in the enthusiasm of building up systems, creeds and dogmas, it is not wonderful that the contestants are defeated in reaching the Eternal, by a favored route intended only for the elect.

When I attended those immaculate places of worship—the *Church of God* that offered the *Holy Eucharist* from the latest style of *silver plate*—I thought truth was glorious, and Christianity its greatest exponent. But upon the proof of immortality given me, by an Infidel Medium—resolving the atoning blood of the Lamb, into good bread and wine, more efficacious to invigorate the body than to save the soul—I began to question other things by the analysis of reason. The past, written records are simple—rudimental—in comparison to the possibilities of the advancing mind in its researches after truth. Wherefore then, I asked, be bound to the past, when authority is not adapted to requirements of the present?

Being thus gradually released from the bonds of childhood faith, I launched forth to seek my own spiritual salvation, by working in accordance with individual responsibility. I have at last moored in the quiet orderly harbor of Shakerism. I find the families genial (and so far as my own observations can judge), hospitable, generous and self-sacrificing. They acknowledge faults—lean to virtue's side—and can never be submerged by the corruptions of the world.

If all the Communities are as well favored with progressive Leaders as *this* one, no Brother nor Sister need despair of getting physical and spiritual wants supplied. When a people are determined to make practical the righteous theories of Christianity, how can they fail?

The world, concluding that mere preaching and praying, have not, and cannot bring happiness—turn to question how the band of Believers that grow by *works* instead of faith, manage to walk calmly, while the storm is raging so fiercely without.—It is by firmness of purpose, in resisting the follies of social customs, that enslave woman, by fashion's demoralizing hold, and aid her to an equal standard with the opposite sex, in business, and mental culture. They battle against the debasing passions—health destroying habits—that degenerate both soul and body.

Shakers, repel the horrible doctrine of total depravity and predestination to heaven or hell, as they do the physical resurrection; which is against all scientific facts. They condemn War with its bloody sword of devastation, and favor arbitration, and peaceful interposition, as a more enlightened way to promote harmony and fraternal love. Can these principles ever die? Nay; not if the Shakers themselves were to ignore them. Well have they cherished these bright truths. The excrescences incident to all organizations, will in the order of change be left in the past, under the increasing light of Divine Revelation.

Annie T. Dwyer, South Union, Ky.

SALT IN BREAD cicatrizes the mucus membrane of the larynx, inducing diphtheria.

FORGIVENESS.

—o—

To love our enemies, and to forgive those who injure us, is a Christian duty that requires self-sacrifice.

The command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you" is explicit. We may find it difficult to obey this command; but it is unchristian to do otherwise.

It is easier to endure privation and suffering, severe bereavement and death, than to feel kindly toward those who rejoice when we are afflicted, and delight to add to our sorrows—whose words are as arrows to pierce our hearts and blight our happiness. To pray for those who have sought to wound our peace, and to rejoice where light shines upon *their* pathway, after they have darkened *ours*, calls for an amount of self-denial and grace, which few possess.

If we are found wanting in this grace, how can we offer this petition, "Forgive us our trespasses as we forgive those who trespass against us?" Yet, Jesus expressly declared, "If you forgive not men their trespasses, neither will your Father in heaven forgive your trespasses."

If we cherish enmity in our hearts, we cannot feel the love of God. He will hide his face from us, and we shall walk in darkness, not having the light of life to guide us.

When Christ taught his disciples to forgive, not only seven, but *seventy times seven*, then they prayed "Lord, increase our faith!" It is our duty, not only to possess a spirit of forgiveness toward our enemies, but, also, to deal kindly with those who, by misfortune, have been unjustly thrown upon the cold charities of the world. They who are striving to battle with the stern realities of life, with no friendly hand to aid them in the strife, or voice of sympathy to whisper comfort and assuage their grief, need compassion.

Those who have passed through the troubled waters of affliction and destitution, know better how to feel for the woes of others, than they who have never drank from the cup of disappointment and sorrow. "Every such heart knoweth its own bitterness!" A soft word, a kind act, may lift the threatening cloud, banish the darkness of night, and give hope of the dawn of a bright morning.

Virgie Breedlove, South Union, Ky.

LIBERTY.

—o—

LIBERTY consists in the power to act without restraint or control except from the immutable laws of nature. In every phase of life, which forms the grand pyramid of material existence, and in the vast realm embracing mind, or spirit, in its unfolding growth, there is an innate desire, an unconquerable love of Liberty, even from the smallest manifestations of sentient life through progressive degrees, to the center of Supreme Intelligence. Any infringement of this native right in vegetable or animal growth, or in the development of those faculties with which the human mind is endowed, is evinced by corresponding death, a silent yet expressive language. Hence Liberty is life!

It is this love of life, this quenchless fire in the heart of humanity, that has warmed to action and given momentum in the strife against the foes of truth; from early history to the present day, men have struggled for religious liberty and political freedom. God has always had his witnesses; while one class have battled for human rights with carnal weapons,—being advocates of war on the low strata of physical force and retaliation, an eye for an eye their highest conception of justice—another class have turned the combative elements of their nature, energy and will into a higher channel, and relied on Almighty Power to aid them in wielding the two edged sword of spiritual truth which subdues the enemies within the human heart, and is a safeguard against those without.

In every Nation where Church and State have been united, the increase of truth has been opposed by the Priesthood, operating through the civil powers. Great has been

the contest between bondage and freedom. "Truth is mighty and will prevail." Liberty is the herald and guardian of progress, and floods of persecution cannot sweep away its power; the sword cannot slay, nor the inquisitor's flame consume it! Truth has advanced and gained strength in defiance of the meek and dungeon.

About a century ago, a company of heroic, humanity loving men arose, and inspired by love of Liberty, they determined to break the yoke of oppression which held them in political and religious servitude. The contest was long and severe; but they realized that the welfare of unborn millions was involved in the success of the cause in which they had enlisted, and courageously they resolved to sacrifice self-interest and life itself for the priceless boon—Liberty. It is evident that they perceived that religious freedom could not be gained and maintained, except through Political liberty, based upon just laws. In a prophetic spirit, one of those patriots said, "Here may the flame of Christian Liberty which has been kindled, burn brighter and brighter, until states and empires shall be no more;" evidently alluding to the Millennium, for which they prepared a place.

It is a remarkable fact, that cotemporary with those workers for civil Liberty in America, a little band was raised up in England,—by the Holy Spirit—whose hearts were warmed from celestial fires; and with awakened consciences, and deep soul-thirstings, they sought freedom from the tyrannical power of sin—to search out its source—and if possible to find an antidote. By divine revelation,—and a baptism of the Christ Spirit—they were instructed, that only through the death of the carnal life, could the spiritual life be gained, and the germs of immortality in the human soul find expansion and growth.

By spirit guidance, they were directed to find shelter beneath the banner of political freedom which was about to be raised in America, where they might commence to establish a Church in which they could enjoy liberty of conscience, to worship God as they were moved in spirit to do, and be protected from harm. The seed of a New and Living Church was committed to their charge, seed which was the product of suffering witnesses of God—the saints and martyrs of past ages—that had been gathered and carefully stored by Angels appointed to the work, until the time was fulfilled.

They laid the foundations of the Church of Christ's Second Appearing—by the help of good Angels of the Resurrection Order—deep and strong. Now, it becomes our duty to up-build the walls. While those in the outward Order are striving to perfect the civil government—to make the Land a birthright inheritance—placing capital and labor in just relations, thus enhancing freedom and happiness, which will eventuate in the formation of a New Earth, let us learn to study more deeply the oracles of God pertaining to the spiritual angelic life; and be advancing in light and truth, and in obedience to all that belongs to the New Heavens. Thus by united effort we may build a temple of Truth, over which shall wave in triumph the ensign of sweet Liberty.

Catharine Allen, Mt. Lebanon, N. Y.

TRIBUTE.

It is now a century, since there arrived in this country, one, whose very name, sends a thrill of joy over the spirits of many who have been led by her spirit (through the instrumentality of others), to embrace her faith, and labor in the vineyard of Christ's Second Appearing.

And, when we consider how great were her trials, and how zealously and perseveringly she labored to overcome them—nothing daunted by the cruel persecutions which she was forced to endure from her vile opposers—we cannot be sufficiently thankful for our privilege.

Beautiful homes we have in various parts of the country, where all, from every clime, and nation—who desire to live pure and godly lives—may find a haven of rest. Here they can behold the fruits of the Gospel, and

may also become living souls in the vineyard of the Lord.

Should not the sincere prayer of all Zion's Children be, that the day be not far distant, when the sin-sick and weary shall flock to our courts pleading for admission?

Not only for this increase should we pray but let us all earnestly labor for that spiritual growth in *ourselves*, which is so necessary, if we would approximate those who laid the foundations of this beautiful Gospel; and who endured hardships innumerable, in building these homes which we are privileged to enjoy, free from persecution.

Shall we not then, dear Brethren and Sisters, show our high appreciation of their labors and trials, by being *good*, in the very highest acceptance of the term?

Ruth Barry, Mt. Lebanon, N. Y.

(For the Juvenile Class.)

PLANTS.

—o—

OF all objects in nature, perhaps there are none more familiar to us than plants. They please and interest us, and afford subjects for thought; many of them are emblematical of human virtues. Indeed, I have thought whether a close observer might not be able to trace many of the vicissitudes of life through these silent orators of nature. What wonders lie concealed in them!

If we look around us, what a variety of little sprouting spears we see beneath our feet; no earthly hand could form and infuse life into one such. And the beautiful evergreen trees, extending their branches in all directions, call forth our admiration. The maxim "A place for everything, and everything in its place," is good and useful—forest trees are out of their proper place when intermixed with choice fruit trees—wild plants are unwelcome guests in a cultivated garden, and we seek to extirpate them. Notwithstanding, the world would be robbed of much of its beauty were it denuded of the wild plants and weeds. Plants are made more beautiful, and useful, in proportion to the degree of cultivation which they receive. The *potato*, once poisonous, has, by culture, become one of the staple articles of food.

Some plants are very remarkable in their formation. In southern Asia it is said a plant is found called "Pitcher-plant," so called from its peculiar shape. The bowl of this plant holds nearly a teacupful of sap, and is formed with a lid on the top. It is abundant in Ceylon, and is often called *Monkey Cup*, for the reason that Monkeys raise the lid and drink the sap.

In India, one kind of these plants grows on a climbing stem of nearly a hundred feet in length, and is destitute of leaves till near the extremity; it has no cover, consequently insects are often drowned in the sap; and it is supposed that the plant receives its nourishment from the decomposition of those insects.

In South Carolina there is also a plant called a Fly Trap. When the sun shines it opens—a fly lights upon it, and immediately it closes and remains thus, until the victim ceases to struggle, then it opens again to receive another. We are informed that this species of plants is found on the borders of Cape Fear and Santee rivers only.

The *Cactus* is another wonder, found in the vegetable world. It has neither leaves nor stems and will live several months without water. It is well adapted to its own climate. During the wet season of the year it absorbs a large amount of water and stores it away for use through the dry season.

We look upon the variegated flowers and plants—their different shapes and hues—with admiration; but we cannot tell how one of them is formed. Nature is a silent, but a diligent and effectual worker.

Miriam Offord, Canaan, N. Y.

CENTENNIAL.

—o—

A CENTURY has passed, since the first gleam of a New Moru burst forth on America's soil—a gleam of light that since that time, has pierced many dark places, and been welcomed by thousands of weary souls, who had hoped and prayed for its dawn.

Mother Ann, and the little band that accompanied her on the perilous voyage to this western land,—destined by Providence to be a refuge for the oppressed of all nations—found the people struggling for freedom from British rule and tyrannical exaction—to separate Church and State, and to found a free government, based upon equal rights, where liberty of conscience could be enjoyed. It was a momentous struggle! The welfare of future generations depended upon its success. Had those fetters, which bound the consciences of men and women remained unbroken, the establishment of a Spiritual, "Shaker Order," would have been impossible.

History tells of the life-devotion, and powerful action of noble hearts and wise heads, who made great sacrifices to obtain full release from unjust taxation imposed on the colonies by the English government. Its great oppression, called forth strong efforts for freedom and justice—which resulted in a long continued war—by the people, under the leadership of the bravest and truest men of the nation.

After the dark night of peril had passed, they lost no time in combining the wisdom and knowledge of Statesmen and Lawyers, in forming a government that would subserve the best interests of humanity. Those great and self-sacrificing men—justly called the fathers of our country—Americans are, in duty bound, to honor; and for the religious freedom which they handed down, as a boon, to posterity, we give thanks to-day. Can we over-estimate the privilege of sitting in peace and tranquillity "under our own vine and fig-tree"?

The *Declaration of Independence*, unlocked, and threw open the gate of truth for the Queen of Zion, robed in garments of purity and salvation to enter, the *Daughter*, anointed with the Christ-spirit with an Olive leaf—seeking rest in the hearts of a new people, in a new land.

Starting from this point, let us see what a century has effected. The revival which occurred near the close of the eighteenth century, had prepared many for the reception of the testimony of Christ's second appearing, through Mother Ann; and they were "a willing people in the day of God's power,"—noble and generous souls—who, under the spiritual awakening of truth and religious conviction, sacrificed worldly honor, and high position in the ranks of society, and gave their soul energies, and physical strength, in laying the foundation of a glorious temple, and in framing and establishing wise and just laws, which would safely guide and guard the inmates of that temple through all storms that might arise; and that would gather them into *community* relation, and consolidate them one united body—true Believers in Christ.

A nucleus was then formed—a Central Power—that has been like a spiritual magnet to attract other honest, sincere souls, who were seeking good; and who through faith and obedience have found a relation to the first-born children of Gospel light.

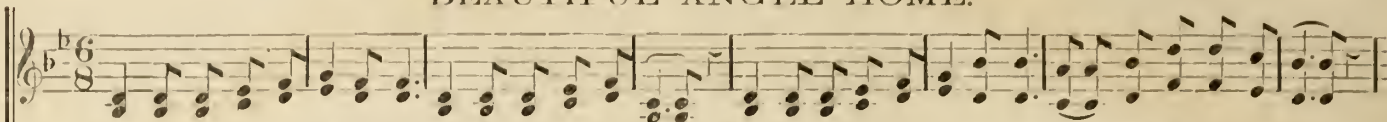
Of the varied and peculiar ways by which individuals have been gathered—from the millions who trod the highway of life—to stand in the ranks of the Zion Church on earth—we can only say, that He who prepared the way, and sent messengers to rear a temple, constructed of "living stones," will protect his own from barm and blight; and not one stone will find a permanent resting place there, that has not been tested by the rod of truth.

Self-denial, Industry and Economy, have formed a home with its "hundred fold of fathers—mothers—brothers and sisters—houses and lands," and an accumulation of goodness, consequent upon a righteous blending of the New Earth, and New Heaven. If one century hath so well fulfilled the promises of Jesus, what will Zion's attainments be when the years of the Millennium are numbered by the thousands?

Elvah Collins, Mt. Lebanon, N. Y.

SHAKER MEETINGS IN STEINWAY HALL, NEW YORK.—In response to invitations from New York and Brooklyn, Elder F. W. EVANS, with a Delegation of Speakers and Singers from other Communities, will hold three Meetings on Sabbath, November 22d.

BEAUTIFUL ANGEL HOME.



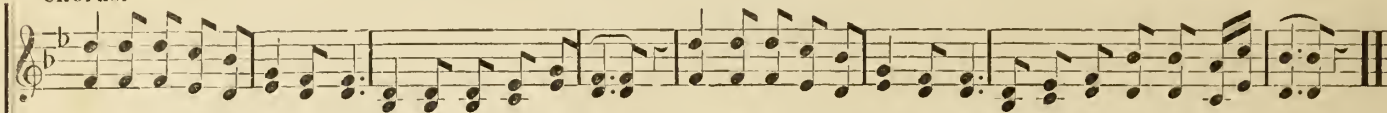
1. O, my beau-ti-ful an-gel home! Fraught with blessing and peace, Where no sor-row of earth can come, Where in-har-mo-nies cease;
2. Storm and tempest may wildly reign, Clouds as dark as the night, Gath-er o-ver the gold-en plain, Shutting thy glo-ry from sight.



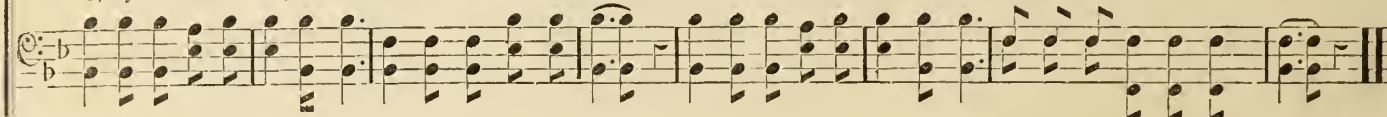
Bas'd and built on the rock of truth, Rear'd by an Al-mighty arm, Heav'n-ly vi-gils pro-tect thy youth, From all dan-ger and harm.
Shall not hands of a ho-ly pow'r, Chase and scat-ter the mist, That the light of a bright-er hour, With thee may ev-er ex-ist?



Chorus.



O, my beau-ti-ful an-gel home! Fraught with blessing and peace, Bright immortals around thee come, Crowning with joy thy in-crease.



3.

Thus the care of a father kind, And a mother's pure love,
Bid thee prosper and union find To fair Zion above;
Storm, and tempest and cloud defied, God thy life and support,
Hosts of heaven upon thy side, Light to the nations thou art.
CHORUS: O, my beautiful, etc.

3.

Bound to hearts that are willing here, Toil and labor are mine,
Till my spirit and life appear In thy glory to shine;
Till thy truth like a flood shall roll, O'er a sin darkened earth,
Drawing hither the burdened soul, Weary of spiritual dearth.
CHORUS: O, my beautiful, etc.

RETROSPECTIVE.

Adown the highway of the past
Fierce Passion's chariots clang and dash,
To forward truths, ordained to last
When human weapons cease to clash.
Through Jewish epochs we discern
A glimmering light—though faint and far,
We watch it, till we see it burn—
The pride of time—the Morning Star.

And then through Gentile ages search,
To find a corresponding ray—
A gleam of the millennial church—
A flush of the millennial day.
What scenes of horror center there!
Where savage factions strive for might;
With arm of steel, not heart of pray'r,
Though God would guide them in the right.

Far stretched the sacerdotal cloud;
Gross darkness on the people lay;
The Church and State with scepters proud,
Forbade the dawning of the day.
Yet, Church and State, like marshes are
That point their lances at the sky;
Their festering odors breathe afar,
Their reeds must bow when winds pass by.

All strong through carnage, England stood,
And king and bishop bore the sway,
When Cromwell rose in midnight mood,
To herald Freedom's distant day;
He smote the altar, and the throne,
And hurled them from their lofty heights,
Gave Freedom's Temple just one stone—
The common people's vested rights.

The slaves that Moses sought to free,
Were unprepared for freedom's boon;
And Cromwell found that liberty
Had come to England's sons too soon.
Yet, was his mission timely wrought,
It made successive tyrants cower,
Unfolded energy and thought,
That gave Columbia's land its power.

O, England! thou wert called to be,
The greatest nation of the world!
Thy grand Republic, strong and free,
Extending where thy flag unfurl'd.
What priest or statesman now could count
The loss thy sordid children brought,
For it was thine, to be the fount
At which redeeming gifts were wrought.

The tide waves of a hundred years,
Have flung their wrecks on every land,
Earth has writh'd on in blood and tears
Since from thee went an angel band,
They were the messengers of God,
Raised up to break the power of sin,
To rend the covering spread abroad,
And let the light of judgment in.

The Spirit of the Christ reveal'd,
Was in a lowly woman's heart:
From thee her glory was conceal'd,
She must from thee, unknown, depart.
Yet, the glad tidings of great joy,
She published wide in Freedom's land,
Where king or priest cannot destroy
The good which God designs to stand!
Cecelia Dwyer, Mt. Lebanon, N. Y.

OUR SPHERE.

Labor is the sphere assigned us,
And our time we will employ,
That a harvest we may gather,
Yielding peace and endless joy.
In the light that's ever dawning,
We will toil with fervent will,
With the loved and faithful number,
Who the law of truth fulfill.
While we're young our souls will gather
To our kindred pure and true,
And with holiness of purpose,
Seek the inner realm to view.
Upward to the sphere of angels
Shall our aspirations tend,
Where the power of love can reach us,
Where our hearts with good can blend.
And along life's daily pathway,
We will cull celestial flowers,
Bind them with the cords of virtue,
Found within fair Zion's bowers.
'Round our hearts we will entwine them,
Till there is no room for wrong,
Till our souls can join the chorus
Of the victors' happy song.
While we rise on faith's strong pinions,
From earth's elements away,
Where no blight nor sin can tarnish,
Where no treasure fades away.
What though adverse clouds may lower,
Beams of hope our course will light,
Till they guide us to the portals,
Far beyond the shades of night.

Mary C. Barnum, Mt. Lebanon, N. Y.

TO SUBSCRIBERS.

To prepay postage, under the new law, subscribers to the SHAKER AND SHAKERESS, will please remit sixty cents, for 1875.

OBITUARY.

NANCY LOCKWOOD, October 23, aged 84.
ANNA CROSMAN, Oct. 24, aged 82, Mt. Lebanon, N. Y.
CHARLES SWEET, Oct. 1, aged 86, North Union, O.
JESSE HARWOOD, Oct. 21, aged 74, Watervliet, N. Y.

HOME.

Our Zion home is not adorned
With pictured walls, or gold;
Nor in a glittering chain of pearls,
Is all her glory told.
She bears the substance of sweet peace,
The treasure of pure love;
Her power, truth and holiness
That rule the heavens above.

Her walls are made of living stones,
With brightness they're aglow;
They form the temple of the Lord,
Where souls His truth may know.
And all who come beneath this dome
May work for virtue's fame,
Gain the true riches through that life
Which claims a blessed name.

O, happy home, what joys are thine!
Who from thy courts would go,
To be a slave to passions base,
In wickedness to grow?
My heart will keep the sacred law
That holds us in one band,
And feast upon the heavenly fruits,
That grow in Canaan's land.

With dear companions I'll unite
In consecrated toil,
And growing in the glorious light,
Will till the gospel soil.
And when we leave this mortal shore,
To dwell with saints above,
We'll breathe a pray'r that holiness
May bless the home we love.

Sarah J. Burger, Mt. Lebanon, N. Y.

"THE liberty of propagandism has almost always been greatly restricted in France—narrowly limited by drilling and excessive regulations. In our unfortunate country it is not as in free America; it is difficult to stir without authorized permission. Without Government authority a lecture cannot be given, a place of worship opened, a meeting held, or tracts distributed. Added to this, the Catholic priesthood is very powerful—more so, alas! at the present time than ever, exercising particularly in small towns and country places, considerable influence upon those in authority. It succeeds in fettering us in a thousand ways. It does all it can to discredit us in the eyes of the nation, attacking us violently from its pulpits, and not hesitating to employ against us the grossest calumnies. Most young Frenchmen are brought up in a holy horror of Protestantism, and traces of this early impression are even found clinging to the minds of men of independent thought—nay, of those whose boast it is that they are free-thinkers."

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F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. January, 1874.

FIFTY CENTS
PER ANNUM.

THE NEW HEAVEN.

THE SHAKER AND SHAKERESS sends kindly greetings, and would fain waft joyous influences of love, and all-inspiring hope, over the whole "Household of Faith;" not omitting its host of other friends, in the Natural Order, for the year 1874.

We commence the new volume with thoughts upon the *new heaven*; and we bless those who "let patience have its perfect work" while they are creating it. And, through suffering, may the *Shaker and Shakeress* be made more perfect.

A glorious hope inspires us on,
To bear the burthens of our day;
A living faith bids us be strong
To reign o'er wrong undauntedly.
For lo, we see the heavens bend,
The Angels come with choicest things;
And to their home we would ascend—
Mount upward, as on eagles' wings.

To the "new earth" we have given a "place" to be, when truth-loving souls in the outer order shall have created it. But we would now sing of the "new heaven" in its purity and spiritual beauty, as distinct therefrom as is the sun from the moon.

"Come hither," said the Angel, "and I will show thee the Bride, the Lamb's wife." Marriage in the "new earth" will be between one man and one woman; but, in the language of the Christ Spirit, it is a union between the *Male* (or Jewish Pentecostal) Church, and the *Female* (or Gentile Pentecostal) Church. They were betrothed 1840 years ago ("He that hath the Bride is the Bridegroom"), and have now just grown to "the measure of the stature of man" and woman—*Two Orders*—"in Christ."

Jesus and the twelve Apostles of the *Father* Church, as representatives of the spiritual principles which should be revealed to and in the *Mother* (or *Gentile* Pentecostal) Church, were the "corner stone" and foundation of the *Jewish* Pentecostal Church, which had the Mosaic Law as a basis, but did not possess the revelation of the *Mother Spirit* in Deity, or in Christ. The *Gentile* Pentecostal Church, however, does possess that inestimable treasure—the revelation of the *Mother Spirit*; but, being "without the Law" of Moses, it cannot, at present, sing the song of Moses, the servant of God—all of those beautiful natural truths which will constitute the glory of the "new earth," as set forth in our preceding article, in 1873.

During the 1260 years' reign of Antichrist, ending in 1792 or 3,* these two systems, or—

* In this, Cumming, Shimeal, and the Shakers, respectively (in their critical calculations) agree.

ders, and peoples existed, one on earth, the other in the spirit world, and acted upon each other for the progress of the race. The holy Jerusalem, or city of the Jews—the first Pentecostal Church—"was caught up to God," away from the persecuting *spirit* of heathen Rome, and was his throne in the spirit world; and was also the source and fountain of inspiration to the "two witnesses," who were continually delivering their testimony, and being slain by the "beast and its image"—*Catholicism and Protestantism*; first physically, then spiritually; until the kingdom of Antichrist has become full of their "dead bodies"—"names"—sects.

When, in the fullness of time, the Christ Spirit began, through a *female* in England, to be revealed, as it had been revealed through a *male* in Judea, the Church had to flee from the face of the English Lion, as it had "fled from the face of the Roman Dragon;" for, at that time, there was "no place" of refuge for it upon earth. Therefore "it was caught up" to the land of souls. Persecution had "destroyed the *body*," but could not destroy the spiritual organization. But, in 1774, the Church "fled into the wilderness of this 'new world,'" from the face of the English Lion, and it came to the help of the American Eagle. For Mother Ann proclaimed the Independence of the United States Government that should be finally and successfully established; as also liberty of conscience, through its agency.

John continues: "He (the Angel) carried me away, in spirit, to a great and high mountain, and showed me (in the spirit world) that great city, the holy Jerusalem"—the Jewish Christian Church (in which there had been a war between the saints and the Dragon and his angels—Roman heathens in the spirit world—until they were cast out), "descending out of heaven from God;" see Rev. xxi. It had a "wall" of separation from the "new earth," "great and high; twelve gates, and twelve Angels" guarding them; "and names written thereon, which are the names of the twelve tribes of Israel. For in the spirit world, as on the earth, Jesus was sent to its 'lost sheep.' The city was four-square, and, when measured, it 'was a hundred and forty-four cubits, the measure of a man, that is, of the Angel;' the number *twelve* denoting the natural, or generating man; twelve times twelve, the celibate or resurrected angelic man.

And the many "precious stones" bear to the earthly man and woman—the "new earth"—the same relation that resurrection spiritual principles bear to the heavenly man

and woman, or "new heaven." There was seen no physical "temple, and neither sun nor moon; for the glory of God did lighten it; and the Lamb"—the Christ Spirit—"is the light thereof." It was spiritual to that degree, that neither John nor his inspiring Angel, who was one of the ancient "Prophets," could comprehend it. Nor has any generative man or woman ever been able to look into this Apocalyptic book without becoming blind; and "any such person attempting to explain this book is crazy, or will become so."—*Emerson*.

Yet the natural man and woman in the "new earth" may "walk in the light of it," as of a spiritual sun; for the Law of Moses shall go forth from Zion, and the word of revelation shall come up from Jerusalem. And "the kings"—leaders in the earthly order—"shall bring their honor and glory into it." "And the gates thereof shall not be shut at all by day; for there shall be *no night* there." But there will be a continual ascension of individuals from the "new earth" into the "new heaven." Yet "there shall in nowise enter into it any thing that defileth, or that worketh abomination, or that maketh or loveth a lie;" but only those whose virgin characters are "written in the Lamb's book of life."

"Blessed," in the "new earth," "are they who do his commandments, that they may finally have a right to the tree of life"—of spirituality; and may enter, through the gate of *confession*, into the city of God—the "new heaven"—while yet in the body. "They sing a new song before the throne," or Church, which none but the twelve times twelve can learn; these being "virgins," who were "redeemed from the earth, and are not defiled" with generative men or women.

The first Gospel Church had its representative *men*; the second, its representative *women*. These two are the "angels who neither marry nor give in marriage."

"I looked, and behold a white cloud, and upon the cloud one sat, like unto the son of man"—a *woman*—"having on her head a golden crown, and in her hand a sharp sickle. And to her an Angel said: Thrust in thy sickle, and reap; for the time has come for thee to reap; for the harvest of the earth is ripe; and she thrust in her sickle, and the earth was reaped." Does not *Shaker celibacy* reap a man or woman from the earthly order, and bring it to an end in them?

But "the plowman may overtake the reaper," and the sower may soon follow; and thus the *Two Orders*—"the new heaven and the new earth"—may run parallel forever;

or until this planet is exhausted of its vitality, and falls back into the sun, from whence (some say) it was originally projected.

It is a well-known fact, that the Church-and-State theologians utterly ignore the Mosaic Law; and that, from the days of Constantine to those of President Edwards, they have waged against it an unrelenting war. Gentile Christianity rests upon the Justinian Code and the Roman Pandects, exactly as Jewish Christianity rested upon the Law and the Prophets. Blackstone refers, not to Jewish, but to Roman Law as authority.

In the relation of the sexes, and of property, "an English woman," says Dixon, "is far worse off than any of her swarthy sisters of Egypt, or Bengal." "We get our marriage laws from the Roman Pandects; the Moslems get theirs from the Koran. In this difference of origin lies the secret of their difference in tone and spirit. Our laws have a civil and commercial source; theirs a moral and religious source. Primarily, theirs are Mosaic, as Mahomet was a lineal descendant of Abraham, through Ishmael, his son." (P. 294.)

"Here, indeed, an inquirer strikes his ax upon the root of our" Babylon "system. Our life is a divided duty: a moral life based upon the Gospel; a family life based upon Civil Law. Thus, while our morals have their life in Christianity, our statutes have their root in Paganism."

"The truth is, we English and Americans have hardly yet embraced Christianity as a scheme of life. We find our religion at church; and, when we have sung our psalms, and breathed our prayers, we go back into the streets, to be governed for another week by our Pagan Law."

MEETINGS OF SHAKERS AND SPIRUALISTS IN NEW YORK.

THAT the Metropolis needs a baptism of salvation, equal to the supply of water that surrounds it, some will hardly deny. If this salvation should ever reach any of its denizens, it will be through the instrumentality of those who are saved from the sins with which this and other cities are notoriously afflicted. *They need "Saviours."*

Upon the appeal of a lover of truth—J. M. Peebles—that "Zion must have a hearing in New York," ten of us girded ourselves for the mission, and were hailed by the beautiful morning of Nov. 22d, 1873. We quartered at the hospitable "*New Hygienic Home*"—clean, quiet, and restful—at whose head stands Dr. Miller, who finds it more difficult to relieve his patients of the effects of other doctors' medicines than to effect permanent relief from disease. As a "Home," or "Cure," we recommend travelers to 41, West Twenty-sixth street.

On Sabbath morning, we repaired to *Robinson Hall*, which was soon comfortably filled by a thoughtful and respectful audience. J. M. Peebles welcomed and introduced us in (as we felt) very flattering terms, which we are laboring to feel may some day be deservedly bestowed. Singing, by the excellent choir of the "*North*," followed, with much interest. The writer was next introduced; and, though our efforts were very well received, we proved only a kind of John Baptist to the speaker of the

evening, which we were contented and duly prepared to be. Eldress A. Doolittle followed in a few well-timed remarks upon the increased facilities for obtaining knowledge of the truth, and the necessity of obedience thereto. Her words were received with evident satisfaction, and much outward approval. A few more songs, and then our Morning Meeting closed.

In the Afternoon, we attended the *Lyceum*, spoke to, and sang for, the children, and witnessed the movements of the Spirit upon some individuals, who lost all control of themselves.

In the Evening, we reached the Hall early, yet found it nearly filled with impatient auditors of seemingly select minds, who were conscious of their needs, and appeared to realize that they were soon to receive satisfaction. A few songs opened the meeting. Elder F. W. Evans came forward, and taking for his theme the Leaders of the December and January Nos. of the "*Shaker and Shakeress*," spoke, for more than two hours, as we never, upon any occasion, heard him or any other man speak. Thus to hold an audience, as crowded as was that, for so long a period, required both talent and the power of truth to accomplish.

Several Reporters for the City Press occupied places on the platform; and, although beginning with the speaker, they soon became too interested to continue reporting. We followed him for an hour and a half, reporting sufficient to fill six columns of this our Monthly, when we too became enchained by seeing and hearing. Such indeed was the discourse, that we should require six times its period of delivery to report the whole of it. There were laid down the most thoroughly radical premises in truthful systematic theology; and upon these were built up the beautiful structures of a *new earth* and a *new heaven*. Arts, sciences, history, orthodoxy, infidelity, land reforms, land limitations, social life with sectarian proclivities, lawyer-craft, priestcraft, and doctor-craft, all came in for their share of elucidation and justice at his hand. The utter *abandon* with which he scathed the rottenness of man-made creeds, and hypocritical professions, surprised me; and the thought that we were "bearding the lions in their den," led to reflections upon what might be the consequences. Jesus said far less to the Jews, for which they crucified him. And the fact that round upon round of applause greeted the speaker, evidenced the highly-liberal preparation of the people for truth, and their appreciation of the spirit no less than the letter of the Constitution of our country.

Time was, and that not long since, when a *safe conduct* would have been necessary, after such a delivery in this same city. One man, of fine intellect, said to me: "No one but a *Shaker* would have been permitted to speak like that, without a tragical ending." So we thought, so think we now. But of one thing we are assured: Just such facts and undeniable logic, carried into effect in that most wicked of cities, would prove the salvation of thousands.

The sister of R. D. Owen remarked: "If this nation is ever saved, it must be through the Shakers." Other women returned heartfelt thanks for the clear, lucid advocacy of their rights and interests by the speaker. One remarked: "This city needs just such salting, at least once a year, to keep its rottenness from reaching the nostrils of an avenging heaven."

And that noble-hearted, eccentric, but honest, infidel—George Francis Train—who says that he does not believe in a God, or in a Jesus, or in a hereafter, but does believe in Elder Evans and the Shakers, after reaching the Institute, sent up the following note:

"Dear Elder Evans, Congratulations on your magnificent lecture. It should have been taken down in short hand, and published all over the world. You should write it out, and print it in the "*Shaker and Shakeress*."

"Many thanks for so handsomely shutting off the call of the audience, as I requested before you went down. My speaking days are over. The time for action is now at hand."

"George Francis Train."

The evening proved rainy; but this was fortunate; for the Hall would not have held a third of the number who undoubtedly would have made the attempt at an entrance, but were prevented by the unfavorable weather.

This Meeting will prove but a forerunner; and then we move: Ho! for the *Cooper Institute*!

Elder G. A. Lomas, Watervliet, N. Y.

Mt. Lebanon, Sept. 25th, 1873.

BELOVED ELDERS, & BRETHREN & SISTERS OF THE GATHERING ORDER:

I WAS agreeably surprised to find the "SOCIAL GATHERING" in our dwelling-room, when I came in for meeting on Tuesday evening, and am delighted with it, containing, as it does, many excellent hints for our guidance and travel all along the way. It was a real casket, handsomely and tastefully prepared without and within, ornamented with buds of promise, blooming flowers, and ripened fruitage, the products of a self-denying life. Those offerings, proceeding from the heart and life of the contributors, reminds one of the pellucid waters of life, which rise beneath the Altar of Self sacrifice, and flow from under the threshold of the Temple down into the great Sea of human nature, to heal its muddy waters, that the fish therein may live in preparation for the Gospel net. Beloved friends, it brings your spirits very near, as they often are; and I hope the life of every one whose name is there recorded, and all others who have entered the Gospel field, may ever continue under the Altar as a well of "living waters springing up unto everlasting life;" and that they may glow as stars of divine light and beauty, beneath the gradually-extending canopy of the New and Spiritual Creation.

Surely there can be nothing so beautiful and glorious on this earth, as the clean, consecrated, subject sons and daughters of our Heavenly Parentage. O may I never mar this beautiful relation, which is really worth ten-fold the sacrifice required to gain it—yea, a hundred-fold! My feelings were with you all that day. If I had been in need of rest from toil, and were allowed my choice as to how to take it, I would have been with you bodily, without the least desire or temptation to be anywhere else. I am thankful for what you have given us. It is indeed seldom that such a clean messenger, so free from mixture of earth, or taint of error, goes forth in a visible form to enlighten the denizens of this benighted planet. And, if it should be but little heeded now, it will inevitably sow seed that will spring up in some soils, and extend with a widening influence, as the ages roll on, and the actors grow strong by increasing toil and sacrifice.

Reformers, and even anti-christians, having little else than moon or starlight, though they sometimes hit upon real gems of truth, yet are they so embedded in earth, or surrounded by darkness, as to be often like a torch in a cavern: bring them out to the sun, and their light ceases to appear. Hence their fire, brought down from heaven in the sight of men, only enlightens those who are in a like degree of darkness. And so far as they hold the truth in unrighteousness, like those who hear the sayings of Christ and do them not, their impure affections and desires, which are the windows of the soul, are like stained or colored glass, adjusting the light to their pleasures or fancy. The light of mere natural reason, unaided by the wisdom that comes from above, is both adjustable and movable from place to place, and allows its possessor, like one carrying a lantern, to wander in the wilderness of the natural life, as far and as long as he pleases.

Not so with the revealed light that shines in Zion, which proceeds from the primal Source of unchangeable principles, in a direct line through an orderly channel, inviting the wanderer to return thither, and to dwell in a fixed place of abode, in a quiet resting-place, and peaceful habitation, which shall never be taken down, nor one of the stakes thereof be removed forever. Here our God has become unto us a place of broad rivers and confluent streams, wherein shall go no galley (labored system or creed) with oars, neither shall gallant ship (of human-invented schemes) pass thereby. Therefore have we received garments of praise for the spirit of heaviness, and the oil of joy for mourning; for, in the Orders of the Gospel, the Law of Mount Zion, we have a fixed light which will not veer to human caprice and folly, nor accommodate the worldly-wise and carnally-minded; and, if we find we are getting on colored glasses, we can have them removed, if we desire it, by dipping in Jordan, which is but coming into the light of the true and faithful witnesses, who are appointed as watchmen to guard our city, whose walls are salvation, and her gates praise. By thus doing, we renew vital contact with that word of Truth, which is the light of the heavenly and only true life. All such have access to the sanctuary of holiness, where God has promised to meet and commune with us.

Beloved Elder Frederick, Eldress Antoinette, and co-laborers, your lives of devotion are known. We bless your lives of consecration; and may we imitate your righteous example, by obedience and faithfulness in the trust committed to us, to prove our sincerity by good works.

In much love, from your brother, who is deeply interested in all efforts to hasten the work which shall cause the knowledge of the goodness and glory of God to cover the earth as the waters cover the seas.

Alonzo Hollister.

PS. Our Elders unite in sending their love.

LONG speeches, long letters, long communications, are out of place these stirring times. We have a whole world's news to look after and put in order for our readers over night. Remember that, kind correspondents and contributors. Avoid parentheses. Drop the semi-colons altogether. Make the spaces between your periods as brief as possible. Shake out the adjectives without remorse. Sacrifice the pet metaphors. Be not led away by the lovers of antithesis, or alliteration. Be clear and crisp, pertinent alike in your invectives, eulogies, and recommendations. Think of the Lord's prayer, and then of the awkward substitute served up by sensation-mongers in too many pulpits. That flights of tawdry rhetoric, and volleys of expletives; what endless repetitions of tedious details weary and disgust the hearer. It is frightful to think of the time wasted by these self-parading petitioners and long-winded inditers of many-headed sermons. Life is too short, too full of cares and duties, to be thrown away thus. The best advice, the brightest wit, the deepest wisdom, come over in small packages. — *Boston Globe.*

TRUTH FOR YOUTH.

To all the youthful readers of the "*Shaker and Shakeress*" in Zion. None of you can lift the curtain that conceals the events of 1874; but if you will commence with the purpose, as well as the wish, that the year shall be to you all a fruitful one in spiritual progress, then you need not fear what coming time will bring. Resolve from this day that your beloved Elders and caretakers, who love you "with that love which God does bless," shall have nothing from you but truthful words, and ready obedience. For nothing is beautiful but truth. This sentiment, though true, has been deplorably neglected. But truth does not need untruth to bring out its beauty. The object of uttering an untruth is generally to conceal a fault; but, as this end is seldom attained, the one who utters it adds another to it. In point of prudence, even, an honest confession will always serve you better.

Truth is all important. It alone, more than all other qualities put together, will give character to youth, and is of itself a rich inheritance, of greater worth than mines of silver or gold. It is related of one of the ancient kings, that, when asked what was the first thing he learned, he replied, "*To tell the truth.*" He was fortunate in having good instructors. Had he lived in this day, many would have instructed him differently. Remember, then, if you wish to be loved and respected, you must be known; but you cannot be known unless you speak the truth from your heart, and act the truth in your life. Again: The mariner who should put to sea without chart or compass, trusting to his own knowledge, would, without doubt, on the first stormy night, bitterly repent of his folly. How much greater is the folly of those who, trusting to their own ways, refuse to be guided by the "Spirit of Truth," which would lead them to perfect happiness. There is a way that seemeth right, but the end thereof is death. Prov. 16: 25.

Here, then, is the conclusion: Imminent perils surround the youth; but the greatest of all perils is the danger of trusting to your own heart. Youth, beware! lean not to your own understanding; own God in the appointed Lead, and all will be well. Though you are weak and unwise, yet God is wise and strong, able to guide and protect all who trust in Him.

Daniel Orcutt, Enfield, Conn.

"I THANK God for our little paper, the "*Shaker and Shakeress*"; I greatly bless its editor and editress. Much have I learned by perusing it. How thankful I was to have you come and visit us; please to come again as soon as you can.

I have now entered into quite a labor of mind against all mental and physical disease. Be so kind as to help me all you can. A great day this is, surely. I want to be a Progressionist, like yourself. I am longing for the time to come when all animals will be in their own climate; when the lower orders will not have to be slain — yea, more — when they will not have to work to support poor, lazy man.

Be so kind as to explain about the "new heavens and the new earth," whether those in the latter are to have "all things common," the same as the former.

Please accept an abundance of love from us all.

Your Gospel son,

Henry L. Davidson, West Gloucester, Me.

LIBERAL OFFER.

All persons who will remit fifty cents for this number shall receive, free, eleven more numbers.

DISSATISFACTION.

THE more contented people are in any state short of the resurrection, the more desperate is their condition. Stagnant water is proverbially unhealthful. The more men are absorbed, and find enjoyment, in the pursuits of earth for selfish purposes, the less probable is it that they will be quickened by the Spirit of Truth. As long as men are contented with the pleasure which indulgence of their passions brings, and with the comfort which wealth and the present false organization of society bring, so long will they be out of reach of the pure pleasures of self-denial. Indeed, they can have no conception of the fact that there are delights therein, which immeasurably surpass every earthly satisfaction. To them every thing which cuts off any selfish gratification is loathsome. Those who live lives of virgin purity, consecrated to holiness and truth, are to them ignorant bigots. Cut off from all living hope in the future, they cannot realize the welling up of eternal life in the souls of those despised ones. Yet happiness can be found through an awakened and justified conscience alone. But the more we reconcile ourselves to worldly pursuits, with the inevitable consequences — deception, the greed of gain, worldly pride, with more or less of sinking into the mire of sensuality — the more will the conscience become deadened, the farther off will become the prospect of eternal life, the harder will it be to shake off the bondage of the world when truth strikes irresistibly on us.

Dissatisfaction alone with existing circumstances, on the part of those who are on Nature's plane, will lead to that yearning after something that can satisfy the soul, which is the best preparation for enlightenment into divine truth. Nothing ought to satisfy a rational being short of the possession of principles which can redeem the soul from the power of evil, and that can bring it into a state of justified relation to the Deity — the only state in which continual progress in Christian qualities is possible.

It is not those who are satisfied with an easy, good-natured life, who do any thing to exalt their race. Though they may do but little active harm, they are utterly incapable of making the sacrifice and effort which spiritual progress demands. As the testimony of the First Christian Church was "Awake from the death of sin," with a foreshadowing of the resurrection; so the more vital testimony of the Second Christian Church is "Awake from the death of Nature," with the full proclamation of the resurrection for humanity while in time. Thus, those who cannot be satisfied with natural affections and interests, and with sin, who restlessly and eagerly seek to know and realize divine blessings, such have been the witnesses of God in all ages of the world; such were those who founded the Second Kingdom of Christ on earth; and such are those who are building up that kingdom in this day.

But, while the only hope of salvation for man lies in dissatisfaction with a life of nature, sin, and earthly pursuits, he ought not to be ungrateful to God for the blessings which he receives in his present condition. He should be thankful for his existence; for the prospect or the possession of a sphere of usefulness; for the numberless pure blessings which all men receive unasked from their Creator; but no man or woman should be satisfied with a state of life in which they are obliged to violate their consciences, in which they are conscious that they are cut off from the life in God.

T. J. Stroud, Enfield, Conn.

THE man who yields to anger, and seeks to appease his disturbed temper by inflicting upon his horse, or other domestic animal, an unmerited punishment, is injuring himself in a great degree. Such a man will, in a short time, become morally depraved, and incapable of rendering any true sympathy for man or beast. It will destroy those beautiful traits of character that make a man manly, and should be the distinctive marks of his affinity with God, as a son of the Most High. — E. C. W.

THE life of an honest man is a beautiful poem; and every human being who reads it feels better, stronger, more hopeful for it.

New York, November 24, 1873.

ELDER F. W. EVANS,

*Messenger of the Lord — the
Female in Deity:*

ACCEPT the warmest thanks in behalf of the Shaker sisters of New York City, whose sentiments you so bravely and admirably expressed in Robinson Hall last Sunday evening.

Not in the whole city of New York, or Brooklyn, do we know of a platform where Woman is invited to advocate the grand truths which for years have inspired her, from what you would doubtless term the seventh or Christ Heaven.

Man is the great red dragon who has usurped every place of honor and trust, and who faces her in the wilderness travail of her soul. Does she want a church? a man owns and controls it. A public hall? she must apply to a man. Even the deciding power of who shall supply the rostrum of the liberal Spiritualists is a man, or a woman whom man places in power.

The qualifications in Woman for pre-eminence and preferment demanded by man are not *Shakerism*, but they are those that will pander to his lusts either under the cloak of "Free Love" or beneath the darker mantle of hypocrisy.

Who are the women that can support a paper in New York city? Those who advocate and practise "Free Love." Who are the women whose lectures are reported in the newspapers and who can get a "respectable" man to introduce them to a public audience? Those whose bodies and souls are under the psychological influence of man. Would woman build or hire a hall for herself, she has no money, no strength — nothing. Every place of business is run by man, and he dolefully stints her wages even; she often compromising virtue to hold any place.

Is she the wife of a millionaire, she is no less a slave. He carries the purse, and will lavish its contents only upon doll faces who will gratify his passions. Intellectual and inspired women have no foothold upon earth; and, while the Shaker brothers brought along an equal number of their sisters to occupy the Spiritual rostrum, they were welcomed by the Spiritual brothers, but the *Soul*-women of this movement were not even notified of their coming, or given the liberty to express their glad welcome before the public. And the only place among the Spiritualists, even where they can possibly obtain a hearing is at the "Spiritual Conference." Here, each person (every Sunday) who first commands the floor, has the privilege of ten minutes free speech; and, if a woman is spry and bold enough, she can push her way, in spite of tonguey and aggressive men that jump the moment the last speaker is seated.

Woman, subjugated by man, has brought forth monstrosities, great red dragons, whose horns of power have hemmed her up in this Great City of Babylon, from which she has apparently no avenue of escape; (but she hails in Elder F. W. Evans a sign and promise of future deliverance;) that is the reason the country is on the verge of ruin; that is the reason licentiousness prevails; therein is the cause of "great expectoration," and why the tormenting smoke of tobacco ascends upward forever and ever.

The country is flooded by the dragon, and Woman is suppressed in her birth-pangs for the nation.

And this is her only opportunity of stealing a chance to offer the right hand of fellowship to our dear Shaker brothers and sisters.

*The travelling Daughters of Zion,
in New York City.*

THE RISE AND FALL OF EMPIRES.

—O—

ALL that has been said, or may be said of Empires, may, without much stretching, be said of races, generations, and individuals. All have their culminating point, their ascending and descending grades.

By fidelity to nature, by stern self-discipline, especially as respects diet and the use of the reproductive functions, through successive generations, the culminating point of that family stock is achieved, to wit: the production of a choice type of the race homo — a happy combination of the intellectual and moral elements in the human make-up.

Now, let us go back on the record. Do we, in any case, find that high attainment transmissible by ordinary generations? Does it not appear that liberal, intellectual endowment, and high moral culture, lift their possessor above the reproducing plane?

Where, in lineal descent, do we find the Moseses, the Solomons, the Jesuses, the Washingtons, the Jeffersons, or the Paines?

The individuals aforesaid, were the culminating point of that family stock. The reproducing of God's image and likeness is a highly responsible office. Such high official functionaries should, in no case, be cumbered with serving the commonwealth in any other official capacity.

Pater-familias should have undivided use of his capabilities to provide ways and means. Mater-familias should have full liberty to care for the little ones, unencumbered with other official serving.

In the coming new earth it must be so. Another, an intellectual class — celibates — must run the Government machine, wholly unencumbered with domestic cares and responsibilities.

When the new earth is fully actualized, all departments, each in its own order, working harmoniously — don't you think the morning stars may sing together, and the daughters and sons of God shout for joy?

Then will the new heaven be replenished with material not marred in the hands of the potter.

Oliver Prentiss, Mt. Lebanon, N. Y.

A PRAYER.

—O—

O LORD, thou who seest all things, and orderest aright the way of the sincere, enlarge the scope of our understanding, that we may comprehend the truthful import of thy requirements to us. O God, unlock the prison doors, so strongly barred by our own transgressions, perverted habits, and sensual hankerings for unnatural stimulation. Make us, O Lord, to feel satisfied with, and thankful for, thy instruction, plainly showing us how to escape from the present quagmire of disease and premature deaths, mainly induced by our own transgressions.

Distil, O Lord, the bright shining rays of thy truthfulness into our souls, to understand that there is no transgression of thy law, either in mind or body, without its attached penalty, according to the greatness of its duration, amount, and number. O God, open our hearts to understand that thy primitive natural laws are all truthfulness, reflecting thine own image of beauty, perfection, and health; and that all the misery and trouble comes from the many sought out inventions of man, perverting thy natural law, in both his doings, habits, tastes, and inclinations, thus unhinging thy whole economy for his true comfort and happiness.

O God, open our eyes to see and obey the truth, and gird us with thy armour of strength so sufficiently that we may no longer hanker after the flesh-pots of Egypt, or unnatural poisons and narcotics, or thirst for stimulants in this our day.

And thus, O Lord, shall we be enabled, by degrees, to travel into the full perfection of thy present requirements — freedom from sickness, disease, and premature deaths, satisfied with the real needfuls of life, instead of their fancies. And all the praise, honor, and glory shall forevermore be thine. AMEN.

Ayer, Mass. Sept. 21, 1873.

MUCH-BELOVED ELDER FREDERICK:

WILL you please have the kindness to send me one hundred copies of the "*Shaker and Shakeress*," containing the "Social Gathering" the modern "Jacob's Ladder;" for, of a truth, on that day, "the angels of God ascended and descended on it," and the rest of the vision (though it seems to tarry) is sure of fulfillment in spiritual Israel. See Gen. 28: 12 to 15 inclusive.

Though I was not apprised of the time of the gathering, yet, not far from that time, I prepared the inclosed poem, Truly the Lion and the Lamb have commenced their state of quiescence, and the Lamb is *outside* of the Lion; not forced, but protected by the secular arm. I was both edified and inspired in reading the record of that heaven-blessed day; I found there no finality-pins to mark the place where aspiration perished, to rob the more blessed future. If one-half of man has not been an entire failure, what may we expect of a whole man? for, when woman holds her station, man alone can never fall. Then blessed, thrice blessed, are the virgins! Heaven ever recognizes the white-robed passport. Your article on "Judgment" came with divine unction to my spirit; it has seemed for years that we were experiencing the judgment of our time, for our idolatrous veneration of the past, of persons and mediums, in place of vital advancing principles of truth. There seems to be a prevailing disease of looking back to something great and grand (well nigh final), and stretching the imagination forward to something still grander; in the distant future; almost forgetting that we live to-day, and that our work is ever before us. To assert such truths, insures an unwellcome and undeserved appellation. God bless you, Elder Frederick.

Gratefully thine, unqualified love to all.

Elijah Myrick.

Worcester, Mass. Oct. 6, 1873.

ELDER F. EVANS.

DEAR SIR: You will perceive by this, that I have settled down here in Worcester, and shall be obliged, if you will change my address on your books, as I am seldom at Fitchburg. I was up there last week, and found two Nos. of the "*Shaker and Shakeress*." In the multitude of cares, in establishing our office, advertising, mailing circulars, etc., I quite forgot to order my paper sent here. I take great pleasure in perusing the contents of the "Monthly," and perhaps may find much profit. It is a spicy, earnest, readable sheet, attacking boldly, and with a trenchant blade, some of the worst plague spots that are festering and corrupting the morals of the nation. We need just such a fearless exponent of truth and purity in every family in the land. May its influence extend, and take deep hold, until the people in and out of the churches shall see and feel how far short the present teachings of so-called Christian ministers are of the Christ model, as exemplified by him they profess to represent; and until they realize how unChristlike is much that is called Christianity.

With earnest wishes for your success in your reformatory efforts,

I am, sir, respectfully yours,

B. G. Barto.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

TO THE FRIENDS AND SUPPORTERS OF THE
SHAKER AND SHAKERESS, GREETING:

TWELVE months have passed since we sought aid from our Gospel kindred in a new field of labor. As we then stated, it was by the earnest solicitations of many friends and inquirers outside of our community, who seemed to think that duty demanded a greater effort on our part to make known the fundamental principles of our institution, religious belief, etc., to the world at large (as far as we could gain access), and to frankly "give our reasons for the hope" and faith "that is in us" (and which has hitherto been our chief burden to actualize in daily life), that we were induced to engage our services in bearing to those who had ears to hear what the Sisterhood of the Shaker Societies had to offer in defense of our religious faith and the reasons for reducing that faith to practice.

Our efforts in this direction have been sincere, our services freely rendered, and our deep and earnest prayers have been that God might be honored, our Gospel kindred comforted, and that humanity, through this humble agency, might receive some new thoughts and new aspirations for the higher life; and, with us, be led to the conclusion that holiness of character is profitable to all in this life, as preparatory to entering upon the great future in the unseen world. We have made our record for the year 1873, and time must decide for or against its value.

Journalism has become a great institution in all civilized countries; but *America* is a receptacle, not only from the "father land" and "mother country," but all nations and peoples find a home in this "broad land of liberty," and hence the press is brought into requisition, and wields a greater power than in any other nation. It is (speaking after the manner of men) "the lever that moves the world," and moulds society in secular matters, and in a religious point of view; but there is a "Providence"—a power behind—"that shapes our destinies," will it as we may.

Amid such a variety of periodicals and newspapers which fly through the land, containing advertisements for commercial departments, crimes and casualties for lovers of the marvelous, and politics for office seekers, we cannot reasonably expect that a small "Monthly," containing none of the foregoing, but which condemns the ungodly practices of the age in which we live, and would seek to reason dispassionately of *cause and effect*, would receive a large amount of patronage. Yet we rejoice to acknowledge that there are many candid and thoughtful persons who desire an increase of physical, moral, and spiritual truth in what is called Christendom to-day, and who feel deeply for the welfare of our race; and they cry, "Lord, what shall we do to be saved! Give us the bread of life through thine own instrumentality, and we will bless the means." "Only save us from the destructive elements which are sweeping through the land, the effect of raging, unsubdued passions in human souls; *that* is all we ask." Such persons are glad to receive the "Shaker and Shakeress," and make it a welcome messenger to their family circles, and

feel that they are benefited by its moral tone, and are made better by its religious teachings, and heavenly inspirational influence.

Many who have sung of the beautiful star that arose in the eastern hemisphere, which indicated where the young child might be found, who was to be the medium of the Christ Spirit that was about to visit the earth, now look upon the *Shaker and Shakeress* as another star, that has appeared in the spiritual horizon, pointing those who have studied the prophetic periods, and are watching the signs of the times, to the place where the second appearing of the Christ Spirit may be found in a "cloud of witnessing saints," who testify that "now has come new life and strength," by the power of the Christ manifested through both male and female, and that the gathering of the saints has begun. Such say to us, "Do not let the light of that *star go out!* by all means let it continue to shine!"

Now that we have concluded to extend the publication of the dual sheet through 1874 (if life and strength should be preserved), we solicit contributions from the Sisterhood in every Society, and we ask you to seek, through faith, humility, and prayer, for Divine assistance. We need aid from resurrected spirits, that we may receive inspiration from on high, to enable us to "give meat in due season" to all who are prepared to receive. If we keep our eyes turned toward the Fountain of light and love, we shall receive new supplies of living inspiration, and our understandings will open to new truth, and our spirits will yearn for a growth in an endless life; and thus we shall be prepared to leave the dead past, and drink of the pure waters of divine revelation, which makes the work of God an *ever-living, present work*.

Let us, my dear Gospel Sisters, rise above selfhood, and, through pure love to truth, and love to human kind, arm ourselves anew for another race. The heavens are full of truth; let us wrestle in spirit to attain thereunto, open our hearts to receive, and stretch forth our hands to grasp the hands of the angels, and they will delight to fill them with pearly gems which are found on the banks of the beautiful river which flows through and gladdens the celestial city, where nothing can enter that is impure, defiling or deceiving. Thither let us wend our way, dear Gospel friends, and by diligence and self-sacrifice, induce others to join our ranks, and with us journey homeward to the rest of God. We would now speak peace in well-doing to the whole "Household of Faith," and wish *all* "a happy new year."

DEAR ELDERESS ANTOINETTE.

WE would say a word to you concerning the "*Shaker and Shakeress*." It is a blessing to the world, and *we want it continued*; for it is among the brightest stars that ever shone in the New Heavens, or lighted the New Earth! May no dark cloud ever obscure its brilliancy, or dim its lustre! Though it was small in its beginning, yet it has thrown great light upon inquiring minds.

Believers need it, to guide their feet up the high hills of Truth, and through the green fields of progression.

When the toils of the day are over, we can look upon its pages and find inspiring thoughts and glorious hopes, and are lifted in spirit above the perishable things of time, and feel joy and

rest. It is a comforting Angel! Gospel Truth is written upon its wings of snowy whiteness. It is like a beautiful banner of purity waving in the soft breezes of love, which blow from the summer land, which lies just beyond. It *must not, shall not* fade away!

I send a few thoughts upon "Woman;" and if you think proper, please give it a little corner in the "*Shakeress*."

THE VOICE OF WOMAN.

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IN this age of progress, when the sunlight of heaven is shedding its golden rays of divine revelation upon us, and a deep and holy inspiration, from the Eternal Fountain of Goodness and Love, kindles anew the fires of truth in many prepared souls, there is still a voice of lamentation heard in our land. Whence does it proceed? from the virgin daughters of Zion? Ah, nay! "These are they upon whom the ends of the world have come"—the end of the generative life. It comes from those who have been oppressed by the iron rule of fashion, and public opinion, and held in bondage by old theologies and commands, such as Paul gave in his time: that "women should submit themselves unto their husbands in *every thing*—keep silence in the churches,"—and if they really wanted to know any thing, they might "ask their husbands at home." That part of the Scripture text has been remarkably well remembered; but "Husbands, love your wives as Christ loved the Church, has been little thought of, and less understood and acted upon.

Many enlightened females, in this day, are becoming restive under the yoke thus imposed; and are seeking for newly-inspired Apostles, who will give *new* commandments that will meet the demands of the present age, and give woman power over her own body, and an equal right with man, to think, speak, and act according to the dictates of her own reason and conscience!

Error darkens the windows of the soul; and is ever blind to its own weakness and deformity. We now hear the cry "Let there be light!" and let Truth sweep error away, and triumph over every form of evil!

Now, the question arises, "What is the duty of the daughters of Zion who have fled the house of bondage, and, through the Christ baptism, have found liberty, being no longer servants to sin? Is it not our duty to hold that liberty sacred, and to use it to help others of our sex to attain to the same condition of freedom? Let us arise, and, like the good Samaritan of whom we read, reach out the helping hand to aid in the glorious work of emancipating Woman from her present condition of servitude to the lower instincts of her nature. Let us proclaim aloud, "*There is redemption for Woman!*" Let us seek, by precept and example, to draw souls away from the paths of sin, which lead down to destruction.

Within the past few years, much has been said, and written, concerning the *Rights of Woman*; and a variety of opinions exist to-day upon this important subject.

I well remember a few remarks that were made by Eldress A. Doolittle, in a Convention held by the Shakers in the city of Boston, in the year 1869, which, in substance, were as follows: "Much is said at the present time about *Woman's Rights*. There is another question which is to my mind of equal importance, i.e. What are *Woman's Duties*? According to Bible history, *Woman* was first in transgression! This, the *old story*, has been handed down from generation to generation, through the past centuries, until we have become weary of it; and we propose a change. If *Woman* was the medium, in the beginning, of leading *man* into sin, let her now become a redemptive agent to lead him out of his fallen condition, up to the higher plane of spiritual life; and, by our good example, and purifying influence, let us blot out the censure that has so long rested upon our sex."

To which we heartily respond, *Yea*, we *have* a duty to perform! Let *Woman* come forth, and act in her proper sphere—the sphere of usefulness, purity, and love—and be what God designed she should be. Let her strip off the garment of *pride* that she has worn so long, and

testify against the evils that are spread broadcast over the land; against the fashions and follies which are so closely interwoven with her existence. Then, she will be able to look with the eye of pity and sympathy upon the erring of her own sex; and, instead of treating them with coldness and indifference, she will be ready to lift up the fallen, and to remove their worn and tattered garments of ignorance and unrighteousness, and guide them into the straight way, by the cross, which leads to immortal life beyond the shores of time. This is *Woman's work!* It is *our work, now, to-day.*

My Gospel sisters, let us toil early and late, and not be afraid of soiling our hands, if by any means we may win souls to Christ, and help them to find a heavenly parentage, that they may feel a Father's strength and a Mother's love. It is said of Jesus (who was the first to receive the Christ baptism), that he was tempted in all points like others of our race, and was able to succor those who were tempted as he was. And Ann, who was the first baptized daughter of Zion, gained her redemption through tribulation, fasting, prayer, and watching. Let us follow them, and work as they worked; and, like them, depart from all iniquity. Let us sow the seed of true conviction, and if need be, water it with our tears.

Let us enter into the secret chambers of our own hearts, and see that they are clean and pure, fit temples for the indwelling of the Holy Spirit. Then we may with confidence pray for suffering humanity, while our feelings are drawn out toward them in sympathy and love. The Gospel of salvation is God's Gift to us; it is our treasure; may we keep it pure. Then we shall be ministers of strength to the brotherhood of the "Household of Faith," and be as angels of love to one another.

We need the united effort of both brethren and sisters, to carry on the great work that is committed to our keeping. We cannot work alone; we want the aid of men of God, who are strong in the power of truth; those who are *honest, pure, and just*; who are able to defend the right, and bless our earnest efforts. Thank God, we have such in our beautiful Zion, and we claim them as our spiritual fathers and brothers in the glorious work of redemption.

Eldress Mary A. Gillespie, Alfred, Me.

A SHINING PAGE OF HISTORY.

I saw a page of history written in words of gold — *Truth* — and gleaming with the light of the sun — *Revelation*. Other pages were turned, but none were so lustrous; some bore the stain of blood — *war*; some had dark spots — spiritual sins; others were wreathed in chains, implying tyranny and oppression, on others, again, there was light in the beginning, while a cloud overshadowed the close; signifying a commencement in the Spirit, and an ending in the works of darkness.

I could not clearly define the reading on the shining page, because of its brightness; but, was impressed thus.

The history of all religions is stamped on the ages, and on humanity. Behold what God hath wrought in this latter day. The organization of Believers in Christ's Second Appearing, purely spiritual, and founded in revelation which arose cotemporary with the free infidel American Government, has stood a century in the rectitude of the undying principles of righteousness and practical religion. Its history is untarnished by any of the unhallowed deeds of vain ambition, gross superstition, or sanctified lust, which have dimmed the lustre of goodness, and set the "mark of the beast" in the forehead of religion, in times past; stifling the sources of inspiration, and binding the consciences of men with priestly power.

"The wisdom that cometh from above" has confounded the wise of this world, and brought to naught the understanding of the savants of earth, through the mediumship of an unlettered woman, whose soul drank in the inspiration of the heavens, until it was divinely illumined, whose spirit was uplifted to the Christ sphere, where she was imbued with a baptism of God's love, which is fire to evil, and which led her to confess and forsake sin,

regenerating her life through the agony of death; thus preparing her to come forth, clad in the armor of righteousness, with the breastplate of truth, to bear a testimony so powerful that it has shaken the foundations of the old heavens — false theology, the pompous mockery of religion; and the old earth — the Adamic life in man and woman; supplanting these with the foundations of a new Order — with *virgin purity* (the Christ life) as the basic principle, on which shall be reared the glorious structure of the Second Christian Temple.

Behold the consummating work of God's perfect plan for the redemption of mankind, turning the powers of mind and soul into channels of divine thought and lofty aspiration. Thus is His Spirit (through His appointed mediatorial agencies) acting on the souls of honest men and women, who drink in the Christ testimony, in its second unfolding, "as the thirsty ox drinketh water." Such are the virgins, standing on a sea of glass, the white "cloud of witnesses" who testify of the efficacy of the work of God in the "latter day." They worship neither man nor woman, but the attributive principles which constitute Deity — the Eternal Father and Mother of all intelligences. Their toil is worship, because consecrated to the good of the greatest number, and performed in the high-toned spirit of Christian love, which redounds with blessing to the Giver. Their altar of prayer is the hallowed sanctum of the heart, where faith supplicates, hope inspires, and conscience rules. Their strength in unity is *goodness*. Their pledge of honor, truthfulness of word and action. In daily duty, Progress is the watchword.

No formal creed, with bolts and bars, confine the soul within the narrow limits of sectarian dogmatism; but broad as the universe of our beneficent Creator, so lie the unexplored fields of scientific and spiritual truth, which stand in harmonious relation one with the other. Search for the diamonds and gold; bring hither the sparkling gems of wisdom and knowledge; for the Lord's Temple shall be the conservatory of all good, and His people shall be a praise in the earth, because of the righteousness and purity maintained in their lives.

Martha J. Anderson, Mt. Lebanon.

GRATITUDE.

We thank Thee, Holy Father,
Thou Source of love divine,
For all Thy Gospel givings,
Which worldly joys outshine;

Our Fathers and our Mothers,
Who kindly for us care;
Good Sisters and good Brothers,
Whose sympathy we share;

Pure bonds of Christian friendship,
Which ne'er can broken be,
Deep wells of pure affection,
And sweets of liberty;

A blessed home of beauty,
Where peace and plenty reign —
A hundred fold of substance —
Industry's honest gain;

A golden cross to carry,
In mercy handed down
From Christ, through Ann and Jesus,
By which to win the crown;

The fires celestial kindled,
To burn within our breast,
Till, through Thine own appointment,
We find supernal rest;

Until we reach the fountain
Of Thy redeeming love,
Which floweth down the mountain,
From out Thy throne above.

For all Thy gracious givings,
While here in time we live,
In fullest consecration
Our hearts to Thee we give.

Julia Johnson, Hancock, Mass.

THE Social Evil, as a public question, has submitted itself to legal adjudication in St. Louis. The decision contains the following correct sentiments by Judge Calvin: "The Judge says further, it is a special law in its application to but one sex and not to both sexes. In this it is against the spirit of the Bill of Rights. The law should operate uniformly. The offense charged in the information could not be, if the other sex were not participants in it. It is unjust and unfair that of the parties to the offense one should be required to conform to multitudinous and grievous and burdensome regulations, while the other party does not even receive a tacit recognition."

"A WOMAN CLOTHED WITH THE SUN."

(Rev. xli.)

As my eye glances eagerly over the precious outbreathings of the last S. and S. how grateful I feel for the truthful thoughts on "Sun-light." Truthful, because they commend themselves to our reason, our knowledge of science, our experience, our intuitions, and last, but not least, to our own inspirations, as well as those of the Scriptures.

For it would seem that the Prophets and Apostles of the past, from their oft-repeated allusions, understood and acknowledged the powerfully-curative influences of sun-light. The truths of religion are compared to light, sun-rising; and one of the Prophets foretells, "But unto you that fear my name (or that dare not violate my natural laws) shall the Sun of Righteousness arise with healing in his beams; and ye shall grow up as calves of the stall."

As the light of the natural sun pierces into the dark and chilly abodes of earth, it cheers, invigorates, and tones up the circulation, making even the desponding feel that life is not so bad after all; and one more effort must be made. Even so, when the rays from "the Sun of Righteousness" begin to penetrate the crust of worldliness and sin, which, like a damp vapor or chill, has kept the eyes from seeing, and the heart from feeling, the warm and salutary influences from the spiritual Sun; then each dormant germ of love and goodness responds to the quickening and vivifying influences, and, starting in the spiritual life, begins to put on conditions of growth.

And, when they become awakened to see and feel the love from that blessed Mother who is represented as "the woman clothed with" the warmth and glory of "the Sun," and that when like her the moon (and works of darkness) are under their feet, they too can become conquerors, and have dominion over themselves; and their crowns will manifest the progress they have attained in the Christian virtues.

And, as their victory becomes more complete, and these twelve stars shine more brightly, they find that this power with which they become clothed, heals them from their earth wounds, and gives them "joy for the spirit of heaviness;" and they would fain live and bathe in the invigorating influences of not only the spiritual Sun, but its most fitting representative in the natural heavens. As the aches and pains of the body vanish away under its rays, and life becomes healthy, labor ceases to be a burden, self-denial seems easy, cares and burdens vanish, and, with the Psalmist, we exclaim, truly, "Light is sown for the righteous, and gladness for the upright in heart!"

While no forces in Nature are so potent for growth in use and beauty, so are none so sweet, so silent, and withal so powerful, as those represented by the loving, feminine attributes of Deity, as unveiled in the Revelator's thrilling vision of the maternity of the two manifestations of the Christ Spirit, through "the woman clothed with the sun."

And that through her painful travail, and repeated persecutions, the Christ manifestations have found access to mortals, we will ever rejoice; for "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ;" and "whosoever will" may take of these saving influences freely.

Thanks, then, for the blessed sunlight, with its healing and consoling magnetisms, so significant of the powers of good, in banishing the sins and wrongs of the past, and the darkness of superstition, with the gloom of ignorance and oppression. And may it never be said of any of us, that "this is our condemnation that light has come into the world, but we chose darkness rather than light, because our deeds were evil," and would not bear the searching light of the full-orbed Sun of day. May we ever be "children of the light," walking and toiling, speaking and breathing, in the light, that the image of our heavenly Parents may shine in us, even the "Sun of Righteousness," and his purified Bride, all "glorious within."

E. H. Webster, Harvard, Mass.

SELF SACRIFICE.

I LOVE to reflect upon the deeds of noble self-sacrificing souls, both in the past, and at the present time; those who *have* not counted, and who *do* not count, their lives dear unto them, nor fear the bitter envy, scorn, and contempt of the masses, if by any means they can uplift humanity in the scale of moral purity, and spiritual truth. Such see many evils afar off, and seek to evade, or fend off their direful influence; and they give their minds to search out the causes which create unhappy conditions, and strive to remove them, that the effects may cease; and they willingly endure hardship and toil while they keep the one object in view.

Although *war* is unchristian, and belongs to savage tribes (if anywhere), yet I often think of those who struggled to free America from British rule, that there might be one place on this broad earth sacred to liberty, where all nations, kindreds, and colors, might worship God, after this or that manner, as seemed right to them; and I bless the motives which prompted them to action; while *conscience*, and all the better feelings of my nature, recoil at the *means* used to accomplish so desirable a result.

I love to think of our pilgrim fathers who endured persecution even unto death, rather than violate the truths which were committed to their charge in that day; how they wandered from mountain to mountain, through dark forests, footsore and weary, the cold clods of earth their couch, the starry heavens their canopy, and the wild beasts their watchers.

I honor the Menonites, the Quakers, and the early Methodists, for their self-sacrifice and devotion to principle; for it was the love of God in their souls which prompted them to hold the truth more sacred than their physical lives, or creaturely comforts. They were once known by plainness of dress and manners, and truthness of life. Where shall we look to find them now? Where are the suffering martyrs of to-day, who count the truth of more value than worldly honor, riches, carnal pleasure, and self-indulgence? Is the martyr spirit dead? or does it only sleep, to awaken again with renewed energy? As we come down to the Believers in Christ's Second Appearing, what a noble band of self-sacrificing souls were the pioneers in this work! and what mental labor and soul struggles they passed through! In tears and strong supplication, they sought for wisdom from on high, to aid them in laying a foundation for the Second Christian Temple, so deep and strong, that neither the winds of false theologies, nor the vile passions of men, could ever undermine and overthrow it; and, at the same time, to have it broad enough to admit of an endless increase of all that is true and good. They endured physical, mental, and spiritual suffering, that God might be honored, Truth progressed, and human souls uplifted from moral degradation, and spiritual death, caused by transgression. They did the work of their day nobly, and have gone to their reward in the heavens. Angels bless their labors, and many honest truth-loving souls, who have built upon the foundation of Gospel law and order, which they laid, by the assistance of Divine Wisdom and Love from the high heavens, honor them, and praise their good deeds, while they give glory to God, with hearts abounding in love and thanks.

Are we as prepared to give our strength, time, and talents, as freely in *our* day, and to *do* and suffer, according to our ability, as they were? This is a question that all should earnestly put to their own consciences. Shall we be willing to subsist upon the labors of others, without striving to render an equivalent therefor, and to put forth our strongest and best efforts to do something for others? If so, we shall prove ourselves unworthy, and unprofitable servants in the Lord's vineyard. They who seek to occupy an easy chair to-day, expose themselves to be driven by the winds of adversity to-morrow.

If we would wear the laurels of immortal renown, such as purified spirits in the heavenly spheres are constantly weaving into glorious crowns that will not fade or tarnish, then, let us work; work with the Angels, and with

all the good and true in the earth sphere. Let us bless every true reform, and encourage every sincere worker in that field, while we ourselves remain careful to keep the clear line of demarkation and separation between the generative order and life, and the angelic life, which belongs to the resurrection order.

Margaret Pattison, Mt. Lebanon, N. Y.

FOR THE "SHAKERESS."

WHEN I was a child of but eleven years of age, I was taken from the outside world and placed with Believers (or Shakers), where I found spiritual parents and guides, and I learned to understand the meaning of the Apostle's words, "Children, obey your parents in the Lord, for this is right." When I was wayward, my good mothers reproved me kindly, and told me "to go and sin no more;" and I obeyed through love, not through fear. They faithfully instructed me to resist all temptation to seek pleasure through sensual appetites, and warned me not to set my affections upon the perishable riches of this world, but to seek the durable riches of the kingdom of Christ, and to lay up treasures in heaven, and seek those joys that are found at God's right hand, which will never fail. They taught the necessity of imitating the example of our Saviour, and to remember his words, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Although I was placed under the guardianship of kind friends, and received much good instruction, yet I was left to be tried, and to feel what there was in my own heart. My youthful mind (as I became older) was tempted, through passion for worldly pleasure, to look for a more pleasant way than the one marked out by Jesus of Nazareth. I turned my thoughts toward the broad road of sinful pleasure and looked to see what was to be found and enjoyed there; and I saw that all that could be obtained from that source was but momentary, and ended in disappointment. And God (through the medium of my conscience) forbade that I should renounce a life of virgin purity, and leave "an hundred-fold of fathers and mothers, and brothers and sisters, and numerous other blessings, for a dish of pottage."

I reflected upon the superior advantages for physical health, and the comforts to be derived therefrom; also of the kind care bestowed in sickness, and of the beautiful surroundings in my Gospel home—of living in companionship with kind loving brethren and sisters, ever forbearing and forgiving, and who were cleanly in their habits of life. It is said that "cleanliness is next to godliness," and I think we may add that there is very little true godliness without it.

"O! then I gazed upon my peaceful cot,
Where the clement bowers entwined;
The land of the strangers tempted me not—
O nay! nor could their home be mine."

Then I turned my eyes and thoughts, and came to the conclusion, that the most excellent and honorable character that any one can form, is by resisting temptation to evil, practising virtue, and shunning vice, and by consecrating all his or her powers to honor God, by living honestly, justly, and truly.

Those who seek to be shielded from temptation, and for protection from sin, feel that it is a privilege and blessing to be retired from the multitude who throng the broad road, and from the society of those who seek pleasure in unrighteousness.

A truly religious life is not fraught with gloom and sadness; nor does it deprive us of enjoyment in this present state of existence. If we learn to *use* the things of this world, and *not abuse* them, we shall find that "pure and undefiled religion" will enhance, not diminish, our happiness.

Amelia Lyman, Enfield, Conn.

Let us, like Moses, choose the wiser part,
Willing to suffer with the good and pure,
Rather than sin, and thus corrupt the heart,
By grasping pleasures which cannot endure.

A. Calver, Mt. Lebanon.

THE POOR.

"THE poor ye have always with you," said Jesus. As the cold, bleak winds of winter are howling about our dwellings, and we gather into our comfortable apartments, made so by the consecrated labors of our predecessors in the Gospel work, coupled with the toils of many who are still with us, how appropriate it is for us to reflect upon the condition of thousands of our fellow-beings who are as good by nature, and perhaps as sincerely desiring to please God (according to their conception of right) as ourselves, and who are filled with dismay at the prospect before them of not being able to meet the inclemency of the winter that has opened upon us with such severity.

There are strong forebodings of suffering among the poorer classes, in consequence of the recent financial crisis, which has thrown many honest laborers out of employment, and which is, more or less, affecting all departments of business.

What an opportunity is now offered for the exercise of Christian charity, that most precious of all Gospel virtues. Many are destitute of suitable clothing, and are without the means to procure fuel to make them comfortable, while others are not even sheltered from the piercing blasts so keenly felt by the homeless wanderer. How sad the reflection that so many human beings (who are brought into existence without their own volition), who are forced by circumstances over which they have no control, to eke out a miserable life of suffering and want, only now and then receiving *temporary alleviation*. Nor is this all; degradation and crime frequently follow in the wake of those who are destitute of the means of subsistence; for it has been said truly, that "hunger is a *sharp thorn*;" and, under such circumstances, temptation to sin is very great.

The prayer of Agur, recorded in Scripture, was dictated in wisdom: "Give me neither riches nor poverty, but feed me with food convenient for me, lest I be full, and deny thee, and say, 'Who is the Lord?' or I become poor, and steal, and take the name of God in vain." Would it not be well for those who are rolling in affluence and luxury to pause, amid their lavish expenditures, and remember the words of the Saviour: "The poor ye have always with you." And again, "Inasmuch as ye have ministered unto the necessities of the least of these little ones, ye have ministered unto me."

Rhoda R. Hollister, Mt. Lebanon, N. Y.

THE REWARD OF SACRIFICE.

God will lead forth to fountains pure,
And robe in love divine,
The souls that follow Christ in truth
And all to Him resign.
He will uphold the constant mind,
Through envy's fiery darts,
And spread before the valiant soul
The rest that faith imparts.
He will uproot the strange, wild vine,
And sow the precious seed,
That Christ may keep, and angels bless
In truth and very deed.
And He will raise an ensign high
Above the false and vain,
And call the honest and sincere
Its glory to sustain.
For them a house He will create,
With treasures rich and rare,
Which shall have power to elevate
And bless each loyal heir.
And, when they pass from death to life,
New prospects shall appear;
And they shall walk the golden streets
With kindred spirits dear.
And He will place within each breast
The snow-white dove of peace,
And safe shall be their heritage
Whose joys shall never cease.
He'll cause them there in strength to grow.
And bloom in endless light,
Where seraphs and bright angels meet
With anthems of delight.

Betsy F. Maynard, Harvard, Mass.

THE GLAD NEW YEAR!

m *mp*

1. A - long the sha - dowy aisles of time, there floats a murmur soft and low, Now swell - ing in har - mo - nious chime,
sweet notes in mea - sured numbers flow. With joy we catch the glad - some strain, which fills our hearts with lov - ing cheer,
And, echo - ing back a true re - frain, give wel - come to the Glad New Year!

2. 4.

Our hopes on starry pinions rise, High aspiration thrills our soul,
A nobler life to realize, Ascending to perfection's goal.
The past with joy and sorrow fraught, Shall from our vision disappear;
The present claims our earnest thought: All hail the bright, the Glad New Year!

We tread the vale of time and sense, Amid its phantom-fleeting dreams,
Still longing, with a hope intense, For something that enduring seems;
Yet duty's path we will pursue, Without a doubt or cringing fear;
With lofty aim and purpose true, We'll toil throughout the Glad New Year!

Like angels from the realms unseen, Light-wing'd the moments come and go,
The shining links of life, between Ethereal spheres and earth below;
They bear a record of the deeds That cloud, or make our pathway clear;
Broadcast they sow time's precious seeds, And usher in the Glad New Year!

The tender cords of purest love, With peace entwined, shall stronger grow;
We'll bear the spirit of the dove, And kindness to the erring show.
With gentle words, and Christ-like deeds, A monument of good we'll rear;
While bliss, that fills our spirit needs, Awaits us in the Glad New Year!

THE NEW YEAR.

With magic key, he comes to ope
Another realm for us to tread;
He bears the shining lamp of hope;
A crown of stars is on his head.
All silently the crystal gate
Swings forward on the field of snow;
We enter, as by power of fate,
And list its closing, soft and low.

The bridge of ice that spann'd the moat
Is drawn up on the other side;
For us there is no ferrying boat,
No backward wave on which to glide;
But footprints even now are seen;
Time waits not for the tardy feet,
But onward speeds, to valleys green,
To bloom of spring, and summer's heat.

Then to the rainbow of the land —
The season born of sun and frost —
Whose half-bewild'ring glories stand
Like sunset clouds on nature toss'd.
But nought alluring can prevail;
Though flaming leaves his pathway strew,
He presses for the snowy vale,
Where once again his life is new.

And, as we contemplate his round,
And view the miracles that rise,
Rich lessons by our souls are found,
That we may keep, to make us wise.
The year expires upon the snow,
And on the snow its life begins;
And, when we leave the life below,
How slight the change the transit wins.

It is for us to work, and bear
Against the curse that bringeth death;
It is for us to gain and share
The pow'r of the Almighty's breath.
That pow'r that made a living soul
Of him who was a mass of clay,
Is needed, like the winds, to roll
Upon humanity to-day.

By revelation's light we read
The grand old myths, and draw their worth;
See God hath sown the spirit-seed
Through all the nations of the earth.
O that each heart might but unfold,
And let its hidden good appear;
The treasured joy, all unforgetold,
Would crown and bless this true New Year.

Cecilia Devyr, Mt. Lebanon.

NOVITIATE ELDERS AND ELDRESSES.

ELDERS.	POST-OFFICE ADDRESS.	ELDRESSES.
Elder F. W. Evans.....	Mt. Lebanon, Columbia county, N. Y.	Eldress Antoinette Doolittle.
" G. A. Lomas.....	Shakers, Albany county, N. Y.	" Harriet M. Bullard.
" C. G. Reed.....	Sonyea, Livingston county, N. Y.	" Abigail Crossman.
" Simon Mabce.....	West Pittsfield, Mass.	" Betsy Sneydon.
" H. S. Kellogg.....	Thompsonville, Conn.	" Anna Ervin.
" A. J. Battles.....	South Lee, Mass.	" Harriet Storer.
" Wm. Leonard.....	Ayer, Mass.	" Nancy Fairbanks.
" H. Taber.....	Shirley Village, Mass.	" Lucretia Godfrey.
" Henry Cummings.....	Enfield, N. H.	" Hannah Taylor.
" B. H. Smith.....	Shaker Village, N. H.	" Harriet March.
" J. B. Vance.....	Alfred, Me.	" Eliza Smith.
" Nehemiah Trull.....	West Gloucester, Me.	" Hannah Davis.
" J. S. Prescott.....	Cleveland (Shakers), O.	" Prudence Sawyer.
" Isaac Beals.....	Lebanon (Shakers), O.	" Susannah Farnham.
" Jacob Kulp.....	Pleasant Hill, Ky.	" Betsy Spalding.
" John R. Cooper.....	South Union, Ky.	" Sarah Small.
" Ezra Sherman.....	Preston, Hamilton county, O.	" Betsy G. Gass.
" Stephen Ball.....	Dayton (Shakers), O.	" Adaline Wills.

THE EVANGELICAL ALLIANCE was formed in London in 1846. It has held five conferences previous to the present gathering at New York, the last being at Amsterdam, in 1867. The following nine propositions constitute its platform, which would be simply absurd, or worse, for any Unitarian or Universalist to pretend to accept:—

"1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

"2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"3. The unity of the Godhead and the trinity of the persons therein.

"4. The utter depravity of human nature in consequence of the fall.

"5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.

"6. The justification of the sinner by faith alone.

"7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

THERE was a quiet little election in the town of Bushnell, Ill., a few days ago, to obtain an expression of the wishes of the citizens for or against licenses for the sale of intoxicating liquor, and the Judges decided that as it was desirable to obtain the general sentiment, they would receive the votes of the women also. This being made known, 125 ladies assembled at the Methodist Episcopal Church, and thence marched to the polls and deposited their ballots unanimously against license. The vote of the town was strong the same way.

OBITUARY.

GEORGE CURTIS, aged 67, at Mt. Lebanon, N. Y. Nov. 23d.

LUCY LONDON HOWELL, aged 97, at Alfred, Me. Nov. 28th.

OLIVE SALISBURY, aged 79, at Mt. Lebanon, N. Y. Dec. 5th.

RHODA OFFORD, aged 34, at Mt. Lebanon, N. Y. Dec. 10th.

SHAKER AND SHAKERESSES

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. February, 1874.

FIFTY CENTS
PER ANNUM.

WHAT POOR?

"Sell what thou hast, and give it to the Poor."

THE Protestant world has lost the true import and meaning of this saying of Jesus. Hence they consider it impracticable—utterly abstract, if not absurd—having upon them no saving force. Consequently, they quietly ignore it. For instance: "What" (say they) "would be gained by the heads of ten families, in Stephentown, who, by patient, long-continued toil, economy, and good management, have accumulated houses and lands, and a surplus in funds, should they sell all, and collect all, and then distribute it in the town among those families and persons who, from lack of ability, or the non-exercise of the virtues above-named, are comparatively poor? Would Christianity—godliness—be thereby increased and promoted in the town? Not in the least. Those who earned the property are its best protectors, and, in the aggregate, will make the best and wisest use thereof.

"Sell that thou hast, and give the proceeds to the Church," was probably what Jesus did say to the "rich young man." For he desired to found a Community of goods; but the time had not then come. When it had "fully come," rich men and women sold their property, and gave the money to the Apostles, to establish therewith a religious Organization, the Pentecostal Church, with its "all things common." And that is just what rich men and women will do in these modern times, by and by. For God's people, "in the day of His power, will be a willing people."

Look upon the ripening harvest fields of the earth to-day; are they not almost ready for the "sickle" of her who sits upon the "white cloud"—the Shaker Order—looking so "like unto the Son of Man?"

What means this general Communistic spirit, that is so wide spread, and so potent? Combination, Association, Co-operation, Community: these are the watchwords of the advancing hosts of Reformers and Progressists. The Christ Spirit broods over and upon the embryonic elements of the New Creation, which is already in process of forming and organizing in dissolving Babylon.

A few more shadows, and the nucleus of Pentecostal Churches will be plainly discerned, here and there, throughout Christendom; and the "cities of refuge" already existing, will be found by the wanderers on the mountains of desolation, and by the pilgrims who are seeking a "city which hath foundations," where they will be welcomed home, even as Joseph welcomed the fathers and

founders of the twelve tribes of Israel, of which himself was two—Ephraim and Manasseh—father and mother.

The rich in this world's goods, when "called," will cheerfully affiliate with the "poor in spirit," and "rich in faith," although they may have gathered but little of this world's manna; and the rich and the poor, male and female, those of high and those of low degree, will be all *one* in the kingdom of Christ Jesus and Christ Ann, the federal Head of the Gentile Pentecostal, or *Mother*, Church.

SHAKER PENTECOST.

ADVERTISEMENT.—WANTED.—Men, women and children can find a comfortable home for life, where want never comes, with the *Shakers*, by embracing the true faith, and living pure lives. Particulars can be learned by writing to the *Shakers*, Mt. Lebanon, N. Y.

In consequence of the publication, on the 7th ult., of the above advertisement in "*New York Herald*" and "*Sun*" we received, on the 8th, 56; 9th, 42; 10th, 23; and 12th, 14—total, 135 letters, containing either direct applications to join the Society, or asking information to that end.

Two-thirds of these are from young men; and all (with some two or three exceptions) are well written, and show intelligence, culture, and earnestness of spirit to find the Kingdom of Heaven, if it exists upon earth, and to have a lot and place in it.

To each of these writers we have sent publications, and have written to as many as time would permit thus far. Many more will be written to; and will receive this No. of the *Shaker and Shakeresses*.

To these friends, and to all who contemplate "joining the Shakers," we address the following:

1. *Faith* is the first requisite—a belief induced by evidence consequent upon rational inquiry and scientific investigation—that the same Christ Spirit that created the primitive Pentecostal Church, composed of Jewish Israelites, has made its "Secoud Advent" upon this earth, and has created Peutecostal Communities, composed of Gentile Israelites. They have "come from the East, and the West, and the North, and the South, and have sat down in the kingdom of heaven," so much and so long prayed for.

2. Conviction for sin will result from faith; and obedience to the Christ Spirit will "take away all the sins of the world," whether physical or spiritual, of "men, women, and children." He that confesseth and forsaketh his sins shall find an "inheritance in the kingdom of heaven."

3. Riches and Poverty come from false organic laws, and form a large part of the world's sins. They cause luxury and destitu-

tion; wasteful, riotous living, and pinching starvation; unphysiological food and drinks, which induce the use of poisonous medicines; extravagant, health-destroying, and body-deforming dresses, and a scanty wardrobe and rags. Thus is God dishonored by the sufferings of humanity; and Christianity has become a by-word and a reproach, as being no antidote for the ills to which flesh is heir.

4. "All things common"—a Pentecostal Order—is as possible now, to-day, as it ever was, to those who, before a witness, will "turn the battle to the gate," and confess their individual sins, and do that which is "lawful and right," and thereby "save body and soul alive."

5. Now "the poor and the rich have the Gospel preached unto them;" and, if these rich will sell all that they have, and give to these poor, thus leveling the mountains and filling up the valleys, there will be Pentecost—a religious Community.

6. Be just toward yourselves, and the Society with which you are about to unite, by collecting and retaining in your own possession, all property, whether in money, goods, or clothing, that you may be not only self-supporting, but a help to those who are poorer than yourselves. He that provideth not for his own kindred in the Lord is worse than an infidel.

7. God's House being a house of order, expect to be subject to the laws of the "household of faith." Community is society in its most compact form; hence there is the greater necessity for laws; as "where there is no government, there is no God." Perfect liberty, in a wordly sense, means individual isolation from all human association. Faith makes obedience practical, and the burden and yoke thereof easy and light.

8. The probationary member is expected to place his property in the hands of the Elders or Trustees, returnable without interest, until, by his own faith, and the consent of the authorities, he is privileged to dedicate it. It does not appear that, in the first pentecost, they waited long for that condition of consecration.

9. The Society puts confidence in individuals as they gain confidence in the Peutecostal Order of the Church; but the Ananias and Sapphira spirit should remain without.

10. Married persons are not received, unless the husband and wife come together; or that they separate by mutual consent, or legal agreement, in relation to their marriage, their property, and their children.

11. We neither take nor reject persons because of riches or poverty. Where many embrace our faith at one time, we may not always be able to provide a home for them immediately, but will do the best we can, according

to our ability. Those wishing to visit should notify us, if possible, before they come; and none should come expecting, if not received, the Society to pay their expenses back.

12. "Where a person's treasure is, there will their heart be also." Therefore those who dispose of their property to relatives in the world should remain with it.

13. Persons who dedicate property, and afterward withdraw, may have their property returned, without interest, but it is optional with the Society.

14. Probationary members sign an agreement binding themselves to observe the rules of the Order during their sojourn, or until they are prepared to sign the Covenant of the Society.

15. All correspondence is subject to the supervision of the Elders, whether letters, etc., be sent or received.

16. As no person could join the primitive Quakers, or Methodists, and change from their worldly ways in language, dress and demeanor, without suffering a degree of death, how much less shall they become "new creatures" in all things in this Pentecostal Church, and not become partakers of the sufferings of Jesus, which he has "left behind for his *body's* sake," of which he was only the Head.

17. Our worship is in spirit, and consists in speaking, singing, marching, and sometimes in "battles of shaking," and again in solemn or joyful dances; in divers operations, as the Spirit moves, and often in prayer and sweet spiritual communings. "Where the Spirit of the Lord is, there is liberty."

THEOLOGICAL THEOSURES.

—o—

HEREWITH I begin a series of papers which will form my theological bank, or treasury. I purpose depositing therein my best thoughts upon God, and upon Christianity. To me, theology is merely a talk upon God; while religion is an expression in life of the teachings of theology. Many theologies contain much that is good; others are mixed, being very dark with error; while there are few, if any, that are wholly bad, or yet without fault; while some do approach nearer to the standard of "*when that which is perfect is come.*" The best theology will produce the best religion; and this will be demonstrated by the best and purest life. We care but little for theologies, *per se*; but are more desirous of knowing what their demonstration in life imparts. Of itself, theology is like the leaves of a tree, useful, but not the fruit. "I will show you my theology by my fruits." Better is the expression of a good life, than the world full of theology, without the life. There is much ado over much doctrine; but the result of Christian theology will be a life like unto Jesus Christ.

Theologians, draw up your analogies, illustrate, by the comparison of your lives with his, how near, or how distant you are from him who was "without fault;" and learn to value your theologies by the comparison. Are we, a professedly Christian people, followers of Jesus? If so, what a world of sin and sorrow we are exterminating, and what an incalculable amount of false theology we are burning by the light and fire of truth! Claiming Jesus, endowed by the Christ influence, to be the standard-bearer of our theology, if we fail to draw this comparison, our claim is un-

warrantable, and more: if we discover dissimilarity between our theology and the life of Jesus, we must change our theology, bring up arrears by a confession and renunciation of our practices in life that differ from the same in Jesus—or we are hypocrites—wandering sheep, who want no shepherd!

The world is growing better in its theology, because there is very much less of it than formerly. The people read and accept truth easier. Even theological expositors have a distant respect for the truths of Paine, however much they hate him for so boldly enunciating some justice to them as a class. We are unable to find in the whole area of "Paine's Works," a single passage that is more opposed to Christian theology, than are the every-day lives of the bright stars of the popular churches of to-day! If Paine's theology was not Christian, let us recollect that he did not so profess; nor did Washington, Jefferson, Franklin, Lincoln, etc.; but in these, and thousands of the same ilk, we find the spirit of goodness active—which very much resembles Christianity; and these have consciences far clearer than those who *profess* Christ with their lips, but who hate the idea of having to follow him in their daily lives! The persecutors of truths uttered by Paine and others, we are reminded, *do* make Christianity a profession; are very noisy about it; and express it in every other way better than in their lives!

Let us be very careful about the character of our theology—be the same Judaical, Mohammedan, or Christian. So-called "Christian nations" deal rather in Judaism, than under Christian influences, and in very poor Judaism at that; while common and popular theologies are a conglomeration of "*What is its,*" rather than a resemblance to simple, unostentatious Christianity. Now, we believe in the theology and religion of Jesus, under Christ; and in the same of his followers in life, no matter by what name they are designated. They had, and have, but little theology, but it leavened the whole lump of life—their lives being true religion—practical Christianity.

Our deposits in the Treasury will be simple; our endeavors most sincere. We love Jesus; nevertheless we do not purpose to make an idol or a god of him. We know that he *was* simply a good Jew; yet became, by his baptism and subjection to the Christ principles, a good Christian! Come ye Jews and Gentiles, can you do better than accept *his* life as *your* guide? What among the Jews he wished to be saved from, all will wish to be saved from, if they ever believe in the theology of Jesus, and will make the same endeavors, and take upon them his cross and self-denial; for these made a Christian of the Jew!

There is only one road to this mill—who wants salvation, let him "follow," and live as Jesus lived. Said Pilate: "I find in him no fault"—the clearest definition of a truthful theology! And, though the theology of Jesus, under Christ, has been usurped by passion, and profaned to unholy uses, through all time since its enunciation, still its principles are eternal and true.

G. A. Lomas.

THE following extraordinary accident recently occurred at Brescia, Italy; Two boys caught a mouse, which they bathed in kerosene oil, then set fire to it. The frightened animal seized one by the leg, and before they could detach it from its hold both were so severely bitten that they died within three days.

CAPITAL AND LABOR.

—o—

WHILE thousands, with hearts sensitive to the woes of their fellows, are awakened to study the causes which produce such widespread misery among the poor throughout the country, it can but hasten the coming of that golden age when all suffering and wrong are to cease, if the subject be studied from different points of view, and reviewed by the light of many minds.

The immediate cause of this suffering is the disemployment of the laboring class. But why disemployed? Here we meet the evil at the door; the incipient cause is the innate selfishness of the human heart, that prompts the owners of all capital, or wealth in landed estates and manufactories, to use and manage such capital without regard to the normal rights of the laborer. The greed of gain will not perceive the implied and moral obligation contracted by capital to furnish labor a constant means of obtaining a livelihood. Though no human law enforced this obligation, yet the necessities—mutual relation of labor and capital—seal the obligation of capital to sustain, and the right of labor to use, each the other; and every movement of capital which imperils its capacity to fulfill its part of this moral contract is treacherous alike to the interests of both parties; and, when the risks and ventures of capital are extensive, pervading large sections of country at the same time, they sooner or later entail unmitigated suffering upon the laborer.

The broad acres upon which man treads, the air, the sea, and the accumulated wealth of all the earth, owe him a living, if he is willing to return an equivalent in labor. What wonder that crimes increase three-fold during times of destitution? Apparently, the solid men of our great cities would gladly precipitate the demon *war* upon our already overburdened country, in order to furnish employment to the forty thousand unemployed starving poor.

These panics and business revulsions, with their unmeasurable crimes and miseries, are as surely the offspring of tyrannical selfishness as the constant depression and want which old country people suffer, are the outgrowth of selfishness in their arbitrary governments, which is as subversive of the liberties of the laborers in America as is the present or prospective tyranny of any government that ever ruled and enslaved people.

It is easy to show that the ruling relation of the wealthy to the poor are relations of self-interest and fear. In the most prosperous sections of the grain-producing West, the speculators in grain have doubled their purchase-money in the past half-year, and the carriers of this grain, while prices were still ascending, reduced the wages of employes ten per cent at the outset of winter.

Self-interest may possess a moral value as a motive for action; *fear* does not; it is always an infliction; and, in such times as these, the fears of capitalists are illy disguised, being forced to give a pittance of employment to their dependents, when, to withhold such charity would invite unmeasurable evils upon themselves, because the unemployed laboring class, if capital should persist, even for a short time, to withhold employment, would inevitably help themselves, although it should fill the country with riot.

Humanity is progressing away from present conditions, from bondage to selfish customs and conventionalism; they are impelled by a little love, great fear, and greater self-interest, toward the plume of human equality—primal truth,—and true liberty, which is begotten by the love of brother.

We look with confidence for the day when all unscrupulous claims will cease, when we shall minister to universal need and comfort, and not to individual pleasure and aggrandizement, when all implied obligations, and the normal rights of created beings, will be respected, although no human laws enforce them; when co-operation of interests (material and spiritual) will become the necessity of society, and the medium of progress toward the ultimate of the highest practical economy, celibate communism—the guarantee of social protection, and the only possible realization of practical love of one for another as professed disciples of Christ.

Henry Hollister, Mt. Lebanon.

LIGHT AND TRUTH.

WHEN the light of the sun shines upon objects that are in darkness, the difference between supposition and reality becomes strikingly apparent.

So, when the light of Christ, the Sun of Righteousness, shines clearly and fully into the mind, and makes manifest the quality of the thoughts, words, and doings, of a comparatively good man or woman, the amount of difference between what he or she really is, and what he supposes himself to be, and what others may suppose him to be, is rendered quite plain to him, and perhaps to some others, and is truly astounding. But how much more is it so in the case of a person whose character is formed of impure thoughts, false words, and unjust deeds?

How necessary, then, it is that we always endeavor to be as pure, and true, and good, in all our thoughts, words, and actions, as we know we should be; and that we be what we seem to be, and seem to be what we really are.

So also is it when a false statement of any one's sayings, motives, or doings, have caused improper reflections, deductions, opinions, feelings, and conclusions, in the minds of others who may be ignorant of the true character of the misrepresented person; how wonderfully the light of truth will change the whole aspect of the case.

Therefore, if falsely accused, or spoken of, or thought of, by any one, and (as a consequence) lowered or lessened in the estimation or esteem of others—perhaps even particular and closest friends—endure it with patience and quietness; and wait a little while, till the Sun of Truth shall shine upon the willful or ignorant falsifier, and upon all those who may have heard and believed the falsity, and who, as the result, may have become unfriendly, or at least distant in their feelings and conduct; for the whole of the darkness and trouble will then be instantly dissipated, and a peculiarly-blessed feeling of justification, complacency, satisfaction, gratitude, and sweetness, will rest upon and within the honest and patient individual so accused or misrepresented.

That will be his and her reward, which is insured, and will be secured to them, by the justice and righteousness of our immutable God—the Eternal Fountain and Source of all goodness, light, and truth.

Truth is a perfectly straight line, which holds, in one unvarying correspondential union, Cause and Effect. That is: the thing produced is the exact result of, and perfectly expresses the cause that produced it. Therefore it is plain, that truth is a prominent and essential quality in the perfect righteousness of God, as is clearly seen in all his works. In other words, the thing created and brought forth by God is an outward expression exactly corresponding to the inward power and wis-

dom, and to the goodness of the design, of its Author, "with whom is no variableness, nor shadow of turning."

The outward words and acts of Jesus Christ were but the perfect expression of, and precisely corresponded with, his inward life, condition, and motives; so that those who understood his words, more or less partook or received of his spirit; and hence he called himself "the Truth."

Truth is the axis, or central power, that should run through all words and actions; causing words, at the time of their utterance, actions, at the time of their performance, and even gestures, stillness, and quietness, to express the condition and action of the mind. That is, the motive, as well as the meaning of the word or act, should be in the word spoken, or act performed. For words and actions should so precisely correspond to the condition, motive, and intention of the mind of the utterer, as to be the real representation and exponent thereof, just as a shadow of any thing is the real product of the substance that causes it.

Departure from truth through ignorance may be termed error. But a willful, designed departure therefrom, is a falsity—a lie. It causes words and actions to convey an entirely different view of the utterer's mind from that which he really possesses, and which should be expressed. Therefore any departure from truth, even if through ignorance, is a departure from God. How much more crooked, false, and distant from God, then, is the way of him or her who designs, by words or actions, to deceive the hearer or observer of them, in reference to their true meaning? or in reference to the motive and intention which caused their utterance?

All truth proceeds from, and leads to, God and goodness; while all error and falsity proceed from the devil, and lead to evil.

To say what we mean, and mean what we say;
To be what we seem, and seem what we be,
As truly as Truth demands in this day,
Is truth truly clad in simplicity.
All truth is quite straight, and all truth is good,
To all honest souls; for that is their "rod."
May truth, in our acts and words, be our food,
And ever evince our union with God.

William Offord, Mt. Lebanon.

JUVENILE VISIONS.

ELDER FREDERICK.

ON Monday evening, the 29th of December last, I had a pain in my stomach and could not work. I went into the shoe shop and lied down on the counter. I shut my eyes, and, after lying there five or six minutes, I, all at once, began speaking upon religion; the words came into my mouth as fast as I could utter them. Suddenly it became very light; and, although my eyes were still closed, I could see all around me; I also spoke a few verses in poetry, one right after the other. I then discerned a man in the midst of a lot of tall weeds. He, at first, seemed contented; after which he began to feel uneasy. Outside of those weeds there were some beautiful flowers and fruits of all kinds.

As I said, he became a little uneasy, not being quite contented among those tall weeds which swamped him. When he caught sight of those beautiful flowers and fruits, outside of his weedy prison, it made him the more restless. Then I understood that the weeds were bad spirits, and the fruits and flowers good spirits, who desired to bring him out of his sad condition; and I also saw that he himself wished to come out, to be delivered; so both parties worked together to that end against the evil spirits.

I next saw a seed, as it were, fly over the weeds, and take root at the feet of the man, at which he was much pleased. This seed was a good spirit; and then more good spirits went over to him, until, at last, the evil spirits began to diminish, and the man became more comfortable, and soon the good became so powerful that the evil died out and the man was surrounded entirely by good spirits.

This taught me a lesson that I shall not soon forget. It taught me that, however much a person might be surrounded by, and swamped in, evil habits, if they once feel a desire to become good they will be spiritually assisted, and that, as good is more powerful than evil, the victory is certain; the greatest wrong will be removed, and the sinner's heart uplifted, until he becomes fully redeemed from his lost condition.

I am young (fifteen), and this is my first spiritual experience, and I will labor to profit by it practically, for it is an evidence to me that good spirits are sometimes very near me, and I pray that they may ever be near me, and guide me in the path of righteousness and peace.

Sam. Witham, Mt. Lebanon.

A FEW weeks since, another boy (thirteen) was sent from the North Family to Canaan (three

miles), early in the morning, while it was yet dark. On coming opposite the meeting-house, a ball of light appeared in the road just before him. It was as large as a coco-nut, and rolled before him, lighting his path fully, until it was dawn of day.

On a previous occasion, this same boy, Ami, was by the watering tub, at the Upper House, Canaan, where he lives, when Charles Haggitt (a youth who had left the Family, but had made application to return, and was then a hundred miles away), came out of the barn and spoke to him as he passed (rubbing against him), and then went on north, Ami being entirely unconscious in regard to its being a vision, if vision it was.

I hail these notices of the youth as good omens and signs of a return of the spiritual manifestations among Believers. They are small beginnings, but more is coming, until the "sinners in Zion will tremble, and fearfulness take hold of the hypocrite," as was the case in the former manifestations, when nothing could be hidden that worked abomination or that loved or made a lie. — Ed.

TO THE SHAKER AND SHAKERESS:

I HAVE spent a portion of my leisure moments in reading, very attentively, the *Shaker and Shakeress* of several months' issue, and am fully persuaded in mind, and decided in feelings, that it is a pure and wholesome sheet, breathing a purer air from heaven, and a more Christian spirit than can be found in any other journal in our land. Peace, truth, kindness, and love, dwell within its columns; such as was never taught but by the divinely-inspired and lowly Nazarene. How very harmonizing it is to the weary soul, in times of trouble, a panacea for every earthly ill. The Christ principle is here more fully inculcated than I have ever seen it before.

We shall never see the dawn of the great and glorious Millennial day, so long as we instruct our children in the art of war. How long, O how long, shall we continue to tread in the footsteps of our predecessors, and follow the counsels and dogmas of the dark ages? The law of progression tells us that there is to be a turning and overturning in the political and religious world, when war and strife among nations will be abandoned. This grasping after power and wealth, oppressing the poor, and aggrandizing the rich, must have an end, and every man and woman must be free, and entitled to hold and occupy land in common; as God, in his wisdom, hath dealt out to each his blessings of sunshine, air, and water. Then all will be recognized as the children of one Father and Mother. Our souls must be fitted for the society of redeemed spirits before we can enter into the blessings and joys of eternal life. Sincerely presented by

Solomon W. Jenett, Rutland, Vt.

WASTE-BASKET SYMPATHY.

BELOVED EDITOR:

KNOWING that our little Monthly has its waste-basket, I have resolved to contribute my mite to its support. Truly, by the aid of the "*Shaker and Shakeress*," light is increasing. It is a messenger of truth, and that too from the center of Christ's vineyard on the earth. I am with you, in spirit, in your effort to direct, through its columns, mistaken souls to the Fountain of eternal life. Its manner of dealing such persistent, untiring blows at the root of the tree of evil; of defending truth against error; of holding up light against darkness; and the sharp testimony it maintains against all sinful indulgences, make it, not only a bulwark of defense, but an invading power, before which depraved hearts must quail. For not only the Divine Searcher of the heart, but his chosen people also, by and through his Spirit, are made able to discern between him that serveth God, and him that serveth him not.

I enjoy much satisfaction in perusing the truths set forth in the little sheet for the edification of those who have ears to hear and hearts to receive; that they may be as a lamp to their feet, and light to their path, to lead them from Babylon to Zion. I believe many souls will date the origin of their first light

and convulsion in the present testimony of Christ's second appearing—yea, and their final salvation, to the impressions received through this herald of truth.

Then how encouraging to continue its publication. I am thankful for this means provided for the extension of the knowledge of the way of salvation, that honest seekers after truth may be convinced that in Zion is opened a fountain, where sin-sick souls may be washed from uncleanness, and rejoice that they have found their Father and Mother's House.

I unite, with every feeling of my soul, in this call of the still, small voice of the Spirit, to the weary and heavy laden.

Daniel Orcutt, Enfield, Conn.

FRIENDLY.

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WE have to acknowledge a very handsome notice of the "*Shaker and Shakeress*," by the Religio-Philosophical Journal; which paper I am happy to recommend as belonging, since the division upon the sexual question, to the clean class of Spiritualistic Journals. It is free from Free-Loveism, and can be had for three months for 25 cents, or \$2 per annum. Editor, S. S. Jones, corner of Fifth Avenue and Adams street, Chicago, Ill.

Also, Friend Williams, of the "*Hudson Gazette*," has the following:

The Shaker and Shakeress.

We have before spoken in complimentary terms of this neat and very readable publication issued by the Shakers at Mt. Lebanon, but the following from the *Boston Index* expresses as much as it would be possible to crowd into so brief a paragraph:

"The *Shaker and Shakeress*, published by the United Society of Shakers, Mt. Lebanon, N. Y., is a neat, sweet, fresh, and liberal publication."

THE LECTURE SEASON.

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THE REV. WM. H. H. MURRAY ON "THE CIVILIZED HEATHEN."

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THAT Music Hall was so well filled such a night as was last, certainly speaks well for the attraction which brought together the audience. The second of the Lyceum course was the allurement last evening, when the Rev. Wm. H. H. Murray delivered his new lecture on "The Civilized Heathen." The lecturer began by stating that he had intended, originally, to open up the inner life and character of the American people, so that the faults in each might be seen and avoided. But after investigation, he had found the picture so dark that he shrank from holding it up to view. We live, said he, in a missionizing age. The attempt to civilize a heathen people was based on the idea that American life, customs and religion are better than theirs. This he doubted, and he would put American Christianity against Buddhism, and the American republic against the Chinese empire. He said that if we must call Buddhism heathenism, we must call it civilized heathenism. It is the most popular religion on earth, the people who profess it numbering over 400,000,000. While the basal idea of Christianity is love, the God of Buddhism is the all-knowing one, and the germ of the religion is a belief in the infinite capacity of the human intellect. The religion is pure rationalism, and seeks converts only by argument and persuasion. Against the oppressions, persecutions, and bloody wars, which go to make up the history of Christianity, he placed the 2300 years of peaceful existence which Buddhism has known. It inculcates as simple duties the doing of what we have regarded as intended to ornament and beautify, such as the planting of shade trees along highways. The building of hospitals for the poor and the rich, not only for men but for animals, is a high duty; for of the humblest creatures the Buddhist religion teaches that something of God's mind has passed into it. The Bible charges us to entertain strangers, which we do—at hotels and at our homes, if they are rich and have letters of introduction. But with the Buddhist the stranger, whoever he be, is a guest from God. Should some stranger come to our door, very likely it would be shut with a Christian-like slam in his face. Against the happy nation of the Burmese people and their universal decency, decorum, modesty, and temperance, he arrayed our statutes against prostitution, night-walking, drunkenness, and the long list of foul, dark, and muddy crimes. Massachusetts is hardly able to keep the prohibitory law on her statute-books, which, if nothing more, is a protest in the name of morality and Christianity; but the Chinese Government, when urged to license the sale of opium, on the ground that it would give a revenue of hundreds of millions, refused because it was an evil which would prove injurious to the morals of the people. He spoke of Christianity as exemplified in our business life, our politics, our literature, and the aspirations of our youth, as a spectacle any thing but edifying. Christianity is not a mere system of verbal truth, but is national life and character, and to Christianize China would be to Americanize China. He

then spoke of characteristics of the Chinese empire, with an area twice as large as the United States and densely populated throughout; of its wondrous mechanical works; of its antiquity; of its knowledge thousands of years ago of sciences and arts modern to us; of its mode of government and admirable civil service, making officials who are brave, courteous and dignified scholars, with whom even the New England office-holder presents a pitiful contrast, and of the immense devoutness of the people in contrast with the deplorable and growing absence of the religious element in our midst. Where, then, he asked, is our moral superiority? The religion of the Bible he thought as superior to that of Buddha as the flower to the naked stalk; but we do not exemplify it in our lives. Looking far ahead in the distant future, he could see the time when the nation would be wholly and really Christian. Then, and not till then, will the assumption be justified that we are superior to these people.

AN INCIDENT.

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ON Thanksgiving day, a visitor, attending our meeting, arose and spoke as follows:

"I have been a silent witness of what my eyes have seen, and my ears have heard, and I am reminded of that beautiful passage in Scripture, where Jacob (after leaving his father's house, knowing not whither he was going), saw in vision a ladder, reaching from earth to heaven, on which the angels of God ascended and descended; and he said, 'Surely the Lord is in this place, and I knew it not; this is none other but the house of God, and this is the gate of heaven.' So I feel that the Lord is with you, and good angels are among you. The words of the Psalmist will apply to you. 'Give thanks unto the Lord, praise and exalt His name, for He is good; let the redeemed say so, whom He hath ransomed from the hand of the enemy, and gathered out from all lands, from the east and the west, the north and the south; they wandered in a solitary way; they found no city to dwell in; hungry and thirsty their soul fainted in them; and He led them forth by the right way, that they might go to a city of habitation.' It is my sincere desire to be joined with you in spirit and be one with you, that I also may be led in the right way unto a 'city of habitation.' His desire is granted.

TAKING COLD.—If a cold settles on the outer covering of the lungs, it becomes pneumonia, inflammation of the lungs or lung fever, and in many cases, carries off the strongest man to the grave, within a week. If cold falls upon the inner covering of the lungs, it is pleurisy, with its knife-like pains and its slow, very slow recoveries. If a cold settles in the joints, then it is rheumatism, with its agonies of pain, and rheumatism of the heart, which in an instant, sometimes snaps asunder the cords of life, with no friendly warning. It is of the utmost practicable importance then, in the wintry weather, to know not so much how to cure a cold, as to avoid it. Colds always come from one cause, some part of the body being colder than natural for a time. If persons will always keep their feet warm, and never allow themselves to be chilled, they will never take a cold in a lifetime, and this can only be accomplished by the exercise of due care in warm clothing, and an avoidance of drafts and exposure. While multitudes of colds come from cold feet, perhaps the majority arise from cooling off too quickly after becoming a little warmer than is natural, from exercise or work, or from confinement in a warm apartment.

TITLES of a secular character are convenient and unobjectionable, as they denote one's occupation. Thus doctor, squire, captain, editor, merchant, artist, etc., are appropriate titles; but "rev." is the silliest handle that was ever put to a man's name, and nobody who is not vain and pompous would ever allow himself to be called by it. Only once, we believe, is it used in the Bible, and then applied to no other being than God—"Holy and reverend is his name." Yet almost every beardless boy in a pulpit (except, perhaps, Elder Grant) is a "rev." The title of "elder," as a gospel teacher, is rather modest, and it is Scriptural, too; but just think of saying the Rev. Jesus Christ, the Rev. Dr. Paul, the Very Rev. John, the Rt. Rev. Matthew, and the Most Rev. Father in God Stephen Barjonai! It would be thought an insult, and perhaps indictable as blasphemy by the statute made and provided.

We Americans are great hands for wearing honorary titles, so that plain and democratic "Mr.," when superscribing a letter, for instance, is going out of fashion. "Is the Professor here?" shouted a man as he poked his head into a Boston city street car. "He is!" answered thirteen men, as they all rose up.

*** There is one thing in which the Jews excel the Christians: and that is, funerals. The Jewish service is exactly the same for rich and poor. They consider the grave a leveler. Thus, at the recent funeral of Sir David Solomons, the eminent English Jew, there was a magnificent absence of all display—no elaborate trappings, no plumes, no gaudy hearse, no gold-mounted coffin. It is well to live as a Christian, and die as a Jew.

PROGRESS AND CONSERVATISM.

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THE Church is progressive, and the individual is progressive; therefore, either may be conservative toward the other.

The progressive must bear and forbear, while the conservative is taking the comfort of ease.

But woe to the party, whichever it may be, that in such a case is at ease in Zion.

"The wrath of man worketh not the righteousness of God"—does not help the sinning party out of the error of their ways; therefore, the sword of the Spirit—of the true Reformer—must be as keen, in its edge, toward the reprover as it is toward the reprov'd; toward the progressive as it is toward the conservative.

TIMIDITY.—A timorous, dictatorial person, who, when riding in a wagon, exercises constant supervision of the teamster, is broken of the habit by riding in cars where they have no voice or control over the train or its conductor. If such men can give up to the judgment and skill of others in the one case, why not in the other? If in a wagon there be eight persons, have not each the same right of superintendence of the team? Again, the timorous person will often be the most frightened when there is the least danger, and the most quiet when danger is imminent.

"Tis education forms the common mind,
Just as the twig is bent, the tree's inclined."

We may educate ourselves a good deal, if we cannot change constitutional proclivities.

"ALL THESE THINGS SHALL BE
ADDED UNTO YOU."

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SOME individual writes to the "People's Column" of the *Boston Herald* for Oct. 11th, presenting the following request, with which we think Mr. Beecher himself would find it hard to comply:

"Mr. Beecher, in his last lecture, spoke with great pathos of the sorrows that come from being finally wrecked in business. There is no feeling heart that does not at once ask, 'Is there no remedy for this?' and could the lecturer suggest one, he would do more good than he has as yet done in all his useful life. And I want to ask of him why he has not rescued from the twaddle of comment in which it has been seeking to pass so long the business rule given by his Master; 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' This promise may have philosophy to it. It may be the very thing we want, but it has never yet had any philosophic exposition. All explanation of it thus far has been dishwater. The man who shall show it to be a reliable working principle will do the world more good than a discoverer of the philosopher's stone. I, for one, could excuse the clergymen of Boston from a defense of the cosmogony of Moses, the astronomy of Joshua, and the zoölogy of Jonah, if they would take the time thus saved to do the thing I suggest."

Gentlemen of the creedal stripe, whose attention is at present turned to God-in-the-Constitution schemes for the suppression of free speech and thought among your fellow-men, here is an opportunity to be of real, practical good. You have the floor—can you answer the inquiry?—*Banner of Light.*

ALIMENTATION IN ITS RELATION TO NATIONAL PROSPERITY.

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DR. HAMLIN, Bangor, Me. read a paper upon "Alimentation Considered in its Relations to the Progress and Prosperity of the Nation." He said that the subject was far more important than it seemed at first sight, and that it was well worthy of the future consideration of this association. The effect and value of alimentation was a question for the philosopher as well as for the physiologist, and the gourmand gave utterance to a truism when he said that the destiny of nations depended upon the manner in which they were fed. The chemical composition and physiological action of food affected us all, and should meet with universal attention. In the selection of meat for the purpose of food there was not observed in the large cities and towns the care and judgment which health required. Animal food was easily affected in its nutritive qualities. It contained the elements of virulent poison, and a change in its condition converted it into a source of disease and death. The frequent and excessive use of fermented bread had a disastrous effect upon infantile life, for children fed upon this fashionable food and potatoes possessed but little power of resistance to the diseases to which human life was inevitably exposed.

At the conclusion of Dr. Hamlin's report the members took a brief recess, to re-assemble at 7:30

SHAKERESS.

A. DOOLITTLE, EDITRESS.

THE SHEPHERD'S FOLD.

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WHEN Jesus said, "Other sheep I have that are not of this fold; them also I must bring, that there may be one fold, and one Shepherd," he undoubtedly had reference to the scattered witnesses who were strangers and pilgrims on the earth, suffering for truth's sake; preferring to have their names cast out as evil among the pleasure-seeking throng, and to dwell in caves, and wander upon lone mountains, and in desert places, clad in sheep skins and goat skins, rather than disregard the behests of conscience. "Of such the world" (those who gave their lives and strength to please themselves) "was not worthy."

God has always had Prophets and witnesses on the earth, who endured the cross, and bore the burdens of their day, and testified against the sins of the people; and He gave his angels charge concerning them, to uphold, feed and clothe them spiritually; for upon their integrity and firm adherence to principle, depended the progress and weal of the race. By the history of past ages, we learn that the unprogressed condition of the people was not adapted to organization upon a basis that could stand. Hence, when the Spirit called, saying, "Gather my saints together, they who have made a covenant with me by sacrifice," there was not cohesive power enough to hold them together, and they soon scattered into fragmentary parts.

As it would be difficult—we might say impossible—to establish a perfect household in the *natural* order, without a *mother*, to counsel, guide, and direct the inmates; so would it also be quite as impracticable to organize and sustain a *spiritual* Family, or Church, without a *Mother's* influence and care. The most successful attempt to organize and hold such a body together, of which we are cognizant, was the first Pentecostal Church. Jesus told his disciples that it was expedient that he should go away; that the Comforter, whom the Father would send in his name, would not come, except he went to him who sent or baptized him (Jesus) with the Christ Spirit. The Trinitarians have always placed the Holy Ghost, or Spirit, among their *male* Gods.

But, why was Jesus so anxious to go to the Father, to intercede and plead for the Comforter to visit the little band of disciples (which only numbered about a hundred and twenty at that time) with whom he had labored, and traveled, and had finished the work that was given him to do? Did he not yearn *in spirit* that they might also receive a blessing from the *Mother* in the heavens? And, was not the Comforter that came to them and baptized them on that memorable pentecostal day, a manifestation of the *Mother Spirit*, sent to gather them as a "kind of first-fruits," and cause them to see and feel, in part, the glories and beauties of the future Church of Christ, when "the Bride would come forth from her secret chamber," and when Christ would appear in his full glory, to establish a kingdom with foundations so deep and broad that nothing could prevail to overthrow it?

While the primitive Christians were true to the Spirit that baptized them, and taught them *Virgin Purity, Community of goods, and Non-resistance*, they were filled with universal love to God and man, and were "as a city upon a hill, whose light could not be hid;" and they possessed a power that was stronger than men; and a glory rested upon them brighter than earth could give. But it seemed to be well understood, that there would be a falling away of the *first* Christian Church, before the Church of the *second* appearing could be established on the earth. The Apostles predicted a declension prior to the time of the second advent, at which period, angels would be sent to sound the trumpet, and gather the scattered sheep—the waiting witnesses—the "elect," from the four winds of heaven, to the feast that should be prepared when the united *dual* voice of the Spirit and Bride should be heard, saying, "Come, for all things are now ready."

That trumpet has begun to sound. It is not the work of a day of twenty-four hours; but of a day of the Lord—a prophetic period running through many years of time; and those eyes that were steadfastly looking for the second appearing of the Christ "without sin unto salvation," have seen and felt the Divine presence and power. And all who had ears to hear the voice of the Spirit, caught the sound, "Now is come salvation and strength, the kingdom of our God, and the power of his Christ; for the accuser of the brethren" (the generative life) "is cast out" (crucified). And that trumpet will continue to sound, and the angels will pass to and fro in the earth, in search of the scattered sheep, and will gather them one by one to the good Shepherd's fold.

SPIRIT POWER.

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WE do not propose to write a biography, nor an obituary, at this time, but to narrate what was, to us, one of the most marked manifestations of spirit power it has ever been our privilege to witness.

On the 15th day of December last, Sister Margaret Pattison, aged forty years (eighteen of which had been spent in the North Family Shakers of Mount Lebanon), was taken ill. There was nothing alarming in her symptoms until the 17th, when she was attacked with pleurisy. For fourteen hours her sufferings were intense, after which, by the great exertions of those who attended her, she was relieved from acute pain; but, having inherited a frail, diseased body, the weak tenement could not withstand many such violent shocks, and consequently she was left in a very feeble condition, and could only speak in a low whisper. However, she gained in strength a little, and, on the 21st, she was lifted from her bed into an easy chair, and was able to take a little nourishment. On the 22d the pain struck the other lung, and then all hope of her recovery fled. For two hours her sufferings were indescribable; she then sank into an unconscious state, and so remained about two hours more, when she revived and commenced speaking with a loud and clear voice, as if addressing a large assembly. About thirty sisters gathered into the room to hear the utterances of one whose voice (as those who were watching around her bedside thought), it seemed, would never be heard again on the shores of time; but she was resuscitated by spirit agency, and rendered able to speak for about forty minutes. She called every individual by name, and had an appropriate message to every one, and spake as she could not have done except by the inspiration of spirit power! She said, "O how beautiful you look! I see bright lights all around you.

You are far prettier than the lambs that skip upon the mountains; for *you* have reason and conscience to guide you; but you all have your natural dispositions to contend with; remember, the power of God will enable you to conquer them.

"My dear young sisters, always speak kindly and gently to each other, under all circumstances, however much you may be tried, and you will feel the blessing of so doing. I know this is true, for I have proved it."

To one of the sisters she said, "O Olive! dear Olive! God blesses you, and the angels bless you." To another, "O how many times we have walked and taken sweet counsel together!" To another, "You have always been so kind and good to me, and *all* have been good to me, *every one*. O how I thank you!" In speaking to the young sisters, she said, "The angels have come down to bless you; do you know it? We have formed a bond of union that can never be broken. Keep your faith in view, and never lose sight of the blessed gift of purity! Without purity of heart and life, you will never accomplish any thing in the Gospel work. Be modest and comely in your dress; and, if you are tempted to do or say any thing to attract the opposite sex, and draw them away from the path of innocence and purity, stop and reflect whether you are honoring *God*, in thus doing, and turn to your spiritual faith and lend all your influence to uplift your brother into the divine life. Heed the monitions of conscience; for, under the light of the Gospel of Christ, which shines so clearly in this day, we cannot sin with impunity."

While those who stood and listened to the words of wisdom which fell from the lips and flowed from the heart of one they loved so dearly, and, as they saw the shadows of the death angel gathering over her, the deep feelings of love and affection, mingled with sorrow, found relief in tears, she said: Why do you weep? this is a joyful meeting! Come near to me, loved ones, and dry up those tears; if I go away, I will often come back, and will dance and skip with you on the ever-green hills of Zion.

After expressing great thankfulness and joy, that she had found a Heavenly Mother, as well as a Heavenly Father, a theme upon which she dwelt some time, she sang the following words in a full voice:

"I am never forgotten—never forsaken—
While I trust in my Mother above;
She careth for me, and hath set me free;
I joy in her unbounded love.
O Mother! bright in thy glory,
I see thee, 'mid halos of light,
Crown'd in thy victory, bathed in purity!
Thy robes are eternally white!"

When the song was ended, she said to some of her companions, "Did I not tell you that I should go to Heaven singing?"

Again she sank into an unconscious state, and some who saw her, thought she could not live an hour. But, after remaining in that condition about two hours, she again revived, and requested to see the *brethren*, and, as they gathered into the room, we said to her, Margaret, the brethren have come, do you recognize them? "To be sure I do," was the reply; "I know them all." She then commenced speaking to them with great earnestness; but her voice was as mild and sweet as the whisperings of an angel. She said, "How thankful I have always been to meet with you on consecrated ground, to worship God. Be faithful, brethren, to devote your strength and life to the upbuilding of the Zion of God in all things. O beautiful Zion! Many of you are young in faith; but you are men of intellect, and have come in at a good age. You have proved the world and could not find peace and rest to your souls there. Now be 'true to your call, and you will grow as willows by the water-courses,' and become rightful inheritors, and Sons, in the blest Israel of God." To one she said, "You have forsaken all for the Gospel; and now you will not shrink from its increasing work." Again she said, "O here is Brother Timothy! You are one who has 'stood by the stuff' many years. In the strength of young manhood you consecrated yourself to the Gospel work; and now you pray that you may be re-baptized; and I know you will never

flinch in duty, nay, never! Many are looking up to you for strength and example; and you will be one that will support and help to hold up the hands of the Anointed Leaders in Zion, who watch over and guard the true Israel of God on earth." She said, "A number of you came across the big waters to hear and receive the blessed Gospel of salvation. There is Brother Emil, who left father and mother, brothers and sisters, houses and lands, in a distant country, for the Gospel of Christ; and our Mother in the heavens owns him as her son, and she blesses him; for he loves his spiritual faith more than the riches, honors, and pleasures of this vain world. I once heard Brother Emil say, that, when he engaged in certain duties where he felt that a great responsibility rested upon him, he first bowed his spirit in prayer that he might be directed aright, and honor God in his efforts."

Thus she continued to speak for about 30 minutes, and again joined her voice in singing; but it was a little tremulous and faltering. The last words she was heard to utter were, "My spirit is gathering into heaven!" She then closed her eyes, and lay motionless several hours, except a gentle breathing, when the spirit, quietly, and without the least conflict, left the frail casket of earth, for its home in a brighter land.

The angels have taken a lamb from our fold, that was almost without blemish! Those who have been the most intimately connected with her in life, say they never knew her to speak unkindly, even under the most trying circumstances; and that, in all her deportment, she has been like a ministering angel of purity.

We are aware that our account of the last hours of our beautiful departed sister is meager when compared with the *real*; indeed, the scene could not be described. Eye and ear witnesses alone know and declare that it can never be forgotten. A number of persons said, it was as much of a miracle to them, as if one had arisen from the dead; and many who saw her, agree that it was the most complete triumph of Christian faith over the power of death that they ever witnessed.

A. D.

MY MITE.

—O—

"Obedience to God was the first great command
Which in the beginning was given;
And every Believer may now understand
That this is the passport to heaven."

DEAR EDITORS OF S. AND S.

Is not the spirit of obedience as requisite to insure happiness at the present time as in the beginning, or past? "Order was heaven's first law." Where there is no order, confusion reigns, and consequently unhappiness. But where good order and purity are the prevailing desires of the inhabitants, especially of a *Shaker* community, the countenances of such self-sacrificing souls beam with happiness and contentment, knowing that by true self-denial they are preparing robes of righteousness with which to adorn their spirits here, and consequently in eternity.

Learning to live as the angels do in heaven whether we inhabit mortal bodies on this earth, or are divested of them, and dwell in the spirit land, the same self-denying work will be requisite to insure happiness. Therefore my happiness increases; for it is a privilege to commence this work while on earth, and have my "sins go beforehand to judgment."

If this work of confessing and forsaking sin be faithfully performed in time, shall we not, when we enter eternity, be met with the joyful "Well done; enter into the joys of the Lord?" While, if otherwise, we might have to wander in darkness until our proud natures were humbled, in order to be in a condition to accept the Gospel.

The testimony of the Christ Spirit, in his first as well as second appearing, requiring a life free from all indulgences of the sexual nature, it behooves all who would be called by that name, to deny self, and bear the cross of Christ.

And, as was promised, this Christ Spirit is not left without a witness, but abides in those

who are living that life and who constitute the body of Christ. And, as this body is no monster, it has a head to lead and direct it in all matters, whether spiritual or temporal, "a body fitly framed together, growing unto an holy temple." If sin is the only separation from God, true confession and repentance before these witnesses for God, will do much to lessen the distance from Him, and start us on in "the narrow way." Therefore we would "give honor to whom honor is due," and love and respect our leaders for their works' sake.

And we would respect ourselves and walk worthy of our vocation, thus gaining the love of all with whom we come in daily contact. If this we do, we shall feel our union to the angels, and to our heavenly Parents, and shall be daily traveling home to God.

Lucretia Godfrey, Shirley, Mass.

DEVOTION.

—O—

"How blest is the season when, calm and retired,
The soul is by feelings angelic inspired."

THE soul of man possesses no deeper devotional power than that of silently sending out to the Creator its profoundest affections and yearnings, with solicitations for present help and future good. The strength and sweet influence drawn into the inner life by those who pray, is evidence of the worth of prayer. By it, the whole thought and feeling is turned within, and sacred converse is held with pure spirits, by the angel part of our nature, which frequently prompts resolution to better action in the performances of life.

O what an elevation, far above all that is gross and earthly, the spirit feels, when engaged in the sweet exercise of prayer. Jesus made use of prayer, and also taught his followers to pray, and declared that the Father would reward them for so doing. If our great Exemplar had need of prayer, then how much more, at the present time, does humanity need, in its conflict with temptation and besetting sins, to both watch and pray.

Prayer, in the economy of spiritual growth, is like soil to outward vegetation; and, if thoroughly labored on, will increase the growth and fruitfulness of the heavenly graces in the spiritual garden of the soul: from this soil, too, flow those streams which shall be as "a well of water in the soul, springing up into everlasting life." It is sweet to only taste of those waters; but what satisfaction and completeness of joy will be realized in the full supply!

By prayer, and a contrite spirit, this fullness may be gained.

O FATHER speed the blessed day
When peace on earth shall bear the sway;
When love divine shall fill the heart,
And all shall choose the better part;
When universal growth shall tend
Discordant sects in one to blend;
When freedom to live right shall rule,
And all be taught in Wisdom's school;
When, meeting injuries with love,
All seek the spirit of the dove,
And prize far more the bread of life
Than wealth and fame with worldly strife;
When young and old alike shall know
That sensual pleasures never flow
But from a lawless selfish state,
And pains upon them ever wait;
When voice of Justice shall be heard,
And man revere her every word,
When woman shall, with purpose pure,
Seek life and love that will endure.
O speed the full and perfect day,
When life of Christ shall bear the sway,
And one vast Brotherhood agree,
In love complete, to worship Thee!

Betsy Johnson, Tyngham, Mass.

BELOVED EDITRESS:

I BLESS the "S. and S." and will lend my influence to its support. I bid it God-speed, and pray that it may be as an angel of conviction and mercy, bearing upon its golden wings glad tidings of salvation from sin to many weary and sin-sick souls. May it find its way to different nations and kingdoms of earth, and be a minister of living faith to souls, and lead them to walk in obedience to truth, in the straight and narrow path of self-denial and the cross, and to thankfully make an honest confession of every sin they have committed, with a full determination to forsake it forever. This is the "Door of Hope;" and those who enter therein "find rest unto their souls."

I feel that a heavenly invitation is sounding to many souls to come to the fountain of pure waters which is opened in Zion in this day of Christ's Second Appearing. The call is, "Come all who will, and partake freely, without money or price."

Enter into mansions of peace and rest—rest from the turmoil and confusion that are abroad in the earth—the fruit of sin and wrong-doing. This will be an ample reward for all sacrifices made in leaving a worldly life fraught with so much misery, and entering upon a new life in the kingdom of righteousness and peace.

Eliza Parsons, Enfield, Conn.

SYMPATHY.

—O—

THE subjects of Monopoly and of Capital and Labor have engaged the attention of many philanthropic minds, and much has been written thereupon by far abler pens than mine, showing cause and effect, and the existing relations between the rich and the poor of this world; therefore, I do not purpose to dwell so much at this time upon the producing causes of the poverty and suffering that are among the populace in this and other countries, as to express sympathy and grief of spirit, that so much wrong and injustice abound, especially in this broad and favored land of liberty; and that, while there are millions of acres of unemployed, uncultivated lands, there are also millions of inhabitants without adequate labor to supply themselves and helpless children with food and clothing.

From a youth, to the present time, I have felt a deep pity for, and sympathy with, the suffering poor, the down-trodden and oppressed; and oftentimes, on my bended knees, have I prayed that through the Providence of God the causes of so much human suffering might be removed. And, as I increase in years, which now number threescore and ten, I feel a growing anxiety, and deep sorrow of heart, in the cause of the poor and needy; and more especially since the recent financial upheaval has deprived so many of the laboring class of the necessary means of subsistence. And when I hear of the increase of crime, so many thefts and robberies, and of the expenditure of capital in supporting judges and lawyers to try criminal cases of this kind, and to enlarge and build prisons to hold such within its ponderous walls, O how much I wish that public morals were strong enough to hold them from committing such crimes, and that Justice would enfold and shield them from the inclement storms of vice, which beat so rudely and mercilessly against their frail weak minds, often rendered so by the sins of their parents, and frequently they are driven, as it were, by penury and want, to yield to temptation.

If money that is expended to *punish* could be applied to *prevent* crime, by supplying the destitute widow and homeless orphan with bread, what a blessing it would be. We are aware that it is easier to *talk* than to *do*, to plan than to execute. There are some who are too conscientious to *steal*, others are too proud to *beg*, and prefer to eke out a miserable life, or fill the premature grave of the suicide, rather than stoop to do either.

Were it in my power, I would do much to ameliorate the condition of the honest, suffering poor. But I rest in the hope that the day is fast approaching when there will be less monopoly, and more equality of labor, and a more just and amplified distribution of the products of industry, and that a remembrance that "the earth is the Lord's," and that all his creatures have a right to the elements of subsistence, will lead many to observe the "golden rule," to "Do unto others as they would that others should do unto them."

Betsy Crosman, Mt. Lebanon.

HAS anyone wronged you? Be bravely revenged; slight it, and the work is begun; forgive it, 'tis finished. He is below himself who is not above an injury.

MR. HERBERT SPENCER considers it absurd to believe that intellectual culture contributes to moral excellence. He cannot understand what connection there is between learning to read and getting a higher sense of duty, or what effect the ability to make written signs can have in strengthening the desire to do right, or how the knowledge of the multiplication table, or quickness in adding or dividing, can so increase the sympathies as to restrain the tendency to trespass against others, or in what way the attainment of accuracy in spelling and parsing can make the sentiment of justice more powerful, etc. He does not go so far as to say that intellectual culture is positively demoralizing; so far as the morals are concerned.

VOLUNTARY SACRIFICE.

—O—

THE present is, to some extent, an era of inquiry and speculation, if not of application. Many minds are perceiving and giving assent to *truth*, and are discarding error, to a greater degree than they have hitherto done; yet, alas! how far short they come of the real work that will renew and perfect the whole life and character.

Many approve the celibate life, and practise it; this is *good*, and commendable; but more is requisite to wholly fill the Christian character. They who really "put on Christ," by being baptized with his baptism, "crucify the flesh with all its affections" as well as "its lusts;" whence spring selfish relation, and individual private property, etc. In the life and character of Jesus may be seen the heavenly attributes and graces; and he proved his love to souls, by the voluntary sacrifice of his own carnal life—self-indulgence and ease, worldly ambition, and love of riches and honor, that he might receive the Christ-baptism and be a Minister of the same to others.

And herein is a marked distinction between the true Believers in Christ's Second Appearing, who come out of the old inheritance altogether, and form a new home, upon the basis of a Pentecostal Church, in things temporal and spiritual, and those who cling to the old systems, whether they profess to be within the pale of old theologies, or are borne upon the waves of Spiritualism; it matters little, if the life and fruits produced are the same. True Love, which emanates from the Divine, always incites to individual sacrifice for the general good. It is not narrow, and limited to kith and kin, or to partial preferences; but it extends to all humanity as God's creation, who, if deserving of his care and notice, are worthy of our love and sympathy.

Objections are sometimes presented against the Divine Order which recognizes, and seeks to practically carry out the universality of God's Law of Love and Justice, by those who dwell in the limited precincts of selfish loves, and who cannot see much of interest beyond the generative life, and the conditions and relations which grow out of it. Of course to such there cannot be much form or comeliness in such a life, for they are not prepared to enter into a work that would deprive them of their idols. The reasoning of carnal minds is ever earth-ward, and it is difficult for them to comprehend spiritual things. To such we would recommend that they "order their" thoughts and "conversation aright"—on the natural plane of life where they belong at present, and strive to fulfill the law of reproduction according to the original design; then they will soon begin to reason heaven-ward, and will gradually progress from the natural to the spiritual, and be able to perceive that they who dwell in the higher Spiritual Order draw around them Divine influences, which elevate them above the earthly, and lift them into angelic life and love.

J. D. Knight, Mt. Lebanon.

TRUTH AND RIGHT.

—O—

WHEN the "morning stars sang together, and all the sons of God shouted for joy," was it merely because the Creator had laid the "corner stone," and fastened the foundation of a new world, that they thus felt to express their delight and gratitude? Or did they feel the inspiration of that Divine truth which cometh from above, and is stronger than the foundations of the earth, and more expansive than the sea which He inclosed within the limits of His Power and Wisdom; that truth which would eventually overspread the earth, and bring its inhabitants, high and low, rich and poor, under its pure rule and equitable government, that caused them thus to lift their hearts and voices? Undoubtedly, by the eye of faith, they looked through the unborn ages of time, and saw something of the work which God would execute in the earth, and felt to exclaim, "O, ever blessed Truth! hasten thy mission, and speed the work of justice and mercy!"

If, at so early period of time as the laying of the foundations of the material world in which we live, "the sons of God shouted for joy," how much more cause have the daughters of God to raise a shout of freedom and gladness that the foundation of a new heavenly temple is already laid, and that there is a spiritual power at work that will destroy the sinful works of man's creation, and cause all error to be swept away by the mighty waves of the sea of Truth. The spiritual order is not designed to *destroy* the true natural order, but to condemn its perversions, and by righteousness (right doing) bring happiness to the hearts and homes of many who, through ignorance of a better way, have sought comfort in dissipation and vain amusement, which, at best, bring but a momentary respite to the troubled mind, perhaps to react upon it with fourfold vigor.

The daughters of Zion feel deeply interested in the cause of *Woman*. We own, as our sisters, all womankind of our race, though many are very low in the scale of morals, and in a willing and forced condition of servitude to vile passions; yet there is a germ of immortality somewhere in the soul that belongs to God, though it may be buried beneath much rubbish. And we pray that they may come to the knowledge of saving *truth* and willingly obey it. True knowledge and obedience thereto will emancipate them from that slavery which now binds them down to the low animal plane of existence, where they are trammelled by fashion, fettered by pride, and are a prey to vile insinuations. Then they will understand what are "Woman's Rights." Their first great *duty* is to study to know themselves, and to understand their duty to God and to their fellow creatures, and to purify their hearts and fit themselves to enter upon the duties of life, feeling the responsibility of acting well their part.

Olive Shepherd, Canterbury, N. H.

CORRESPONDENCE.

—O—

DEAR ANTOINETTE—

I INCLOSE one dollar for the "Shaker and Shakeress" another year. It is more beautiful to me than all the newspapers that flood the land, for its pages are not blotted with a catalogue of sin and crime, but are as refreshing as the springs of Mount Lebanon.

I hail its visits as the face of a loved friend in a strange land. It tells me of a Summer Land, where souls grow beautiful, true, and good. My spirits are often heavy laden, and I long for that rest of soul that dwells with the chosen people of God.

Yours in love,

Sylvina J. Hannibal, Mo.

ELDRRESS BETSEY BATES, in the Spirit Land, sends greeting to the Brethren and Sisters as follows:

THE Angels in heaven, and saints upon earth,
Are blending together in heavenly mirth,
Inviting us all to be of good cheer,
And greet ev'ry one with "A Happy New Year!"
Though cold-hearted Death, with sharp sickle in hand,
May reap from among you, for the immortal land;
Yet we're not divided, our spirits are here,
To encourage and strengthen through the coming new year.

The Sunbeams of light are shedding their rays;
With courage look forward for far brighter days:
For faithful Believers are hastening near
An increase of the Gospel for the ensuing year.
Stand firm in the Gospel, and keep in the Ark;
The trumpet is sounding for souls to embark:
The blind shall see God, the deaf his word hear.
The dumb shall sing praises, and hail the new year.
The harvest is great, and the lab'ers are few;
There's a work for each faithful Believer to do.
Be true to your trust, and be of good cheer,
And you will rejoice at the close of the year.

Eldress Betsey says: With this receive my affectionate Gospel love; and I should be pleased to have every family share of this Union Greeting.

Instrument, E. P.

THE WORK OF THE CENTURY.

No. 1.

—O—

SHE stood upon the mountain's height,
The morn of freedom round her shone;
Beneath her were the years of night,
With blood-stained hands and eyes of stone.
They were not her ancestral train,
Her lofty aims they never knew;
She came to bid the people reign—
To form a system grand and new.

She was a stranger sent of God,
Through whom all nations should be blest;
She laid foundations strong and broad,
Provided for the earth's oppress'd.
Priests, kings, and conquerors were they;
The Church and State their throne had been;
By law Divine they claim'd their sway,
And spurn'd the rights of tolling men.

The heritage that God reserved
To be the refuge of the race,
By daring courage she preserved,
Nor gave to Tyranny a place;
Where e'er his direful plans were laid,
Where e'er his treach'rous armies moved,
By sure defeat he was repaid;
Triumphant still the century proved.

And, even in our little day,
How great the struggle that arose
To banish slavery away—
That monster of all household foes.
With glass reversed, we view it o'er,
And strive to fix it on the past;
And yet the fearful guise it wore
Will haunt our memories to the last.

The angels brought the high command,
To "Make *Columbi's children free*."
They sought the noblest of the land
To hew a path for liberty,
They call'd the justice-loving Friends,
Whom they had taught, in silent hours,
To give the country's eyes a lens
Through which to scan her crushing powers.

They thrill'd the cords in woman's heart,
Drew sympathy from every tone,
Until she made that cause a part
Of all the wrongs that were her own.
Where e'er a generous nature glow'd,
Where e'er was breathed the gift of song,
The floods of inspiration flow'd,
In burning waves against the wrong;
Where e'er the thought was clear and brave,
These angel messengers were found
In earnest pleading for the slave,
Whose limbs and hearts alike were bound.

The hearth, the pulpit, and the press,
Were all invoked to lend their aid;
The lowly heart was claim'd to bless
The efforts that the mighty made;
Until there rested in the air,
An element like subtle flame—
A pressure as of mingled prayer—
Yet who could tell from whence it came?

The angels shook the Nation's gates,
And blew their trumpets long and loud,
Until the crime-encumber'd States
Rebell'd with spirit fierce and proud;
And Sumter's gun that woke the land,
Sent echoes to the unseen realm,
Which brought a war-like spirit-band
To take the Nation's broken helm.

O paradox in human life!
The hands that sought the captives' weal
Were nerved, amid that blinding strife,
To dye with kindred blood their steel.
Yea, those whose hearts for freedom felt,
And strove by righteousness to win,
Because in Babylon they dwelt,
They were partakers of her sin.

The work the angel spirits did
Seem'd lost below that passion blaze;
And yet the gold was only hid,
To be restored in after days.
Those legions of the earthly plane
Performed their work with dauntless rage,
Achieved with speed a precious gain,
But brought a loss that none can gauge:

We pass beyond the broken homes,
The ties that cannot be replaced,
The hearts where never sunshine comes,
The unapprized external waste,
And think of what the Nation lost
In weight and talent richly earned;
Of what her reeking altars cost,
While souls were scarr'd and bodies burn'd.

O worthless fields! O prison pens!
Be ye no more the Nation's shame;
With you all vindication ends
For violence in Freedom's name.
Henceforth must Legislation stand
The only Arbitrer of right;
For God has call'd this glorious land
To be redeem'd from battle's blight.

There but remains a veil of days
Till Woman's servitude shall cease;
I see her, through its shining haze,
The star-crown'd guardian-friend of Peace.
For she who gave the bondman aid
While cruel shackles were her own,
Shall yet, in Council Halls, persuade
That Love and Wisdom are but One.

Cecelia Devyr, Mt. Lebanon.

CITY OF LIGHT.

Andante.

CANAAN SOUTH FAMILY.

1. There o - pens be - fore me, In vi - sions of glo - ry, Bright scenes of that fair sum - mer land,
2. When the rude storms of life and its ten - pests have end - ed, Sweet pral - sea our hearts shall em - ploy,

Where, in beau - ty and gran - deur, God's Ci - ty of Light A bea - con for - ev - er will stand;
Where the soft, hal - my zephyrs of soul - cheer - ing love Brings glad - ness re - plete with true joy.

There, pure cys - tal foun - tains for - ev - er are flow - ing, Whose riv - ers make glad the op - press'd,
In vi - sion I see thee, thou beau - ti - ful Ci - ty! There's nothing so love - ly be - low;

And mu - sic su - per - nal breathes tid - ings of peace, To wel - come the pil - grim to rest.
And, when I've re - lin - quish'd the ties of this earth, To thy bliss - ful man - sions I'll go.

VISITORS.

Casual visitors are expected to pay for their entertainment.

Parents having children, or persons who have relatives, among Believers, are not expected to make those circumstances occasions for rendering our Societies places of resort, or a visit to the country at the expense of Believers.

Visitors seeking religious information, with a view of uniting, are always welcome.

DIRECTIONS.

While the post-office address is *F. W. Evans, Mt. Lebanon, Col. Co., N. Y.*, visitors should take the Harlem Railroad which runs to *Chatham Four Corners*, whence, by changing cars, they will be brought direct to *New Lebanon depot* (via the Harlem Extension Railroad), one mile from the *North Family* of Shakers.

FOCALIZED LIGHT.

HAIL! all hail the hosts immortal,
Tollers from the worlds above;
Lo! they leave the pearly portals,
To extend the work of Love.
They are earnest; shall we trifle
With the precious truth they bring?
Shall our hearts their kindlings stifle,
To retain some worthless thing?
Have we shackles, they can break them,
If we ask their blessed aid;
Have we germs, they can awake them
To a bloom that will not fade.
Nature's tree is split and blasted,
Gnarly, bitter fruit it bears;
Spring and summer quickly pass'd it,
Autumn takes it unawares.

But the tree of Life is bending
With its rich eternal fruit;
Food for souls who are ascending
From the cravings of the brute.
Still the sword of truth is wielded
By the hands of Cherubim;
But the pure in heart are shielded
Underneath each laden limb.
Man has fail'd of true progression,
Crippled by the serpent's huise,
Though he holds in his possession
Strength that he has but to use.
'Tis the power of self-denial,
Scholars, statesmen, know its worth;
All unquestion'd is its trial,
In the outward things of earth.
He who seeks for star or planet,
Will not join the midnight dance;
He who studies plant or granite,
Does not leave his thoughts to chance.
There is system, there is order,
In the wondrous realm of mind,
Science' far extended border
Vanguards forward press to find.
From the ruby tide, thought-freighted,
Flowing through each throbbing frame,
To the spirit chain'd and grated,
By the griefs without a name;
From the mosses on the mountain,
To the sky's bright fleece of snow;
From the bubbles on the fountain,
To the gems the oceans know;
From the wealth that heaven discloses,
To the riches earth conceals;
All proud Intellect encloses
In the circle of his seals.
But the *Soul* has been neglected
In this royal, mental reign—
Crush'd, unknown, or misdirected;
Hers, the years of cloud and pain!
Let her have emancipation,
Give her sunshine, pure and warm;
As she rises, all creation
Will assume its highest form.
Let us meet in council holy,
To discuss the laws of heaven,
Bravely, yet with spirits lowly,
To receive the truth that's given.

Who would shrink, O, who would waver,
Weighed by stamp of leaden creed?
Who would give his heart in favor
Of the serpent and his seed?
At this time light focalizes,
To consume the power of sin,
To destroy the soul's disguises,
And to usher glory in.
Is there one who would awaken,
One with aspirations true?
Know, the heavens and earth are shaken,
To convey this call to you.
Come! O come! e'er yet withln you
Turns to darkness every gleam,
Come! the Angel hands would win you
To the Home of which you dream.

Cecelia Devyr, Mt. Lebanon.

NOTICE.

PERSONS receiving this number may consider it a kindly invitation to remit fifty cents for 1874, from January 1st.

THE more and the greater are life's difficulties, the more honorable it is to carry off the victory. Man may be disappointed in his greatest hopes in life, without, on that account, becoming unhappy.

OBITUARY.

October 19th,
LOUISIANA STROUD, aged 55, at Whitewater, O.
November 26th,
LUKE FOSGATES, aged 83, at Harvard, Mass.
December 23d,
MARGARET PATTISON, aged 40, at Mt. Lebanon.
December 24th,
JULIA BROOKS, aged 63, at Mt. Lebanon.
December 27th,
ELEANOR POWERS, aged 64, at South Union, Ky.

SHAKER AND SHAKERS'S MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. March, 1874.

FIFTY CENTS
PER ANNUM.

CORRESPONDENCE.

ABOUT THE MENNONITES.

A LETTER from a member of the House of Representatives, who was asked for information:

"I went first thing this morning to the Department.

Results: Two years ago, U. S. consul at Odessa, addressed Interior Department. Mennonites came from Germany to Russia, the Emperor Paul promising military immunity. Present emperor threatened to withdraw this, hence Mennonites question American consul about his country.

Next, last spring appeared Heller, attorney for Mennonites, and personally questioned Interior Department. Next, in October, came Mennonites in person. Cornelius Janzen, Berlin, Ontario, Canada.

That's your man. He is spokesman, and will spend the winter in Ontario.

Rev. John Funk, Elkhart, Indiana, knows something. I assume this, simply because Janzen visited him before he went to Canada.

They [Mennonites] still speak German; have decided to settle in the United States instead of Canada.

That's all they know here. So you must write Janzen, and mayhap visit him."

MT. LEBANON, COLUMBIA CO., }
December 21, 1873. }

To Cornelius Janzen:

ESTEEMED FRIEND—I understand that you are the authorized agent of the Russian Mennonites, who contemplate emigrating to America. I address you greeting, on behalf of the United Society of Believers in Christ's Second Appearing (commonly called *Shakers*, or Shaking Quakers), in these United States.

There is a strong bond of religious sympathy between the two Orders. In theological views we may differ somewhat, until we understand each other; but we are one in spirit, and in the desire to serve God without regard to *self*. Our Founders fled from England, as you propose to flee from Russia, for conscience sake.

And, having "clean escaped the corruptions that are in the world through lust," by all living together as brethren and sisters, a pure holy, religious, celibate life, they and their successors have established, in different States, some sixty Communities having "all things in common." Many flock to these households of faith, partly for the temporal advantages to be therein obtained.

The late general "suspension of faith," or decline in the religious elements, throughout Christendom, together with the universal uprising of the war spirit, which permeates all the sects and churches—Greek, Catholic and Protestant—is turning the Church-and-State Governments of the world into blood, as their highest source of delight, and their most intoxicating drink.

The "*two witnesses*"—male and female—have borne their testimonies against war as being anti-Christian, throughout the reign of "the beast and his image"—1,260 years—and have endured persecution and death, rather than kill their fellow-beings. The Moravians, the Quakers, and the Mennonites, are links in that great chain, extending from the *First* Christian Church (whose members would not fight in the Roman armies, and who had "all things in common," in communities, for three hundred years, and did neither marry nor give in marriage during that long period of time), to the *Second* Christian Church, which is built upon the Rock of a new Divine Revelation; and which, during a hundred years, has been inspired by the same Christ Spirit, and has faithfully carried out the very same principles which, in the sight of even all nominal Christians, formed the crown of glory, and palm of victory, of the Jewish Pentecostal Church.

Dear friend, our object in thus addressing you, is to ascertain whether, among the great body of Mennonites, there be not a small body of deeply spiritual-minded religious souls who are inwardly hungering and thirsting after more righteousness, and who, in response to the voice from the kingdom of heaven upon earth (now in existence), saying, "Come up hither," on to higher ground! would "rise and stand upon their feet," and ascend up, like "a cloud of witnesses," into the *Shaker* Communities.

If there be such a company (having according to the flesh, fathers and mothers, and brothers and sisters, and children, and houses and land, or their equivalents), who will "for-sake *all* for Christ's sake, and his Gospel"—all the relations appropriate to the generative earthly order—and will come up into the Resurrection state, wherein these are all forsaken, left behind, and supplanted by their spiritual correspondencies, they would be welcomed, as the children of the Spirit, to our hearts and homes, our houses and lands, now, in this life, and, in the world to come, they shall have, with us, an eternal relation in the heaven of heavens.

From the above remarks, do not adopt the popular error that the *Shakers*, any more than did *Jesus*, condemn marriage *per se*. The earthly or Adamic order is for propagating human beings on this earth. In so doing, however, Nature's laws (as kept by the lower animals, which do not copulate except for offspring), should be strictly observed by men and women. Nor should they war or fight, or kill their own species. Land should be accessible to all, as "Moses, the servant of God," taught, when he gave to each individual an inheritance therein, and appointed a Jubilee wherein to restore it when lost. And while

on the one hand, if *all* were Shakers, the world would run out; on the other, if all men and women were married, and reproduced their kind, the *whole* earth would soon become, like China, unable to sustain its own children. Hence there would be a *necessity* for infanticides, diseases, famines, pestilences, desolating wars, etc., in order to keep population in check.

And I submit whether, to be consistent, the great body of the Mennonites, in fleeing from Russia because they will not fight, should not separate from amongst themselves a small body of Mennonites as an "offering to the Lord"—a Prophetical or Melchizedek people, who should be as a holy priesthood: the first or larger portion being as a *new earth*; the second or smaller portion, as a *new heaven*.

Again, I would suggest that, as the landed possessions of our Communities are large, and (owing to the aforesaid decline in the religious element in Christendom), our numbers comparatively few, there may be Shaker families, and perhaps Societies, who would be willing to sell out their possessions to the Mennonites. They would thus have, not only large estates in *land*, but *buildings* already erected, and ready for use; in which events, both classes of Mennonites would be accommodated: those who choose to "do well," and marry; and those who might choose to "do better," by uniting with the *Shakers* in a more self-denying and Christ-like life.

With kindest regards, and prayers that you may be providentially directed for the good of your people, and the honor and glory of God,

I am your friend in the truth,

F. W. Evans.

On behalf of the Shaker Order in America.
An early answer is respectfully solicited.

F. W. E.

BERLIN, ONT., }
January 2, 1874. }

F. W. Evans, Esq., Lebanon, N. Y.

DEAR SIR:

Your kind letter and enclosed pamphlets of December 21, were received in due time, but as the subject is a very important one, and my time at the present much occupied by an extended correspondence, etc., I only wish to acknowledge, with these few lines, the receipt of yours, and to state, that there are several families in Russia acquainted with me, who are in full sympathy with you, and I will not fail to communicate to them about the matter, and to write to you again as soon as possible.

Believe me to be very truly,

Yours,

C. Jansen.

MENNONITES.

"WARD" says, "The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven, by persecution, into various countries; lived, simple, exemplary lives; in the villages as farmers; in the towns by trades, possessing the most pure Christian principles, which they exemplified in a holy life and conversation. They fled to Flanders, and Zeland, in the 12th Century. There were then two sects of them, the one distinguished by the *perfect*, who held to celibacy and community of goods; the other, the *imperfect*. The greater part of them were the most pious Christians the Church ever saw. By the labors of Menno Simons, they obtained a regular state of Church order in 1536. They were formerly called Anabaptists, but subsequent to this arrangement, Mennonites. They are considered in Church Histories as the only Christian community which has stood on the platform of the Judean Christian Church, since the days of the Apostles.

They plead for universal toleration in religion, debar none from their societies who live pious lives, and own the Scriptures as the Word of God. They object to the term *Trinity*, referring to God. They are utterly averse to oaths, war, and capital punishment, as contrary to the spirit of Christianity. In their private meetings every one has liberty to speak, expound the Scriptures, and pray. They decline salaries from Government for their priests. Their Church worship, at present, is conducted similarly to the Dutch Reformed. There are, already, in the United States, more than two hundred Mennonite Churches, some containing three hundred members."

THEOLOGICAL TREASURY.

—o—
JESUS.

AT the head of Christianity, stands one of "Nature's noblemen"—Jesus. In him we see a man without a creed, unless a fanatical *love* for a pure life may be considered a creed. This love made and makes all Christian disciples as *one* in their thoughts, and identical in their lives. Love is not an indefinable, inexpressible illustration, as many would incline to believe—a pretty word, but a myth! There is nothing that can exceed *this love* in making individuals alike in their life; and consequently, in their theology, which is of small account. If any say they love Jesus, or any one else; or any thing like the testimony and life of Jesus, the only evidence of their sincerity is the assimilation of their character with what they assert they love. We become like unto that which we love, as really as "the sparks fly upward," or "water inevitably seeks its level;" and this truism remains intact, regardless of what we merely express of love by words. This truth has an important bearing upon the constitution of our Treasury. As an evidence: Among the millions who *say* they love Jesus, let them become like him; and let them commence by simply living a virgin life; or by abstaining from fleshly lusts, as did Jesus!

As a Jew, Jesus loved the Jewish Law; hence he lived out its principles in his youth—kept its provisions with commendable punctuality. He never condemned the Law of the Jews; and, up to the time of his conversion to Christianity, and his baptism by John, we know not that he declared his love for any thing in preference to Jewish Provisions. And even then he did not condemn the Jewish Law; nor did he attempt its suppression; but he did *supplant* this by superior characteristics in life! One of the noblest instances that could occur in the life of any one, was demonstrated by Jesus' answer to the rich young Jew; "Keep the Law!" To the se-

tarians of to-day, this would seem a lost opportunity to make a convert; but the sequel showed the wisdom of the remark, in preference to immediately enjoining the newly-received principles of the Gospel of Christianity. A *good Jew*, is very much better than a poor, hybrid Christian, and Jesus appreciated this fact.

So long as Jesus loved Judaism better than the principles of Christianity, which he had not yet conceived, he lived like a good Jew; but, when he learned of the higher law of the Christ, which he was the first to conceive, practice, and then to teach, then his love for the better, changed his thoughts and life; and then, by his love for the superior law, came *his conversion to Christianity*!

We are edified by the spiritualism of Jesus; we love it, and purpose to keep it. We wonder at his paucity of theology; and yet we propose to have *only* as much, and with this, our Treasury will be filled. True, he did introduce a *system*, which, when its principles are adopted, will cause a *separation* from the soul, of all that constitutes the life of Adam—generative, or worldly.

And, as a matter of economy, expedition, and success, the prosecution of a superstructure upon a model Jewish organization is more possible and easy, than upon any other of which we know. Humiliating though it may be, the well-ordered life of a good Jew is sooner and easier carried into a brilliant Christian, than the best Gentile that has yet been presented! And this truth will appear cogent to the philosopher who is able to compare Jewish antecedents, physiology, and law generally, with the same of any thing constituting a departure therefrom.

From the numerous tenets put forth by professedly Christian Churches, we are variously inclined to think that Jesus was an *immense* theologian; and as erratic in theology, as multitudinous in ideas. I would show him to be a lover and a *model* Exemplar of a better life, rather than a multiplier of new ideas. If I thought of Jesus as a theologian, I should soon forget him; but, as an ever-enduring monument of living purity I have in him, a morning acquaintance, a noon-day companion, and an evening guest, always happyfying, and always new! With Parker, I have, in this nobleman of Nature, "the possibility of the race," and, by example, not as proxy, a hope of the salvation and redemption of the race from any and every fall, to the highest and truest standard.

G. A. Lomas.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

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Something like forty years ago, when the Shaker Community at Union Village, Ohio, was full of people, and, in the zenith of its prosperity, *Jason* and *Daniel*, Prophets, from Canada, made a visit there.

The Prophets had hospitable reception, and were in ecstasies of delight—for a season.

But the spirit of sadness came over Daniel. He seemed caught up, as were Prophets of old. Looking thro' the Prophetic telescope, he exclaimed, "They are going!—They are going!!—'Twould seem they'd all go—— But they'll not. There'll be some left."

For a time, animation seemed suspended. A new scene burst upon his vision. He arose clapping his hands, he exclaimed—"They come!—From the East, and the West, and the North, and the South!! 'Twould seem the whole world would come."

The Prophets were in a second transport of joy, largely exceeding the first.

SPIRIT CORRESPONDENCE.

—o—

EDWIN M. STANTON, late Secretary of War, to the Father of the Nation, ULYSSES S. GRANT, to whom I bow with respect and honor.

BE not astonished at my communication; but receive it from a heart warm with brotherly affection and love. My spiritual eyes are now open, and I can see the order and beauty of the *new creation*, and am anxious for the dawn of a new day, when many shall be baptized in the river of life, from which peace and purity perennially flow.

After the close of the war, and a short time before my departure from earth, I was invited to make a visit to the *Shakers of Mt. Lebanon*, which I accepted; and, in the few days I was with them, I enjoyed the most comfort, and received the greatest amount of good to my soul, that I ever experienced; and I look upon it as the greenest and brightest spot in the field of my memory. I humbly solicited their prayers to God for me, that I might be guided by Wisdom to perform my official duties. I had often bowed myself in sincere prayer to God, and I put my trust more in his power, than I did in my own abilities, or in weapons of war, to put down the Rebellion.

I was convinced that, as a people, the *Shakers* were nearer the Throne of God, and more accessible to Him, than myself, because of the greater purity of their lives; and I felt unworthy to be in their midst, yet was blest by their kind reception and frequent expressions of tender sympathy, which seemed to pervade their whole being with impartial love for all humanity; and I knew that they had often offered prayers to God in my behalf, as also for all the officials at the seat of Government, that Wisdom would guide all our proceedings; and that the Union of the States might be regained, with a permanent increase.

From a previous acquaintance with some of them, I had gained a love to that people which carried and bore my spirits up, through all the trying scenes of adversity that I was afterwards called to pass through, till my work was closed on earth. I had inquired of them the origin of their Society, their first Founder, etc., and received liberal information, satisfactory to my feelings. They informed me that they originated through the ministrations of some of the French Prophets in England; and that the immediate Founder of their Society was of the Quaker Order. Her name was Ann Lee. Her followers call her their Mother in the New Creation. In 1770, while in prison, on account of her mode of worshiping God in the dance, she received a baptism of the Christ Spirit, and saw in vision the loss and depth of the fallen nature of both man and woman.

She was called to go forth and proclaim to the world—especially to those of her own sex—the way of redemption from sin, and from the bondage of the flesh. In 1774, she received a revelation, directing her and eight of her followers to repair to America, and they arrived in New York on the 6th of August of that year. I had long had a strong desire to see her spirit; and often prayed that I might be gathered to the Shakers in the spirit world, when I had done with time; for I desired to dwell with the pure in heart. In my last sickness, I was frequently impressed that Shaker spirits were near; and the innocence of their

angelic countenances soothed my troubled mind, and knit me still closer to them. On one occasion I saw, in a night vision, the answer of my prayers:—

"A woman clothed with the sun, with a crown of stars upon her head, and the moon under her feet;" and a breast-plate with these words written thereon: "And she shall be called the Lord our Righteousness, the Mother of the New Creation, the Redeemer of the human race." She stood with Jesus, the first Saviour of men. Around her was a band of holy angels, who were continually passing and repassing, and receiving from her hand, transparent seals, with these words upon them: "These are the pure in heart." And they placed the seals upon the foreheads of the surrounding multitude of angelic spirits, who stood at her right hand, on an ascending plane, illuminated with her brightness. While those on the left who came the nearest, were only in the shadow, and on a descending plane, and did not receive seals. I greatly desired to possess a seal.

I was a great way off, quite in the rear, and on the left side; but, as my spiritual eyes were open, I beheld the glory of God, and the brightness of eternal Love, upon that female. So bright was its illumination, that it put the sunshine of Nature in the shade; and those living in Nature had only the light of the moon.

There was a *gulf* between me and that holy band, into which I had got to enter; and, to do this, I had to cast off my filthy garments; I had also to read, before appointed witnesses of God, the record of my whole life—every deed, one by one, as they were engraven on the book of my memory; the good on the right-hand page, and the evil on the left, before I could ascend that plane, so beautiful, or receive the golden seal. I awoke from my vision, and was satisfied that I had seen the spirit visage of Mother Ann.

At my last closing breath, a lovely spirit from the higher Order, asked me what class of spirits I desired to be gathered to; and I said, "To the pure in heart;" and he bore me to that Order, with whom I am now united in faith, and am daily striving to be clothed with the brightness of their glory. And, through their agency, I have selected, from among the Shakers, a Medium.

I remain your friend and spirit brother,
Edwin M. Stanton.

EDITOR—My humble request is, that, if I may be accounted worthy, you would give the above communication a place in the "*Shaker and Shakeress*."

Given at Mt. Lebanon, Jan. —, 1874.

TO THE PRESIDENT OF THE UNITED STATES OF AMERICA—ULYSSES S. GRANT—FROM THE SPIRIT OF EX-SECRETARY EDWIN M. STANTON.

My worthy friend and fellow-laborer:

Although you are yet on the earthly plane, and I in the spirit sphere, yet I am privileged to grasp the hand of one whom I esteem as a brother and true friend, with a new year's greeting.

It is the commencement of a new year, and I do not meet you, as formerly, to feast upon luxuries and be merry; but, instead thereof, to present to you my richest and best of all gifts—the greeting of the heavenly hosts. Peace and good will to the earthly man and woman!

The kingdom of heaven is established, and its righteousness must be fulfilled upon earth. For, on every plane, those only who fear God can be accepted of Him. And how can this be accomplished, while the earth is groaning under its heavy weight of sin and condemnation? Even the seat of Government is defiled; its doors are daily darkened by those who are guilty of the blackest of crimes, and think they are covered from the eyes of the people. But they are seen.

These are hard sayings, which all men cannot receive. But you, my brother, I believe, can and will treasure them up in an honest heart, and let them have their perfect work, to the purifying of your own temple, and the cleansing of the official departments in which you are called to toil and labor for the good of all who are subject to your Administration. You are chosen to be the Father of the Country, and that is why I thus address you upon these important subjects.

I take the liberty to converse with you freely, with all confidence, as one friend converseth with another; believing that your noble mind will be in unison with my sentiments, even as they were in days gone by, when these subjects were too delicate, and too near home, for us to talk about, or interfere with, while I was with you in the body. But be assured, my friend, that, when I came to enter the spirit world, and the record of my life was laid open before me, I found my private and official sins of omission and commission stood against me.

And, as there are three years more to come before the close of your Administration, I beseech you to "work while the day lasts," and put forth your best energies to search out the hidden abominations that are daily in operation at the seat of Government, by those who collect there for the purpose of enacting laws for the protection of the people. How can an evil tree produce good fruit? It does not, and cannot, nor can it prosper.

This evil tree, whose branches spread over the entire city of Washington, whose fruits are dens of debauchery and whoredom, together with murders, thefts, deceit, lies, forgery and hypocrisy, must be hewn down, and dug up by the roots.

That city ought to be consecrated to God, and occupied by pure-minded men and women, who will devote every faculty of soul and body to the honor and glory of God, and to the redemption of the human race in the earthly order, inspiring and raising the people up to a higher and holier life; instead of sinking themselves still lower in filthiness and condemnation, until the very atmosphere is dense with its stench and putrefaction. I warn you to be prepared; for the old heavens and the old earth must pass away; and there must be a new heaven and a new earth, wherein not any thing can dwell that defileth or maketh a lie. But the will of God shall be done in the *earthly* order, even as it is done in the *heavenly*.

The Lord is searching your camps "as with a lighted candle;" and He will yet expose to the light, and set before every soul his and her true state and standing; and "every knee shall bow, and every tongue confess their abominations; and every error of their life will have to be corrected, and washed away by humiliation and repentance."

Yea, even the mouths of infants will be

opened, and they will rise up in judgment against the guilt and shame of their unnatural parents, and the judgment will be justly divided between the male and the female, according to their true merits; for their children will curse the day of their birth, because they were begotten in sin, and brought forth in iniquity and disease.

Thousands are made wretched and down-cast, and are trodden under foot of those "brutish" men, who have caused their ruin and distress, and whose victims rend the heavens with their cries and lamentation; and their visages are engraven upon ineffaceable records, there to remain, as a testimony against the transgressors, until removed by confession, with tears of godly sorrow and repentance from both parties.

These things troubled me some while I was on earth. Now they are a distress to my spirit. I cannot enjoy that true happiness for which my soul aspires, until I have fulfilled the duty in this respect, which is incumbent on me in consequence of my former neglect; that is, clear my soul from these causes of condemnation.

My dear friend, I want that your Administration should be crowned with success; and that the brightness of the glory of God may illuminate the Capital; so that "Peace and Goodwill to all nations" may be the motto engraven on its portals; and that wars and fightings may be known no more.

May it become "a house of prayer," where the laws of the nation shall be enacted by virtuous, pure-minded men and women, raised up to stand in their proper rectitude, who shall fear neither men nor devils; but, in the fear of God, and by the help of their holy Mother, *Love* (the female in Deity), be enabled, through your *fatherly* aid, to purge out these evils from the Rulers of the Nation, and liberate their captive sisters, and restore them to their proper order and calling in creation—help-mates together—striving for the honor and comfort of each other in the earthly order. For, I say unto you, that the least among these oppressed ones will be greater in the kingdom of heaven than the greatest among men who fear not God, nor keep his commandments.

The Ten Commandments, when kept, are all-sufficient to rule the whole world. Peace and goodwill "shall cover the earth, as the waters cover the seas."

Edwin M. Stanton.

Given at Mt. Lebanon, Jan. 14, 1874.

GREAT INTELLECTS.

—O—

THE abrupt discrepancy existing between the exceedingly splendid hues and colors of the spread tail of a peacock, when it glistens in the morning sun, and his homely feet, has often been noticed. Is there not much the same discrepancy existing between the mental glories of the illustrious brain-workers of Babylon, and their immorality?

How very often it has happened that in the actual every-day lives of these *immortals*, there was no foundation of character—no pure morality—why go any further?

Is it meet for Shakers to come into magnetic rapport with the incestuous Byron, the rowdy S., the drunken M., the thievish Bacon, or the licentious "Bard of Avon?"

Nay! and yet we will, in due time, have all of their noble, but much abused gifts, without the ugly peacock feet, to mar the beautiful picture of our spiritually-intellectual lives.

RELIGION.

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RELIGION is natural—*innate*; and its latent powers become developed by the light of intelligence, reason and revelation. Now that "light"—a higher development of religion—"is come into the world, and you have no cloak for your sins."

Religion is good armor but a bad cloak. Man may possess a hundred theological systems of ideas, and still be destitute of real religion—the right acts of life proper to each succeeding development of his religious nature.

Religion is obedience to God, improvement of selfhood, and love to man. It can never be ingrafted on any foreign stock, and retain its original purity. It is augmented and intensified in proportion to the enlightenment of the understanding. It has three phases of development: The *physical*, the *moral*, and the *spiritual*.

Obedience to the fundamental law of animal life—Physiology—and a sacred regard for the proper introduction of life into this world, and the needful training thereafter; instead of that weakness which forestalls defeat—being born vanquished.

The first step toward the attainment of "eternal life," is to keep the commandments and observe the requirements of *natural religion*—physical and physiological laws.

The second step is to keep the Moral Law—to "do justly, love mercy, and attend to the golden rule." "On earth peace, and unto men good will;" instead of the religion (?) of Christendom—ill-will and war.

"Sell all that thou hast, and give to the poor," or Church, which has all things in common; and *not* generously give of your abundance; but divide *all* with the less fortunate, as on the day of Pentecost; and thus be *equal*—be just—be *religious*.

Justice is the higher moral obligation. It makes all places a temple; all seasons a summer. It is the prime virtue of those in command, and leaves no cause of complaint for those who obey. It is the bread of the multitude, after which they all hunger. It gives to all their "daily bread," and secures to the meek their rightful inheritance—the earth; for the Church owns the land.

To go no further than bare justice, is to stop at the beginning of a higher virtue.

Love, the offspring of the third degree, or spiritual religion, is the divine sequence of the fulfillment of the law of physical rectitude and moral justice. Love sacrifices all things for its cherished object. Its roots, when in virtue's soil, grow to enduring friendship. But, when it acts independent of justice and virtue, it becomes capricious and volatile, and even malevolent. Love is active in pursuit of friendship, firm in possession.

Can the injustice of inherited imbecility, and legalized sensuality, beget love? Nay; there is no religion in the one, and it cannot be extracted from the other.

"The life is more than meat, and the body is more than raiment;" so is religion more than theology. "Pure and undefiled religion," is to provide a permanent home for all those wives who make themselves "widows indeed," and for all *adult* children who make themselves "fatherless" and motherless orphans, "for the kingdom of heaven's sake," as well as for those "*men*"—husbands—"who will

make themselves eunuchs" for the same object; and thus to "keep one's self unspotted, from" a selfish, physically and morally prostituted "world," fortified behind the license of legalized but corrupt human enactments.

For the Second Pentecostal (or Gentile Christian, or *Shaker*) Church, in which "all things are common" to *all*, as in the First (or Jewish) Pentecostal Church, is where the "widow and the fatherless" (as above) can not only be "visited," but are amply and equally provided with all things necessary for life and godliness; and where *all* are required to "keep themselves unspotted from the world."

There is no error in *religion*: it is as true as *truth*. Error obtains in the systems of theology—false doctrines, the very reverse of "Do the works, then shall ye know of the doctrines." Religion—the *acts* (not the resolves), are Scripture; but Scripture *record* cannot make religion, although it may stimulate and aid in the development of the innate and latent powers to action. Never mistake the road for the city you expect to reach by it; nor a guide-board for a live man—the means for the end.

Water baptism was the symbol of repentance for physical and moral sins; *fire*, for spiritual sins. Water cleanses; fire refines. Hence the grosser nature perishes in the using, as the resurrection of the spirit obtains supremacy.

Should the classical scholar find his ubiquitous primer an impediment to indulging his matured thoughts; or the mechanic find his boyhood toys constantly thrown in his way to hinder his ambition to benefit the world, they would become hateful to them; not that they were hateful in themselves, but because of their impertinence. And the child—the immature man—would stand amazed to see the objects of absorbing interest to him thus cast aside.

So with the subjects of spiritual and heavenly religion. Their *resurrection* life causes them to *hate* natural relationship, and the *generative* life, when they obtrude out of their own order into the realm of the spiritual; and also to hate the perversion of the generative life everywhere. "If ye believe not his" (Moses') "writings"—physical and moral religion—"how shall ye believe my words?"

"Effectual, fervent prayer"—*good deeds*—will redeem the world, usher in the Millennium, and "the song of Moses and the Lamb" will be fraught with new harmony, which no irreligious man can ever learn.

Elijah Myrick, Shirley Village, Mass.

ABOUT COAL.—Experiments have been made with a view to ascertain the amount of loss coal undergoes when exposed to the weather. It will, perhaps, surprise many readers to hear that the loss is considerable. Anthracite and cannel-coal, as might be anticipated from their compactness, suffer least; but ordinary bituminous coal loses nearly one-third its weight and nearly one-half its gas-making quality. From this it will be understood that coal should be kept dry and under cover, and that to expose it to rain or damp is to lessen its quantity and weaken its quality.

MORE than 328,000,000 persons, exclusive of season-ticket holders, traveled upon the railways of England and Wales, in 1871. Out of this immense number, only six people were killed by causes beyond their own control. The fatalities were in the proportion of one killed to 53,803,728 carried. Taking all the railways of the United Kingdom together, the deaths from accident were but twelve during the year, of which two occurred in Scotland and four in Ireland.

MODERATION.

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"Let your moderation be known to all men."

WE live in a day of momentous events, and social reforms; and improvements move with lightning speed. Looking back, through a period of fifty years, we behold springing into existence, railroads, telegraphs, ocean telegraphs, ocean steamers (or floating cities), iron-clad vessels, heavy guns carrying balls of 600 lbs. weight several miles, tunnels piercing under and through mountains many miles, costing twenty millions of dollars; Science, in every direction, expediting the labor of man by machinery applied to agriculture, as well as mechanical arts and domestic pursuits, making the farm a great machine shop, and the woman's parlor or sitting room a sewing or knitting factory.

The effect, morally, of these things is to move human society along through time on the journey of human progress with lightning speed, without even a brake to steady the car of Progress around the curves of the track.

The mental powers, especially of juveniles, grasp faster and more than they can comprehend or digest, so as to be thereby benefited. And, while scientific and religious views move so rapidly, the minds of mankind are so completely swallowed up in the rainbow hues of progress, charmed with fine appearances of human gain, eagerly grasping at the variety of human benefits, huddled together, in some minds, in a confused mass, that their mental and physical systems are overwrought and paralyzed, rendering them measurably insane. But, while the mind is thus floating in airy castles of imaginary bliss, grasping greedily the newly-revealed wonders of science, art, and discovery in the universe of God, it is wise to consider that truth never dies, nor grows rusty with age; that those truths which were uttered thousands of years ago, are the same unalterable truths to-day; and that our knowledge of them is very limited, and our comprehension of the dignity and expanse of Truth's realm, yet hidden from our view, very small.

Man is but a mite, a worm,
Little heeded, little known;
A germ of something yet to learn:
Why placed here, to weep and mourn?
Eternity God's works declare,
He's set the bounds for mortals here;
Thus far, no farther, shalt thou share,
Than earn'd by diligence and prayer.
Whence art thou, Mortal? Going where?
Why boast of knowledge gained here?
Eternity!—bewildering thought—
Will teach thee knowledge dearly bought.

Keep steady, ponder well; for safety choose the middle pathway in the march of progress. Weigh well thy talents; be steadfast in the truth revealed to thee, and true to convictions of right, both to thy God and thy fellow-man, then happiness and peace will crown thy efforts.

While the wheels of progress are in motion, and their rapid movements stir the world from centre to the poles, keep the head and heart steady; thus, man will better comprehend and appreciate the purposes of the Divine Mind, relative to the final results of progress.

Orren N. Haskins, Mt. Lebanon.

FROM MEXICO.

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REFORMS INAUGURATED—CHURCH AND STATE TO BE SEPARATE—JESUITS BANISHED—MONASTIC ORDERS NOT RECOGNIZED—MATRIMONY A CIVIL CONTRACT.

CONGRESS has decreed the following: The Church and State are to be separate. Congress cannot make laws establishing or prohibiting any religion. Matrimony is to be a civil contract. Religious institutions cannot possess property. A simple promise to speak the truth, complying with obligations contracted, with penalties in case of violation, is substituted for the religious oath. Nobody is obliged to give his or her services without just compensation. No contract is to be permitted which aims at the sacrifice of the liberty of man in the matter of work, education, and religious vows. The laws consequently, do not recognize Monastic Orders, nor permit their establishment by any denomination, or under any pretense. And no contract will be allowed to be made among persons consenting to their own proscription or banishment.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

EDUCATION.

WHAT is the line of demarcation between an educated and an uneducated person? If the amount of letter learning, the knowledge that is obtained through the study of books, be the criterion by which to determine, then it is an easy matter to define the status of individuals in regard to education. Where it is said of any one he has *finished* his education, it must be relatively, and not absolutely so considered. A child may be instructed in the elementary department of a common school, and receive all the knowledge that is to be gained therefrom; but it is only preliminary to something higher.

When we get even a faint glimpse of the construction of the human mind, so vast are its powers of receptivity and elimination, we might as well think of setting bounds to Omnipotence as to mark the boundaries of human progress in knowledge and understanding, through the ages of the great future.

In the earth-sphere of our existence, knowledge is bounded by time and circumstances. If children were begotten and born by law-guided and law-abiding parents, and there could be an equal distribution of the elements of subsistence among earth's inhabitants, based upon a just inheritance in the soil, then the distinctive marks of caste between rich and poor, educated and uneducated, would disappear to a great extent. Idiots and physical deformities would pass behind the curtains of the dim past; and a new earth with a new central light—civil polity and laws justly administered—would warm and vivify the earthly Order, while the Sun of Divine revelation would give life and light to the new heaven.

Now, a chance fortunate few, give their whole lives to book-learning, and pleasure-seeking. Such are chiefly *theorists*, who live by brain-work and speech-making; and they cast all the muscular toils and drudgery of life upon the less favored. But all knowledge relating to the external world in which we live, if justly acquired, and practically applied, to aid humanity in the highway of physical, social, moral, and spiritual progress, is good, and worthy of all commendation. Personal exertion, through honesty of purpose, enriches whole nations. True knowledge attained, descends to succeeding generations, and is a legacy of far greater worth than the miser's chest of gold, which is generally pocketed by a few; while useful knowledge is given to the many; whether it relates to the stellar regions—the Science of Astronomy—or to Geology, where, by the study of the different strata of rocks and soils, knowledge is obtained concerning the historic periods of time, and of the different races of men, and of the lower orders of animals; and also of the *nature* of the soils, that they may better understand how to apply fertilizers of different kinds to advantage, or whether it be the study of Arboriculture, each and all is profitable education.

But, when we see men (who ought to have been created in the image of the All-Father, through pride and ease-seeking, *evade* the heavy burdens of life, and willingly eat the bread of idleness at the expense of others,

rather than engage in tilling the soil, and thus obtaining their bread by honest and honorable industry), dodge behind a counter in a close room, with effeminate hands, and pale faces, measuring prints, and silks, and ribbons, from early morn to dewy night, while scores of delicate females are out of employment, homeless, and perhaps friendless, left to beggary and want, and who are oftentimes forced to sell their virtue, or starve for the want of proper means by which to earn an honest living, we are led to the conclusion, that, if "God," in the beginning, "made man upright," "he has" since that time "sought out many" senseless "inventions."

And, when we see young women, who are endowed with intellectual and reasoning powers, and are capable of becoming bright-leading stars in the world of reform, and who should be counted with the true workers in helping to elevate the race from moral degradation, and in raising a standard of Freedom for Woman, giving all their time and energies to the study of the fine arts, to instrumental music, to speaking the French language, and to imitating French manners, and in patronizing the fashions in dress, gotten up by the courtesans of France, and call it "accomplished education," how can we help thinking of what the Lord said by one of the olden Prophets: "I plauted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"

And is this *happiness*? Do all those attainments satisfy the real desires, or supply the needs of the human soul? While in this life, those who possess wealth may employ others to provide food and clothing for the mortal bodies; but they cannot feed and clothe the immortal part. They who neglect to do *that* work for themselves, will suffer hunger, spiritually; and, when they part from the tenement of clay, and become stripped of all their vain and worldly trappings, and shall appear in the real character which they have formed in their earth life, will not such feel shame and destitution?

While, on the other hand, those who consecrate all the powers of their being to useful ends and purposes, who seek to elevate and honor labor by taking part in it, and feel that duty requires them to *serve* as well as to be *served*, and to use the things of this world as God's blessings, and not abuse them; when the death angel comes, with his chariot to convey such spirits to their future home, will they not pass the shadowy confines of earth, to new life and joys in the heavenly spheres, there to continue the useful and the true in a world of realities; where they may learn to think, to speak, and to act, as do the angels, and like them be robed in garments of spotless purity, and listen to their sweet melodies?

All that is learned of the true and good while in the earth's sphere will be retained and be of use in the celestial spheres; and knowledge will be added to knowledge while the ages roll.

DR. LETHEBY, of London, the well-known sanitary statist, has just reported as to the adulteration of green tea in that city. He discovered, it appears, that some tea on sale in Mincing lane required looking after, and he succeeded in getting authentic samples from the bonded warehouses in which the article was stored. On examination it was found that this so-called tea contained from forty to forty-three per cent of iron filings and nineteen per cent of silica, in the form of fine sand, which had been cleverly mixed with and added to the leaves before curling, with a view to increase their weight and bulk. After the leaves were curled they had been thickly covered with green pigment. When it was infused in boiling water it produced a very turbid solution, offensive to the smell and nauseous to the taste.

"FREE INDEED."

—O—

"O, Freedom, lovely in mine eyes,
To thee I'm bound in duty!
In thee is an eternal prize,
Thy ways are ways of beauty.
As fawns upon the mountain's height,
Or as the eagles in their flight,
To be in perfect liberty,
My soul does long to be as free!"

EVERY thing in nature, from the bird on the wing to the pearl in the depth of the sea, lives a life of freedom, choosing from among the surrounding elements those it needs to add to its development as part of the perfect work of God; and we see little to mar that perfection, save in those whose simple habits of life have been modified by man, without attention to nature's laws of periods and rests, etc. etc.

And can we believe that humanity—God's highest work—should be *less* free?

In the words of another, we believe that "There is no greater crime than to stand between a man and his development; to take any law, or institution, and put it around him like a collar, and fasten it there, so that as he grows and enlarges he presses against it till he suffocates and dies."

But we also read, that "whom the truth maketh free is free indeed," and have believed that such freedom was attainable, and a duty. Consecrated to the service of the eternal Good, we have sought deliverance from "the bondage of Sin" (not from its condemnation, for that was mercy's work to lead us to repentance), and have felt called to attain that "glorious liberty of the sons and daughters of God;" *liberty* to become the Lord's free men and women, and arrive at the stature of manhood and womanhood, which no state of subjection, or slavery, could possibly afford the conditions of attaining.

For, not only was the soul to be cultured and disciplined, but the body, by living in obedience to God's laws was to become "every whit whole." And we see that the same work which the manifestation of the Christ Spirit revealed in the life of oneness and equality of Jesus, when he washed the disciples' feet, or stopped to speak comforting words to the suffering or needy, was emphatically the Spirit of our Mother in the second manifestation of the Christ Spirit. "Hands to work and hearts to God." No matter how high or exalted hitherto. "The common people heard him gladly." They were "the valleys to be elevated." Many had already formed habits of industry; and they had the common people's contempt of monopoly and caste. Then, with the steady habits which come of simple and unstimulated living, there was more hope of gathering a band of self-deniers who could endure "the hardness" which would follow those who could become Apostles of such disorganizing truths, as these were to be, in all the elements of worldliness.

That they fell peculiarly hard upon the rich and elevated, we see from the callings of the twelve, from the words of Paul: "Not many great, not many mighty are called;" and also from the account of "the young man whom Jesus loved," but who apparently had nothing dearer than his "great possessions" to stand between him and self-denial.

But even in this selected twelve, how soon the native lust for mastership commenced, and broke forth, to be met with those profound words of the teacher: "Ye know that

the rulers among the Gentiles exercise dominion, or authority, over them. But it shall not be so among you; for whosoever would be great, or chief, or ruler, let him be your minister, or servant. For, which is greater, he that sitteth at (the table) meat, or he that prepareth it? but I am among you as he that serveth" (a servant). "The Son of man came not to be ministered to." Therefore, the sons and daughters who would follow him, are workers and toilers, ministering to their own necessities, and lightening the burden of life in every available way for others. He assured them, that, if they learned to rule and conquer their own lusts of dominion and possession, they would eventually become "kings and priests" (in the temples of their bodies), ministering to all sacred and consecrated uses, not the least of which would be the putting away of sins by confession, through some appointed individuals of their number, as see John 20: 23, and Mat. 16: 18, 19. But, in this stage of the world, growing so fast republican, theoretically, if not practically, "kings and priests" are not enviable characters.

And thus, while the illuminations from the celestial world have, ever since the opening of this Dispensation, been growing brighter and clearer, that equality and brotherhood are the radical truths which these messiahs came to consummate, and which can only be realized through a virgin life, still we see that the struggle will be great and mighty, and that none but those who love truth and justice better than their own carnal lives, can be prepared to endure the trial.

Power acquired and gradually increased, until it holds the mastership and control of other human beings, whether male or female, reacts most painfully upon the person using it; by hardening the heart, and deadening the sensibilities; so that the mind that could once see the beauties and rightfulness of freedom, and equality for all the sons and daughters of God, can grasp its hold even on the conscience, and say, in Spirit, Obey me, rather than thy own weak imaginings. The seeds of anguish which they thus sow in sensitive and afflicted souls, must be harvested in their own spirits, ere they feel the wrong they do.

When the Prophet declared that "all should be taught of God," and that his "law should be written on their hearts and inward parts," he saw, in vision, the day in which we live, when the heavens are opening, and natural, spiritual, and celestial truths are shining on the mind with a force and beauty hitherto unknown.

All new truths, however popular, ultimately have their periods of being heresy to those who so rigidly conserve the old, that they cannot, will not, or *dare* not, comprehend them. And all receivers and abettors of such ideas are, for the time, heretics and infidels, until the age to which such unprogressive minds belong comes slowly up the hill of time.

Had Jesus Christ never been accused of ambitious or mean and sordid motives; nor Ann Lee, our Mother, censured for disloyalty to her country, or pure womanly instincts, not ere their mortal days had reached their meridian, would they have been called to leave their sorrowing disciples. The support they needed in life came but with their death and ascension.

The truths which Mother saw (most radical in that day), are now acknowledged by the

Spiritual intuition of not a few who cannot fully actualize them, as something higher and purer than earth has to offer. But what depths of anguish must they have cost the pure spirit which was called to eliminate them; and, if she had not had the fortitude to strike herself free from every man-made restraint, their birth-hour never would have come through her mediumship.

A late writer has said: "The world still awaits the great deliverance. And the needs press, always imperative, now importunate, and utterly restless. The old hastens to decay; the new is beating in throes. Never was there such a day as our eyes behold. Social reorganization is the question of the hour, but not superseding individual regeneration. The old order has well nigh come to the unbearable state. The competitive selfishness, the low aims, and the mean idolatries, that have long prevailed, have reduced us to the last stages of endurance. What throes in the civil world! and these but faintly typical of the revolutions and transformations that are soon to be; foreshadowings of which are now visiting saintly souls. Man shall know the joy of a full redemption, perfect enfranchisement, perfect doing, and perfect peace."

Those whom God calls, he cheers with the clarion notes of *freedom*, and they sing accordant strains. No bands can bind them; for compulsory service is of no available use. And, after the soul learns to obey the laws of God in its being, and obedience is its joy and delight, it comes into freedom as spontaneously as the eagle in its aerie, or "the fawn upon the mountain's top."

E. H. Webster, Harvard, Mass.

CORRESPONDENCE.

By the request of friends we give publicity to the following correspondence, which took place between two Shaker Sisters of the North Family, Mt. Lebanon, in the early part of October and November, 1873. They both left the shores of time, to seek a home in the elysian fields on the other side of the stream, on the 10th and 23d of December last.

October 5, 1873.

DEAR COMPANION, FRIEND AND SISTER:

WHAT have I to give thee from my storehouse, dear one, that would serve to cheer thee, or add to thy comfort? I have looked over my treasures, and have found sympathy, love, and a heart to pray for you, loved one. I often think of you in our seasons of solemn and sacred devotion; and I sing and march for you; and many times I visit you in spirit when you know it not. I think I hear you say: "This is all very well, but I want to join in worship and sing and march for myself." Well, be patient; the good time is coming.

Do you remember the time when I was so feeble that I had to stand or sit by, and could not sing, or march, or join "in the dances of them that make merry?" Now that time is past, but I have some fears that it will return to me before I am ready for it, for I often feel very sharp, darting pains between my shoulders, and I have an exceedingly weak stomach. But why do I trouble you with my ails? I will *away* with them, and take you by the hand, and we will sit down in the most comfortable seat that we can find, and call to mind the many, *many* soul communings we have had together! O Rhoda, dear Rhoda, how much good they have done me! I would that they might be repeated. The cares of this life ought not to engross the mind to that degree, that such communings should occur but seldom. O for more of *God* in the soul, and less of earth! My heartfelt prayer is

"My Heavenly Father and Mother, give, Oh give me the true riches."

I do not presume to know my own heart as the good angels know it; but, so far as I understand my desires and motives, I am willing to pass through any amount of tribulation and suffering, to secure my hold upon eternal life; and yet, dear Sister, it is an every-day struggle; is it not? The food given yesterday, does not suffice for to-day. O what a wise petition is that contained in the Lord's Prayer, "Give us *this day* our daily bread."

As I travel in the Gospel, I plainly see that there is no stopping place with the least amount of safety for any individual (no matter what the age or privilege may be), until full redemption from the very nature of sin is obtained, and the divine life fills the soul. The following passages of Scripture often occur to my mind: "Ye did run well; who did hinder you?" and "Ye were willing for a season to rejoice in his light;" and "Let him that thinketh he standeth, take heed lest he fall." I resolve and re-resolve to live nearer to my faith; and yet how feeble are my efforts, unless assisted by divine power. I sometimes think the poor frail body has something to do with our spiritual progress. Do you think so? But I would not impute more to the body than belongs to it.

Dear Rhoda, I should have been pleased to have had you heard Brother Levi speak in meeting this morning; it was so good.

Now, Sister, I am going to make *you* a promise, and I want you to make *me* a promise; *i. e.* if I go to the summer-land first, I will intercede for you; and should you go with the white-robed angel before I do, you will intercede for me. Is that fair?

I commenced this letter this afternoon. I have written it for a little union, and I want you to have it this evening. So you will accept the first draft, and extend charity.

Farewell in sweetest love, my tried and faithful friend.

Yours affectionately,

Margaret Pattison.

To Rhoda Offord.

November 2, 1873.

AFFECTIONATE SISTER MARGARET:

IN response to your loving letter, I would say that the pure, gentle and sunny influence that surrounds you comes to me like balm, which soothes, cheers, and comforts my spirit, and brightens my pathway, even in the gloom which physical infirmity brings in these days.

Dear Margaret, I would that I had something to communicate to you, that would inspire and animate, and, in a measure, compensate you for the rich treasure that I received from your benevolent heart; but this is the best tribute that I am able to offer, under my present circumstances. Do accept my grateful thanks for your love and sympathy, and kindly remembrance of me in your prayers. I have unshaken confidence and trust that the petitions of the righteous will be heard by our guardian angels, and that they will be carried by them to the throne of our Heavenly Parents; and that they will be answered, in due time, in justice and wisdom.

I deeply appreciate your extra exertions, from time to time, in my behalf, to sing and march for me, while I realize that your feeble frame has no strength to spare for me; you need all that you can gain from any quarter, to strengthen and support that poor stomach, so weak and tremulous; yet, the interest, love, and affection which you manifest for me is worthy of my heart's best gift in return.

My dear Sister, if you can call to mind any thing that I have ever said that has comforted your spirit, I am glad. The subjects we have dilated and reflected upon, often come to my mind; also those earnest expressions and sentiments, concerning the future increase of the Gospel work, individually and collectively, and they are a portion of my happiest reflections.

I do indeed recollect the time when you did not feel able to engage in active service in our spiritual meetings; that is, as far as the physical powers are concerned; but your spirit was so wide awake that bodily exercises were not needed to show the activity of your mind, and the sincerity of your heart in the

work and worship of God. Angel deeds stood as witnesses of your integrity to principle, your Christian life and character.

It is in the house of worship, when every heart is blended in devotion, and seeking for the operation of the quickening power of truth, that we gain our supplies of spiritual food to sustain our immortal souls; and, as you remarked, we need each day our daily bread; the food of yesterday will not suffice for to-day; nor will the gift of the last meeting answer for the next; each and every meeting needs new ministrations, adapted to the present conditions. Therefore, I feel that I am losing much good and strength in being absent from worship so long a time, as I always have felt a living inspiration from the testimonies borne by our beloved Elders and the Brethren and Sisters; but I hope that, through consecrated and quickened exertion, I may yet be able to redeem the time, and unite with you in devotional exercises to my soul's satisfaction. I believe that the power of God is able to resuscitate the mortal frame; and let us seek aid through spirit agency, that health may come to our frail bodies, and that we may live long on the earth, to do good in the household of faith.

Should we not be permitted thus to do, and either of us should pass over to our spirit home, would it not be the better way to gather up the vital forces, and come back as ministers of healing power to the feeble and infirm, instead of drawing from the ranks of our external home such as we feel an affinity for and attraction toward? According to my understanding, that would be *practical* love, corresponding with our faith and principles. It is thus, my dear sister, that I promise to intercede for you. I do most earnestly pray (if it is God's will), that a healing power may descend upon me, and resurrect me into physical life and health, that I may renew my early vows of consecration, to dedicate all the powers of my being—body, soul, and spirit—to the upbuilding of the cause of truth and righteousness on the earth.

One word more, and I close. I want to express my gratitude for the tenderness and kindly attention of our good Sisters, who watch over and provide for all my wants. You know their worth, their self-sacrificing spirits, and devotion to the sick; how they toil, to comfort and alleviate others. Their sympathy is real.

I would remain, in a spirit of reconciliation, your Gospel Sister, now and forever.

To Margaret Pattison. Rhoda Offord.

BELOVED ELDERESS A.:

I ACCEPT the invitation to the Sisterhood, given through the columns of the *Shaker and Shakeress*, and contribute my mite freely; and would thus give expression to the feelings of my heart, which often go out in profound love and respect, for the truths which the little sheet contains.

When I contrast my situation with that of thousands who have not been blest as I was, *i. e.* to be called in early life, by the Spirit of Truth, to leave the paths of sin and temptation to seek happiness through vanity and carnal pleasure, and to devote all their powers of mind, might, and strength, to the upbuilding of a New and Living Order, founded in Truth, by the revelation of God, I give thanks to Him, that I have been thus favored; and that I was not left to grope my way in darkness, without the light of life to guide me; but, through the ministry of Angels, have been *spiritually* fed, and, by consecration and honest labor, am blest with a beautiful temporal home for the physical part. By obeying the injunction, "Seek first the kingdom of God and his righteousness," I find that all other needful things are added. The cross which Jesus taught his followers to bear is not heavy when cheerfully taken; and the Christian's yoke, to those who are reconciled to wear it, is far easier, and less grievous, than the yoke of sin. The reward of the Christian's cross is a "crown of life;" while the "wages of sin is death."

My spirit yearns for the many of earth's inhabitants, who are traveling in the broad road

of sinful indulgences, that leads to trouble and vexation of spirit; and who find, by sad experience, that it is all vanity, and who would gladly turn their feet into the straight way "which leadeth unto life eternal," if they knew how, and where to find it; and my daily prayer to God is, that He would send ministers of light and truth to show them the path of purity which leads to peace and rest; and to teach them that God is Love; and that He is ever ready to lend a listening ear to those who call upon Him, and to extend a helping hand to those who seek His aid. All such will find that His arm is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear the earnest cries of the humble and contrite in spirit; and, that God is Father, Mother, and Friend, unto all who will draw nigh to Him in spirit through self-denial and the cross; and that a goodly inheritance is offered in a kingdom of justice and righteousness, where there is neither high nor low; rich nor poor; but all are one in labor, one in sacrifice, and one in rewards. The law is, Give all, and receive all.

There is a feast of good things prepared, and all who are ready to don the garments of virgin purity, are invited to partake. "The Spirit and the Bride say, Come!" and they who hear, say, "Come one, come all, who will lay down the worldly life, that they may attain unto life eternal in the heavens!"

C. Van Houtan, Mt. Lebanon.

FRAGMENTS.

—O—

PRUDENCE and economy are essential to the success of individuals, and are the main-springs of true and lasting prosperity in families and institutions. All are familiar with the teachings of Jesus, after he had fed the multitude that had followed him, either from motives of curiosity, or for the loaves and fishes, or to be instructed by him; he made no difference, but supplied them all. He then taught his disciples, through whose agency the bounteous meal had been served, an important lesson of *prudence*, which was, "Gather up the fragments that remain, that nothing be lost."

That was a fundamental principle with him, to which he gave practical illustration at that time. He felt the responsibility of his mission, which was to put an end to the Levitical laws and customs pertaining to the flesh—the generative life—in himself, and his followers, and of setting up a new and spiritual kingdom that would be founded on Virgin Purity; the fruits of which would be "Peace on earth, and good will to man." He felt that the physical necessity of those who would gather to the New Order, which it was his work to begin, must needs be supplied, which could not be done, except by strict economy; and this idea he wished to impress upon the minds of his disciples, on whom the burden must rest when he should pass from their sight. The same principle, and the same language, may be applied with equal force to mental, moral, and spiritual, conditions. "Gather up the fragments, that nothing be lost."

Intuitive knowledge gained through mental perception should be carefully treasured, and not wasted; for through that medium we may gather an inspiration that will enable us to "give to those who ask a reason for the hope that is in us." Instructions and admonitions, and even suggestions, in a moral point of view, should claim our strict attention, and be stored in our minds as too precious to be wasted. Every fragment of truth, relative to the welfare of soul or body, should be gathered up. "Order is Heaven's first law." Then every gift and blessing should have its place in our hearts in *order*, according to its worth.

All the essential principles taught by Jesus and his Apostles, in the first appearing of Christ, have, after many centuries have passed, been revived by the second advent of the Christ Spirit through Ann Lee. She taught all her followers "to put their hands to work, and their hearts to God," and to be prudent and saving of every blessing, both spiritual and temporal; and that, as we cannot make one spear of grass, nor one kernel

of grain grow, it would be sin to waste them, and that it is a Christian duty to gather up every fragment, that not any thing that is worth saving may be lost through carelessness or neglect.

T. P. Hale, Canterbury, N. H.

DEAR S. & S.—We tender our hearty thanks, that you have decided to make your *monthly* visits to our homes, through the coming year. You bring new hopes and aspirations to our spirits, and our hearts are warmed with the love that is brought to us, through your richly laden columns; and we pray that you may be a messenger of good tidings to humanity; and we also pray, that those who are chosen to bear the burden of conducting the little sheet, may be strengthened and blest.

While reading the January No. (more especially the editorial address to the Sisterhood), my soul bowed before God in humility and gratitude, that there had been so many noble, self-sacrificing workers raised up, who give unmistakable evidence of their love to truth and to human souls, by *actual works*, and thus show that they are willing to spend time and talent, to promote the righteous cause, and who ceased not to implore Divine assistance and inspirational power to aid them, while they seek to unfold the truths of the Gospel of Christ, and to point out the way which leads to life and peace.

Truly there are Saviors standing on Mount Zion to-day: and the wells of revelation and salvation are full and running over; and we join our voices in harmonious accord with those who stand on the heights of Zion, and who are extending a heavenly invitation to all souls who are thirsting for the living waters, to come and partake, freely; to sell all that is vain, selfish, and unclean, and wash in Jordan's flowing stream, by an honest confession of all sin; and seek that repentance which can be found only by forsaking all that is wrong.

Heaven's storehouse is full of mercy and blessing for the contrite in spirit, and earnest seekers after truth. The angels beckon such, and reach forth a helping hand to lift them up to a higher life, that they may find power to live free from sin, and be like unto them.

They who take Christ's life for their example and guide, will be pure in heart, innocent, and just before God and all men, and thus secure to themselves inestimable treasures in mansions "not made with hands, eternal in the Heavens."

Dear Eldress Antoinette, do receive our love and thanks for your kindly greetings for the New Year; and in response we say, May heaven's blessing—peace and prosperity—ever rest upon *you* and *yours*; and may the blessing of God rest upon the whole camp of Israel, and crown every effort with success, is the prayer of your humble sister,
Nancy Riley, Hancock, Mass.

Encompass'd here we find we are,
With many who will witness bear,
That 'neath the cross is found a prize,
Concealed from the great and wise;
Then let us cast aside each weight,
And every sin which us beset;
And, with a courage firm and strong,
Toil on, till we the race have run.
Think not the future with success will shine,
Unless the present time you will improve;
Neglect the moments, and the years (you'll find)
Will soon elude your grasp, afar to rove.
Grant me, O Lord, a heart inclined to Thee;
A soul enrobed in truth and purity;
A mind in whose recesses Thou art found;
Yea lips which move, my Maker's praise to sound.
Give me a tongue which speaks what Thou canst own,
And hands which work for Thee, and Thee alone;
O give me feet which tread thy righteous way;
May my whole life be spent for Thee each day.

A. Calver, Mt. Lebanon.

WE hail the anniversary of our Redeemer's birth,
And we bless the God of missions who sent him to the earth;
We acknowledge him our Leader, the chosen "King of kings,"
And join in hallelujas for the peace his Gospel brings.
With angel choirs above us, we'll unite in songs of joy,
And, with spirits who surround us, our choicest notes employ,
For the light that Star has given, thus far, to lead us on;
May it still illumine our pathway, till we reach the shining throne.

Try. P. Hale, Canterbury, N. H.

ETERNITY'S GAIN.

1. The promise of life shall breathe o'er our souls, De - vo - tion and truth without fear, And the toll shall in - part,
 2. The win - ter of gloom its sor - row and care We'll bu - ry neath goodness and love. For pu - ri - ty's joy,
 3. E - ter - ni - ty's growth is on - ward to God, Where hush'd is the voice of de - spair. And the life of each year,

No grief to the heart, But a joy - ous de - light, A love for the right, Shall welcome each change with good cheer.
 Shall be our em - ploy, Our theme of de - sire While faith's hallow'd fire, Will clothe us with grace from a - bove.
 Will bring us still near, The realm of the blest, The an - gel - ic rest, The home of re - demp - tion and pray'r.

THE WORK OF THE CENTURY.

No. 2.

O ye that prize the Nation's life,
 Her honor, and her noble call,
 Awake, arise, and join the strife,
 To gain equality for all.
 Financial systems, based on fraud,
 Like empires, cover all the earth,
 Distorting sacred laws of God,
 And giving countless horrors birth.

Look on the scene that but of late
 Was re-enacted far and near;
 'Tis but the index of the fate
 That swept through ev'ry lowly sphere.
 They stood around with faces pale,
 And eyes aglow with fires of dread;
 Their heavy hearts within them quail'd,
 As if all hope of life had fled.

'Twas not the battle's sanguine heat,
 Nor vessels lonely wreck at sea;
 'T was not the hour when tempests meet,
 And earth convulses mightily;
 But there was wildness in the air;
 Men struggled as with forms unseen,
 While some, close pinion'd with despair,
 Gazed motionless upon the scene.

The tumult of that human tide,
 The darkness of that mental sky,
 All earthly terrors far out-vied;
 For there was *heartfelt agony!*

The crush of hopes, the loss of place,
 The homes that in their grandeur fleet,
 The pain of ev'ry household face,
 The rugged paths for tender feet,
 The plans that were but idly wrought,
 The schemes for boundless wealth and pow'r,
 The long life efforts brought to nought,
 All crowded through that fearful hour;
 And ever and anon there came
 New messages that seemed like death;
 The failure of each trusted name
 Was listen'd to with bated breath.

Some felt their quivering reason fall,
 Some wept as if to break the spell,
 Some hazarded their little all,
 In hope that it might yet be well;
 But there were some, O hearts of steel!
 Where were your human pulses (warm),
 That, like the wreckers, could but feel
 Exultant through that rending storm;
 That, like the wreckers, fiercely grasp
 The treasures of that sinking crew;
 That callously the hand unclasp'd,
 That nerved itself for life anew?

Yet you and they were of *one kin*;
 Had fortune but reversed her wheel,
 Like yours, their hands would joyful win;
 Their hearts be dead to all appeal.

Now from your splendid ruins turn,
 To watch the waves that carry woe,
 To where the flickering tapers burn
 In garrets high, and cellars low.

Think of the children starved for food,
 The strong men humbled in their pride,
 The women robb'd of womanhood,
 The crimes to wretchedness allied;
 And pledge, against this weight of sin,
 The time that to you yet remains;
 You have ability to win
 The country from commercial chains.

Change, from the word to *very deed*,
 "The Declaration" that was given;
 Let Christ-like action meet the need;
 There is no poverty in heaven.
 And when her crown the *Century* lays
 Upon the young Republic's brow,
 The jewel that will brightest blaze
 Shall be the star* she strives for now.

*Abolition of monopoly.

Cecelia Dwyer, Mt. Lebanon.

VOICE OF THE AGES.

Prophetic eyes see by a lens,
 Which give a double view;
 And oft their vision so extends,
 Beyond what men deem true,
 That they will turn in deep disgust,
 And call him "mad" or fool;
 Or (if a woman) think it just
 To say, "She ne'er shall rule."

Has history no lessons taught
 To those who scoff and jeer?
 Have truths divine, so dearly bought,
 (Which we to-day revere,
 For which the martyrs bore the rack,
 The dungeon, and the flame),
 No pleading voice to turn men back
 From future deeds of shame?

Must those who 're called to lead the van
 On battle fields of right,
 Be ever, by their fellow man,
 Doom'd to destruction's night?
 Will those who pray "Thy kingdom come,"
 Fight all their answer'd prayer,
 When it (although foreseen by some),
 Steals on them unaware?

The ages past, in confluence met,
 Give answer with one voice;
 In darkness all our suns have set;
 The light was not our choice.
 Our histories are quite replete
 With crimes of deepest hue;
 When truth would not from earth retreat,
 (Men did as you now do):

Seized on the reins to guide the steed,
 And hend it to their will,
 They hoped thereby to slacken speed,
 For truth they could not kill.

But we would say, roll up that page,
 All stained with sin and blight,
 And claim, for each succeeding age,
 A love of truth and right.
 For setting suns, with light aglow,
 Oft paint the heaven aflame;

Or span it with a brilliant bow,
 Whose language is the same;
 Foretelling that the morrow's dawn
 Will bring a cloudless day;
 The "golden age," of error shorn,
 Will come with men to stay.

But blindly yet we read the signs,
 Bid progress' car stand still,
 And trace in shining letter'd lines,
 "God has revealed his will."
 We hew with reverence to the past,
 Do homage to the old,
 While on the new, contempt we cast,
 As though all truth were told.

The present age, though devotee
 To forms by Truth once worn,
 Will crucify the truths to be;
 Their votaries treat with scorn;
 Unheeded, still the warning note,
 From age to age is heard—
 The truth still lives, though death hath smote
 The form it once prefer'd.

But suns will rise to set no more,
 Their days will know no night;
 While creeds and dogmas melt before
 The glory of their light;
 Till abject slaves no longer cower,
 But stand erect like men;
 No kingly rule, or priestly power,
 Shall hold dominion then.

But love, within all hearts enshrined,
 Will for the past atone;
 And to oblivion consign'd
 Be names who prophets stone.
 And earth's fair self shall not be wet
 With martyrs' precious blood;
 Nor woman strive in vain to get
 Her rightful womanhood.

But she with man, co-worker true,
 In government of state,
 Shall harmonize their life anew,
 The race to elevate.
 Then earth her harvests will increase,
 God's blessings all will share,
 All hail the perfect reign of Peace!
 And for its life prepare.

O, would that all, before the dawn,
 Might look beyond the screen
 That veils the gleamings of that morn
 Prophetic eyes have seen!
 And heavenly brilliancy behold,
 As each triumphal car
 In splendor rose, 'mid light of gold,
 And shed bright beams afar.

A. E. Persons, Harvard, Mass.

BISHOP SIMPSON said: "I want the day to come when women will vote. Without their vote I fear we will never be able to put down the houses of infamy and liquor saloons of our country. Nothing is so ruinous to the country, it is true, and it is my opinion that we can't get along without women voting."

SHAKER AND SHAKERS'S

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. April, 1874.

FIFTY CENTS
PER ANNUM

ANN AND EMANUEL,

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WERE both transcendently important persons, as individuals. Far more so as representatives. In Algebra, *a*, as unit, may represent the whole genus of sheep. Thus it is in the Revelations. Its Angels, Trumpets, Seals, Books — written within and without — Vials, Plagues, Horses and other Beasts. And the symbols, whether of things animate, or inanimate, do invariably stand for quantities, Powers, Ages, Empires, Orders, Nations, Systems, as they operate, succeeding each other and dance in the great kaleidoscope of civil and religious history of the human race, from the beginning, to the end of time.

This algebraic idea is the key to unlock the Revelations. But the lock itself, that has fastened them up and hidden them from human ken, is the actual number, measure, weight and value — the meaning of each character, type or figure, in this great sum on the chessboard of civil and ecclesiastical mundane human history.

As the learned, skillful anatomist, like Agassiz, who, finding one perfect bone of an extinct, or unknown quadruped, constructs therefrom, the whole system, or framework of the hitherto unknown animal —

So it is with the chief of all mysteries — the Revelations.

Having found, with certainty — admitting not a doubt — one great central event, therein described, all else falls naturally into line — “Bone cometh to bone,” and each socket is filled. We have one grand whole. Ann Lee, and Emanuel Swedenborg inaugurated Eras too marked and prominent to be missed, or mistaken for any thing else than what they are.

Swedenborg personified the Angel of Spiritualism. Ann personified the reaping, or Harvesting Angel. The Angel, that should harvest the whole earth. The Female Messiah, with her John the Baptist forerunner, to ripen and prepare the harvest for the Reaper.

Rev. 14; 14. “I looked, and behold a white cloud, and upon the cloud one sat, like unto the Son of man, having, on *her* head, a golden crown, and in *her* hand a sharp sickle.

And then came an Angel out of the Temple, which is in Heaven — Church in the Spirit world — He, also, having a sharp sickle. And another Angel came out from the altar that is in the Temple, who had power over fire, saying, to that Angel, Thrust in thy sharp sickle and gather the cluster, the ripe fruit of the vine of the earth-Church.”

Thus the earthly order is reaped. And the

Heavenly order will be reaped also; being saved so as by fire.

If the righteous scarcely be saved, where shall the ungodly and sinner appear?

SWEEDENBORG ANGEL — SPIRITUALISM.

“I SAW an Angel come down from Heaven, having great power, and the earth was lightened with his glory.” Rev. 18; 1.

The preceding Angel to this was Babylon — Christendom in its dotage — “Mystery, Babylon the great — the mother of Harlots, and abominations of the earth.”

“Horns” — Rational powers, grow out of her, that hate her absurd mysteries — “make her desolate and naked — eat her flesh and burn her with fire.” Thus they cook and live upon her. They solve her mysteries, and resolve them into no sense. They expose the abominations of holy and unholy wars. Holy Inquisitions, and Holy Alliances, with their consecrated wafers and candles — their dipping and their sprinkling, as a sign of a sign — a shadow of a shadow — with their sips of wine and bits of bread, to be eaten with the flesh of the man Jesus, and washed down with his blood. Holy christian cannibalism — Doctrine of Devils. Theoretically and practically, a horrible and bloody theology. Under its blighting influence, the few monopolize the life elements, while the many are forced into the bowels of the earth, to delve in mines, or into hurtful factories, or noxious manufacturing, on the earth’s bosom. The creators and their creations, being alike the subject of ungodly speculation.

Spiritualism is destroying those who destroy the earth. Co-operation and communism wait upon her footsteps. Hear the New York *Tribune*:

“SPIRITUAL” PHENOMENA.

We present this morning an abstract of a remarkable article in the London *Quarterly Journal of Science*. The writer of the article is Mr. William Crookes, editor of the periodical in which it appears, and a chemist and physicist of high reputation. He has devoted several years to a careful scientific investigation of the so-called phenomena of Spiritualism, as presented especially by Mr. D. D. Home and Miss Kate Fox, and he writes of them in the calm critical manner that we should naturally look for in a man of his character and calling. That the result of his inquiries will create a lively discussion we can hardly doubt. For Mr. Crookes, though he shows none of the symptoms of religious enthusiasm, feels bound to admit the reality of the mysterious phenomena which took place scores and hundreds of times in his own rooms, in broad daylight, under conditions of his own choosing, and under the careful scrutiny of scientific unbelievers. When a man of his stamp tells us that he has seen Mr. Home floating in the air, and goblets, card-plates, dinner tables, and other solid objects dancing through space, as if the laws of gravity had been repealed; when he describes a

“self-luminous cloud” that plucked a hellotrope blossom and carried it to a lady; when he tells us of nebulous and ghostly hands that shaped themselves out of nothing before his very eyes, and rested unresisting in his grasp till they gradually dissolved into impalpable vapor, — we cannot help listening to him with a certain sort of amazed respect. For we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trickery.

He emphatically rejects two explanations which are often advanced: one, that the mediums are jugglers; the other, that the observers are insane people or fools. Whether there is some unknown physical or intellectual force which can do all these wonders in ways not yet understood, whether the dead return to visit us, or devils come to deceive, Mr. Crookes promises to debate hereafter.

Going back a few short years, when Prof. Faraday, who preceded Crookes, was the Angel of Science in the Isle of the Ocean, the Mistress of the seas. What a change, a most marvellous change! Faraday, clothing himself with contempt, as with a garment, denied all the facts upon which Spiritualism, as a science, sought to procure a page in the British *Encyclopædia*, a niche in the temple of English fame. Faraday, to his never-ending shame, refused, in the name of Science, to investigate the claims of Spiritualism.

But its facts — the basis of all science — have prevailed; Prof. Crookes has investigated, and glory will rest upon his name, while Wisdom is justified of her children — the Shakers — who, following their intuition, led by their prevision, and inspired by a Divine Revelation, worshipped the new-born babe, while yet in the manger of public doubt, as to whether it was a quadruped or a human, and helped to nurse it into a vigorous manhood.

THEOLOGICAL TREASURY.

DEATH — LIFE.

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THAT there is a necessity for sacrifice, that atonement with God may be vouchsafed to souls, is a principle underlying the true Church of God. The spirit of the atonement is a right one. The popular rendering is assuredly false. The important features of nearly every denomination, from the Roman Catholic to the Second Advent, may claim the right to be adjudged correct, as pointing, at least, to the spirit of truth. But nearly all of these varied prominent doctrines among sects, are so encumbered by Babylonian rubbish, that long years have, and may elapse, ere the full light of truth will dispel the clouds that obscure the perfect day.

Under the guidance of the Christ, Jesus died for sinners — that Jesus might more perfectly live — and *that sinners might live like unto Jesus*. The central idea of this truth teaches all, that Jesus more really *lived* for

sinner, than that he died for them; though he did both—died first, then lived. His body was hung to the triangular erection, which, while it teaches us that Jesus was "true to the last," has no reference to his real death for sinners. The same death remains on earth in sinners' behalf; and the same life of saving power is as extant to-day as ever was incarnated in Jesus, and illustrated by him for suffering humanity's sake.

Wherein was the sacrifice? Wherein the atonement? "He that seeks to save his life shall lose life."

Jesus died for sinners—true; and thus he illustrated, how *each must die*; he not, by any means, relieving us from the necessity of the same death—death unto every unchristian word and work. "He died, that others might live;" most assuredly—thus teaching in his own person, that by their dying as he died, unto the world, the flesh and devil, they might live and reign with him as Christians! "The blood of the Lamb," being interpreted, means "the life of Jesus Christ;" and whichever term we use, we will conclude that our sins are atoned for, when we shall have confessed them, and repented of the same by their entire renunciation—"ceasing to do evil, and learning to do well!" If we will live the life of Jesus, his blood will be efficacious for our cleansing. How truly we can sing with our Wesleyan friends, the sentiments of their little song:

"Must Jesus bear the cross alone,
And all the world go free?
Nay, there's a cross for every one,
And there's a cross for me!"

But when we hear the honeyed tongue of the serpent, interspersing among sacred song:

"Jesus paid it all,
All the debt I owe,
Nothing, neither great nor small,
Remains for me to do."

We pronounce these and similar sentiments, the second greatest lie of the devil, the first being, "Thou shalt not surely die!"

Amid the early Christians, one general feature became beautifully prominent—all *conformed their lives to the life of Jesus*. And this practice led to the organization of the Pentecostal Church.

Had the followers of Jesus left him to bear their cross, and be disciplined in their stead, while they followed their unbridled lusts and selfish inclinations, then would the records fail of being the hallowed pages which many of them now are.

Jesus called men from their nets—some were married, some not; he dissolved the marital relations of the disciples, and united them in the superior relations of unlusting spiritual brethren and sisters. (Why have the Churches, professedly Christian, reversed this rule?) "Follow me," said Jesus; "die unto the world, live the Christ-life—die as I die, live as I live, and even as I am resurrected, so ye shall become the children of the same resurrection. Are ye rich in purse? Ye shall be privileged to bless others equally with yourself. Are you poor? the Gospel will be equally magnified, inasmuch as it elevates your condition to an equality with the formerly wealthy. Were you warlike? You need be so no longer; for the Gospel will show you the folly of such perversion, and give you power to live above resentment. I am the way, the truth and the life. Seek this way, learn

this truth, and live this life, and ye shall have treasure in heaven." Such we believe to be the living testimony preached and practiced by his self-denying followers. And no precious blood will produce these results. The sin-forsaking "life" of Jesus alone will do it.

The "blood" that made Jesus what he was is equally operative and powerful to-day. But, whoever waits for Jesus to take the medicine by which they will find redemption, waits in vain, and saves a life that would, by its loss, secure to them the virgin life that peoples the heavens!

Elder G. A. Lomas, Watervliet, N. Y.

REDEEMING WORK.

"LET this mind or disposition be in you, which was in Jesus." Make yourself of no reputation. Take the form of a servant. Subdue pride, ambition, carnal desires, and the love of pleasure. Perform plain duties as they lie before you. To know the Truth, as it concerns ourselves, each one of us, and to practice it; in this consists salvation. Not waiting to do some great deed to manifest our devotion to God; but performing little duties, daily acts of kindness, marking our steps every hour with wisdom. Having found the pearl of great price, go and sell all and buy it.

That which affects my peace of mind, my temper, my health, my present and future happiness, most vitally concerns me. To regulate my life according to the demands of the Gospel, this is my life-work. And to this end we must possess the Christ-like disposition, conquer opposing obstacles that would impede or hinder; crucify the flesh, overcome the world; subordinating every purpose, every wish, every thought and desire, to the chief object of personal redemption from a depraved nature, and a wicked world. What a noble undertaking! What a work lies before us! A labor sufficient to fill the vast capacities of the soul, sufficient to employ every moment, to fill every hope for the future, to engross the mind, and abstract it from sordid objects; a salvation to be worked out with fear and trembling.

Who would desire to prolong mere life, in order to live and die as the animal? Who would desire to live, rendering our whole being subservient to slavish, sensual and selfish wants; and neglecting the concerns of the spiritual and immortal nature? What aids we have by the way, as we journey on in the redeeming march! We have both while we wake and when we sleep, the ministrations of good angels, of redeemed spirits, to assist us. We have the blessed example of saintly characters, here upon earth, to encourage, and the consciousness of duty performed, to cheer us. "Take my yoke upon you, and learn of me, for I am meek and lowly."

We must habitually cultivate the graces of meekness and humility, for an important element in redemption is *true humility*. In our experience come many chastisements, to lower our pride and implant within us the seeds of humbleness of heart. To succeed, this work must be continued and carried out according to principles of truth, with fixed views, and a resolute purpose and will. The heart is the citadel which must be rendered impregnable against assault.

Though trials often reach us,
Though troubles be our lot,
Yet every thing should teach us,
Our hearts should falter not.

Thomas MacRae, Pleasant Hill, Ky.

APPROXIMATE NEW EARTH.

EXTRACT from report of Overseer of the Poor in Vineland, N. J., 1869:

"With a population of ten thousand, no citizen of Vineland, has, for the period of six months, required relief at the hands of the Overseer of the Poor, and our poor expenses are a mere trifle."

"During the entire year there has been but one indictment, and that a trifling one."

"We have no need of a fire department. We have no debt. Our taxes are only one per cent on valuation."

"The police expenses are seventy-five dollars a year."

Well done for Vineland. Let other Towns emulate Vineland in this respect. We may then hopefully look for the time when there will be no poor, no police, no indictments—except by conscience—no doctors, no lawyers, no sickness, death, nor pain. In place thereof, industry, co-operation, and one perpetual inheritance in the new earth of the meek.

Elmah Myrick.

PROBATION.

THAT the eternal destiny of all souls is decided at death is a doctrine of Christendom. Whoever advances the idea of probation, beyond the grave, is supposed to be on the verge of scepticism or spiritualism.

We have no controversy with other people's religion, even if we disagree in theology. Our God is rational, possessing all the attributes of tender parents—*father and mother*.

All intelligent beings were designed for a purpose, best known to them who, for aught we know, have sufficient power and skill to humble the mightiest man, and bring the most stubborn woman to simple obedience.

The Eternal Parents' mercy is not limited to a few, nor to time allotted here.

All souls must and will have opportunity to hear and obey the truth.

There is manifest incongruity in the idea that persons of equal goodness, virtue and sincerity, who, for want of *faith*, or because of what others please to term *heresy*, are devoted to eternal misery, while their *believing* companions, although polluted with crime, may, through the merits of Jesus, enter the mansions of eternal brightness and ecstatic bliss.

Millions never hear the sound of the Gospel in this life. Other millions are so constituted that obedience to gospel principles is, under earthly conditions, impossible.

Judged by their fruits, not all who profess faith in the atonement are qualified for that heaven where no unclean thing can enter.

In every intelligent being there is a germ of divinity, whose aspiration for angel food will, in some of the worlds, become too strong for resistance.

Entering the spirit world, men and women are still in possession of their former faculties and affections, with all the depravity incurred by indulgence. They have left only the bodily organs behind. All grades and conditions exist in the next world. Naught but indomitable compliance with our holiest aspirations can change the moral status of the soul in this, nor in any world. They, who neglect self-discipline, must inevitably realize the degradation of such neglect. Those who are obedient to their holiest aspirations are drawing nearer to the fountain of good.

Many, who in this world, fared sumptuously every day, pampering every desire, will, on entering the next world, meet with bitter disappointment. No miraculous salvation through the merits of another will transport them to heaven, a place where what each one loves is good for all, and all possess it. Their appetites and passions, intensified by gratification, are upon them—minus the means of gratification.

On the other hand, many, who like the publican, or poor Lazarus, feel unworthy of the crumbs of God's mercy, will stand high in the scale of virtue, prepared for the work of gaining power and victory over every evil propensity by a daily cross.

This work must be performed by every soul before complete happiness is attained.

Chauncy Dibble, Watervliet, N. Y.

[From the Weekly Herald, Cleveland, O.]

SHAKERS.

SPIRIT MANIFESTATIONS—AMONG THEM PRIOR TO THEIR GOING TO THE WORLD.

"We speak that we do know, and testify that we have seen." John 8: 11.
"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1: 19.

FRIENDS EDITORS HERALD:—Agreeably to your request, we write to give you and your readers a brief statement of facts, which we have been an eye and ear witness to, of those "spirit manifestations" which took place in our midst some years prior to their going to the world. And this we do the more readily, knowing that the *Cleveland Herald* is the oldest paper published in Cleveland, and if we mistake not, has the largest circulation of any in Northern Ohio.

It was in the year 1838, in the latter part of summer, some young sisters were walking together on the bank of the creek, not far from the hemlock grove, west of what is called the Mill Family, where they heard some beautiful singing, which seemed to be in the air just above their heads.

They were taken by surprise, listened with admiration, and then hastened home to report the phenomena. Some of them afterwards were chosen mediums for the "spirits." We had been informed, by letter, that there was a marvelous work going on in some of the eastern societies, particularly at Mt. Lebanon, New York, and Water-villet, near Albany. And when it reached us in the West we should all know it, and we did know it; in the progress of the work, every individual, from the least to the greatest, did know that there was a heart-searching God in Israel, who ruled in the armies of Heaven, and will yet rule among the inhabitants of earth.

It commenced among the little girls in the children's order, who were assembled in an upper room, the doors being shut, holding a meeting by themselves, when the invisibles began to make themselves known. It was on the Sabbath Day, while engaged in our usual exercises, that a messenger came in and informed the Elders, in great haste, that there was something uncommon going on in the girls' department. The Elders brought our meeting to a close as soon as circumstances would admit, and went over to witness the singular and strange phenomena.

When we entered the apartment we saw that the girls were under the influence of a power not their own—they were hurried round the room, back and forth as swiftly as if driven by the wind—and no one could stop them. If any attempts were made in that direction, it was found impossible, showing conclusively that they were under a controlling influence that was irresistible. Suddenly they were prostrated upon the floor, apparently unconscious of what was going on around them. With their eyes closed, muscles strained, joints stiff, they were taken up and laid upon beds, mattresses, etc.

They then began holding converse with their guardian spirits, and others, some of whom they once knew in the form, making graceful motions with their hands—talking audibly, so all in the room could hear and understand, and form some idea of their whereabouts in the spiritual realms they were exploring in the land of souls. This was only the beginning of a series of "spirit manifestations," the most remarkable we ever expected to witness on the earth. One prominent feature of these manifestations was the gift of songs, hymns and anthems, new, heavenly and melodious. The first inspired song we ever heard from the "spirit world," with words attached, was the following, sung by one of the young sisters, while in vision, with great power and demonstration of the spirit, called by the invisible

"THE SONG OF A HERALD."

"Prepare, O ye faithful
To fight the good fight,
Sing, O ye redeemed,
Who walk in the light.
Come low, O ye haughty,
Come down, and repent.
Disperse, O ye naughty,
Who will not relent.

For Mother is coming,
Oh hear the glad sound,
To comfort her children
Wherever they're found,
With jewels and robes of fine linen
To clothe the afflicted withal."

Given by inspiration, at North Union, August, 1838, ten years prior to the "Rochester Rappings."

EXPLANATION.

We wish it distinctly and explicitly understood that when the term Mother is used in any of our sacred writings, the highest sense in which we use that term carries us to the Deity, of which Mother Ann Lee was a representative of the eternal Mother principle in the Godhead, as the first born daughter of God, as Jesus Christ was a representative of the eternal Father principle in the Godhead, as the first born son of God, both of whom were divinely inspired. Are we not too prone to make gods of subordinates, and finalities of finites? Ann Lee taught her followers to worship God, manifested in man, woman, or child. Not the creature.

Not persons, but principles; persons must pass away, but principles, never! This may conflict with our education and the doctrine of the Trinity, but it does not conflict with Moses, nor Joshua, nor Genesis, nor Geology—science—nor with good common sense. St. Paul declared, (if he did not understand it,) when he said, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Romans 1: 20.

According to Moses, among the first things which God made was man: "And God said, Let us make man in our image, after our likeness; and let them have dominion," etc. Them in the plural, including the woman—the mother principle—not him—man alone—nor father alone. "Let us," i. e., Father and Mother principle in the Godhead. "So God created man in his own image; in the image of God created he him; male and female created he them," etc. (Genesis 1: 26, 27.) Is it not singularly strange that commentators of the last two thousand years, or nearly, have failed to recognize this great principle of Mother in the Godhead, as well as Father, when it was impossible for one to exist without the other? The other, is always implied.

On what principle, then, have we, in the past, excluded the Mother from the Godhead and substituted something else, that has no analogy in the universe? when there is nothing more clearly taught in holy writ, and is now being revealed through babes and sucklings. But to our subject—no more digression.

Next followed the little boys in the line of visions and revelations. But, before we take our leave of the girls, we will relate one incident which we saw exhibited, which may have a good effect on those in earth life. The gifts continued increasing among the children. Among these were the gift of tongues, visiting the different cities in the "spirit world," holding converse with the indwellers thereof, some of whom they once knew in the body. And in going to these cities they were accompanied by their guardian angels, and appeared to be flying, using their hands and arms for wings, moving with as much velocity as the wings of a bird.

All of a sudden they stopped, and the following questions and answers were uttered through their vocal organism: *Question*—What city is this? *Answer*—"The City of Delight." *Question*—Who live here? *Answer*—The colored population. *Question*—Can we go in and see them? *Answer*—Certainly. For this purpose you were conducted here. They were admitted, their countenances changed. *Question*—Who are all these? *Answer*—They are those who were once slaves in the United States. *Question*—Who are those behind them? *Answer*—They are those who were once slaveholders. *Question*—What are they doing here? *Answer*—Serving the slaves as the slaves served them while in the earth life. God is just; all wrongs have to be righted. *Question*—Who are those in the corner? *Answer*—They are those slaveholders who were unmerciful, and abused their slaves in the world, and are too proud to comply with the conditions? *Question*—What were the conditions? *Answer*—To make confession and ask forgiveness of the slaves, and right their wrongs, and this they are too proud to do. *Question*—What will be done with them? *Answer*—When their time expires they will be taken away and cast out, and will have to suffer until they repent, for all wrongs must be righted, either in the form or among the disembodied spirits, before souls can be happy. And when the girls came out of vision, they would relate the same things, which corresponded with what they had previously talked out.

Now, we will leave the girls for the present and go into the boys' department. Here we find them holding meetings by themselves, under the safe guidance of their care-takers, going in vision, some boys and some girls, for the work had progressed so as to reach adults, and all were called immediately into the work, whose physical organizations would possibly admit of mediumship. The peculiar gift at this time, was in visiting the different cities in the "spirit world," and in renewing acquaintances with many of their departed friends and relatives, who were the blissful and happy residents therein.

But before we go any further, we will let our mediums describe the first city they came to after crossing the river. *Question*—What city is this? *Answer*—The Blue city. *Question*—Who lives here? *Answer*—The Indians. *Question*—What Indians? *Answer*—The American Indians. *Question*—Why are they the first city we come to in the spirit land, on the plane, and most accessible? *Answer*—Because the Indians lived more in accordance with the law of nature, in their earth life, according to their knowledge, and were the most abused class by the whites, except the slaves, and many of them now are in advance of the whites in "spirituality," and are the most powerful ministering spirits sent forth to minister to those who shall be heirs of salvation.

At another time these same mediums, fifteen in number, of both sexes, were sitting on benches in the meeting-house, saw a band of Indian spirits coming from the "Blue City" in the spirit world, to unite with them in their worship, said, "They are coming, and as soon as the spirits entered the door they entered the mediums, which moved them from their seats as quick as lightning. Then followed the Indian songs and dances, and speaking in the Indian tongue, which was wholly unintelligible to us except by spiritual interpreters.

It is said the white man first gave the Indian rum; in exchange the Indian gave the white man tobacco. Both of which are a curse to civilization. Which was the aggressor? If the Indians are allowed to smoke tobacco in the "spirit land," (which is doubted) is it any wonder that their city is called the "Blue City?"

Now, Editors of the HERALD, if your readers would like to know any thing more about these things, of which we have only begun to give a brief sketch, we would recommend them to take the *Shaker and Shakeress*, a neat little Monthly, published at Mt. Lebanon, N. Y., edited by Elder F. W. Evans, and Elderess A. Doolittle. It teaches the equality of the sexes, etc., only 50 cents per annum. We like it for the following reasons:

1. We like it because it is the Shakers' missionary to the world.
2. We like it because it teaches the science of a higher life.
3. We like it because its columns are enriched by original articles from some of their ablest writers of both sex, drawn from experience, and a "community of ideas."

4. We like it because of the music on the last page of each number, which is worth more than the subscription price of the paper.

As the sound of sweet music dies away in the distance, so is the passing away of friends we love.

JAMES S. PRESCOTT,

Agent for the SHAKER and SHAKERESS.

CLEVELAND, Ohio, P. O. Box 262.

FOR BOOK-WORMS TO THINK OF.

To form a correct estimate of books and of what should be our relations to them, we must recognize the fact that a book, no matter what its outward form or subject, represents, in its spiritual character and magnetism, the life of the person who wrote it. In reading it we are dealing with the same personal force and character as we should be if we were in actual contact and conversation with the living author. The conditions and perils of fellowship are substantially the same. Reading a book is like forming a personal acquaintance. Wise men are careful about giving themselves up to fellowship with a stranger. Ought they to be less careful in coming into fellowship with a book? If salvation and damnation are the results of fellowship, and if books are mediums of fellowship, it would be well to inquire whether in this age of universal book-making and reading, men and women are not in greater danger of losing their souls by this kind of fellowship, than by all others together?

A PRUSSIAN LETTER.

MY DEAR SISTER: Your letter of the 9th of December, came into my hands on the last day of the old year. I felt glad and thankful to hear once more from you, and I readily comply with your desire to learn how I am getting on, in body and soul, in my new Shaker home.

Nearly all the remedies employed here for bodily ailments are, outdoor work, plain vegetable food, unbolted wheat-meal bread, and fruit.

I am glad to be out of the reach of allopathic treatment, which, nine times out of ten, brings ordinary diseases to a fatal end.

Only by giving nature a full chance to work out her own salvation, without counteracting, impeding, poisonous drugs and unnatural obstructions, is she enabled to bring things to a good end.

A full water and hygienic treatment is certainly superior to all other remedial processes.

In this respect there is yet room for improvement amongst us. I should wish to see, in every family, a brother and sister, who were well instructed in hygienic and hydropathic principles.

The "Laws of Life" I want to see read in every Shaker family. By these means, much weakness and disease might be cured in a short time.

I learn more and more to understand, that a faithful fulfilling of the regularly repeating duties and labors of daily life, is one of the surest conditions of contentment and inner peace.

Your report of the members of our family, I have read with sympathy. But I see there so many unfortunate, stunted, crippled, and abnormal states and conditions of life, as well in a physical as in a moral point of view, that the Shakers condemning and rejecting, from religious principles, all natural generative family life, as well as the sexual relations that create it, appears to me less hard and extreme.

I place the Shaker's life higher, by two-thirds, than the average family and social relations in the outside world.

Their constant striving after moral and spiritual culture and developments; their holding on to purity and chastity; by laboring in self-denial, for spiritual life, for unselfish, disinterested, activity and industry, each one seeking the good of the whole; puts them on a higher plane than those who seek to gratify exclusively their own self, and who search for happiness in material and sensual directions.

Even in our Shaker rudimental state of development, the grosser vices, which ruin and emperster human society in all its classes, do not exist amongst us.

Tobacco and spirituous liquors, which transform at least one-third of the human race into physical and moral cripples; sexual incontinence, inside and outside of family life, which destroys and ruins another third of the race; pauperism and material misery; all this is not known amongst us.

But instead thereof, a moderate degree of comfort, with frugality and industry, and a morally clean and pure atmosphere, reigns throughout.

I think such a state includes blessings which can hardly be estimated high enough.

My sincere sympathy and co-operation is sure to our leaders, in the three families of our order, for the progress which has been made in our physical life, in regard to diet, that forms the basis for future moral and spiritual growth.

"Onward" is written on our standard; and the next object to be attained unto, is the sacrifice of super-fine flour.

It will meet with many a short sighted prejudice, and have to struggle against stubborn opposition. The flesh meat has quite disappeared from our family table, but this I would hardly call a progress, if it were not followed by the further step of giving up entirely the use of super-fine flour, and taking in its place the coarse, unbolted meal.

I have for some time eaten no other, and I feel much the better of it. Some time ago, we had the coarse, unbolted rye bread on our table, as we eat it in Germany, where it forms

the staple food for the Prussian army, and of many of the laboring classes; and I felt, by the use of it, an increase of strength and vital animation of fifty per cent.

Fine rye flour paste is only fit to be eaten by individuals who contemplate suicide.

If this change, of using the coarse meal of all the sorts of grains, was introduced throughout the families of believers, it would bring about a great many other changes; and not only put away weakness and disease, to a large extent, but also transform our whole conditions of labor and farming.

Half the quantity of grain we now use would be sufficient for sustaining the family, and hard labor would, in consequence, be diminished considerably. We would not need so much hired help then, and that would lighten the burden of the sisters and diminish our expenses, as well as lessening the dangers to our young people, by removing them from low and vulgar influences. More leisure for culture and refinement, in music and mental exercise, would be gained.

Whoever are able to free themselves of false habits and silly prejudices, will recognize and admit, that the way we now select and prepare our food, is not perfect, nor free from objections.

Should we try to change the constituents of the atmospheric air for our breathing, we would not act any more senseless than we do, by sifting out any part of the grain we use. It is an indirect abnegation of God and His divine wisdom, as creator of nature and of all organic life, that furnishes, in vegetable organisms, and especially in the seeds of some of them, the proper nutriment for producing and maintaining the higher life.

In the kernel of grain there are two constituents, the inside non-nitrogenous starch, the outside nitrogenous; the whole enclosed by the husk or hull.

If it were possible to separate half of the white of eggs, and let the germ of the young chickens be developed out of the remainder, we should produce just such a scrofulous, unfinished breed of chickens, as is now the young human raised upon super-fine flour; either directly or indirectly by their mother's milk.

An immense amount of human misery, too large to be perceived at once, would disappear, if these simple, unrefutable truths could be recognized, reduced to use, and the conditions of physical life be transformed according to them.

People are disposed to think that such a change, as is here indicated, when first brought before them, an extraordinary sacrifice and privation; but that is a mistake. It is just the contrary. There is a perfect analogy between the change from an unrighteous to a righteous life.

A person accustomed to indulgence in vain worldly pleasures; in sensuous revelry and debauch, will find the change to a sober, frugal, industrious, pure and chaste life, a sacrifice hard to bear. The regular duties of daily life will appear monotonous; existence, insipid and without charm. But before long a gentle calm will steal over the mind; a feeling of peace and quiet contentment take the place of gnawing restlessness and dissatisfaction with self and others. The turbulent waters of the soul will become smooth and clear, and the rays of divine love will enter like sunbeams. An organism, accustomed to be under the constant influence of stimulants and narcotics, will, at first, find good wholesome food and drink insipid, and without relish to the digestive apparatus, weakened and sickly by improper nutriment, the coarse food will be too rough and hard; but, by persistence in using it, this will soon change.

A healthy, vigorous condition of the bodily organs, will enable them to do their work properly; and the preparations of coarse meal and fruits, will afford to the refined and quickened perception of the nerves, a gustatory enjoyment greater than ever before.

Only in this way man will reach that blessed condition to make his body a place in which a divine spirit can dwell.

When we have purified and refined our physical systems, noble, loving feelings and

thoughts will enter our heart and mind, with out our being conscious of it; just as surely as a crude, wet, swampish soil, that was only able to produce lower vegetable organisms, will, by draining, tilling, letting sunlight and air penetrate it, have higher forms of plant life germinate, and be finally able to bring forth grain and fruit.

We must never forget that God is Love, and that means, happiness is insured to his creatures as a condition of their existence.

In this way alone we shall attain the blessed state of liberty, which every soul longs for, and which Spinoza defines thus, "to do, by our own will and impulse, the will of God, that is to be one with God."

I hope, my dear sister, you have kept alive, and have not got choked by this shower-bath of wisdom, that I have poured down upon you, but that you may profit by it and be happy.

Yours affectionately,

Julius Assmann, Cannan, Feb. 25, 1874.

WATCHMAN.

—O—

TELL us, watchman, what of the night? Has the hour of midnight passed? do stars shine out; or, is it all dark, dark, darkness? Or, do you see the signs of the coming day beginning to appear? Tell us, for we have work to do, and with the first signs of the day we would be astir!

O, Seeker! yet a little while and the day shall come, bright and beautiful, for the sky is already aglow with beams of morning light, such as tell of a glorious day! Wrong, injustice, tyranny, superstition, avarice, falsehood, with all their attending followers, who, through the long, dark night, have tramped the streets of the great earth with polluted feet and violent hands, leaving misery in their wake — these are already trembling for their deeds, which testify against them, and one by one they are being banished from the face of the earth; and men and women are speaking without fear, undaunted by the darkness; they are rising up in judgment against the wrongs of night, and, as the day dawns, they are running to and fro, asking each other anxiously, "Where shall we go to wash ourselves clean; to clothe ourselves; to find employment for our hands and feet, fit for the light of the noonday?"

And they who have not bowed the knee to the powers of night, nor sacrificed on her altars, shall point them to the running stream, to the garments bright, to the work of the day, that the Kingdoms of this world may become the Kingdoms of our Lord, and His knowledge cover the earth as the waters cover the sea.

Thomas Smith, Cannan, N. Y.

THE TERROR OF THE INQUISITION GONE. — The Inquisitorial halls of Rome have rung lately with words that contrast marvelously with the entreaties, cries and groans which they have heard in other days. Father Grassi, the priest who was recently converted at Rome, has appeared before the Tribunal of the Holy Inquisition, and in the course of an exultant justification of his course, he uttered the following words, which must have burned into the very hearts of some of the priests present.

"In this room, to-day, I come to bear witness to the truth, and you no longer have the power to touch a hair of my head; you have lost all authority; the work of God has commenced; and soon these walls, these chambers, these instruments of torture and this tribunal will be ground like so much dust under our feet. Now listen to what God has promised to do here in Rome against the enemies of his church. Here is the infallible order that God sends to the Roman believers: 'The God of Peace will soon grind Satan under his feet.' Do you not tremble at these words of the Lord? Is it not Satan who has imposed and directed so many judgments, so many tortures, so many butcheries and massacres in these very rooms? But already Satan begins to be conquered; the torch of the dog of the Inquisition is forever extinguished, the breath of God has blown upon it, and from this time forth it can never more be ignited."

SHAKERESS.

A. BOOLITTLE, EDITRESS.

A PARABLE.

ONCE upon a time there lived a good patriarch, who had the great misfortune to have a large family of decidedly *bad* children; yet somehow these children were not legitimate at all; they were owned by a kind of proxy; and although, to *some minds*, how this thing could be is a paradox, yet in tracing their lineage to its origin, as nearly as we can, we find that not one of them ever had a mother. And indeed the great Primogenitor, to whom they claimed relationship, in *reality*, never had but one child, and that was a beloved son, who was as *old as his father*, and dwelt in his bosom, which, we will suppose, signified his love and entire confidence. He was also as *good and perfect* as his father, and kept his injunctions, and did always those things which pleased him.

But the other adopted, accidental, or incidental children, were disobedient, heady, highminded and rebellious, daily doing those things that displeased their good father. He gave them lessons which they would not heed, and he pleaded with them, and sent messengers to warn them, but they would persist in doing as they pleased.

At length he decided that forbearance toward them had ceased to be a virtue, and his patience became so exhausted, that he was angry with them every day; and he finally concluded to destroy them all. The *good* son, who had been safely ensconced in his father's bosom, happened to be in a more calm and considerate frame of mind, and *he* looked upon those wicked children with tenderness and compassion, for he saw many good traits of character in them, which he thought would be better saved than destroyed, and determined to appease his father's anger. So he said, "Now my ever adorable father, I pray you listen to me, and do not carry your design into effect! I offer *myself* a willing sacrifice, a propitiation for their grievous wrongs. It is but *just* that they should die, and *justice* must be satisfied! And now, all I ask is, let *mercy* rule and exonerate them, and *I* will die in their stead!

And the following shall be an everlasting bond, or covenant, between *you* and me: You shall give all these children into my charge, and I will stand as mediator between *you* and *them*, and I will give my blood to seal this covenant; and I will become a *palladium* to the whole family, and they shall *trust* in *me*, and whatsoever they ask of *you*, they shall ask in my name. And this covenant shall endure through all coming ages; and should the children multiply and become as numerous as the sands upon the sea shore, it shall remain the same. You shall accept my life as the ransom for all their past, present and future violations of just and righteous laws; provided they will believe that I am able and willing to forgive them as often as they transgress; and that there is sufficient efficacy in my *blood* to wash away even the very stains of sin.

The great and good father was well pleased with the generous offer of his wise and humane son, and he joyfully accepted him as a sacri-

fice in lieu of punishing and condemning any of the rest; and that, on account of the righteousness, sufferings and death of his innocent and only son, he would absolve all the guilty ones.

Now, all that remains to be done is, since it has been decided that *sin* is the unavoidable concomitant of human life, to confess in some closet or secret place that they have broken their father's laws and done many wrong deeds, and ask for one drop of the *atoning blood*, and all is right! Who, we would ask, can help admiring such a benevolent character? Is it not worthy of all praise? say the popular theologians through the orthodox churches. Jesus Christ, through John of the Apocalypse, said, "Behold, I come quickly, and my reward is with me, to give to every man according as his *work* shall be. Which shall we accept?"

We offer a simple remedy for some of the ills of humanity; it is not a compound of condiments, nor mineral substances, but of good common sense.

Keep the hands employed in some useful avocation, the feet dry and warm, head cool, body clean, and the stomach supplied with plain, healthful food, taken at suitable intervals; keep good hours, and remember that night is the time to sleep and rest; store the *mind* with good mental food, carefully avoiding every kind of trashy and unclean literature, that would serve to act upon and stimulate the animal passions; keep the *thoughts* pure; and do precisely "unto others as ye would that they should do unto you;" then you will make progress toward a healthy soul and body.

INNOCENCE.

O innocence, thou spirit bright,
Thy pathway we have found!
And, guided by thy angel hand,
We'll tread thy holy ground.
We look with joy upon thy face,
That hath no cloud or shade;
And pray thy voice may yet be heard
Through every rank and grade.

When shall we see thy temple fair,
Adorned with souls in white,
Who drink from thy eternal springs,
With chaste and sweet delight.
In them false honor is dethron'd,
With all its glittering train;
By them the tyrant's chain is rent,
And truth has pow'r to reign.

In *Truth* is found simplicity,
And liberty combin'd,
And whoso'er will seek for her
The tree of life will find.
She leads through virtue's flowery path,
To wisdom's quiet vale,
And crowns with lasting life the soul,
Whose courage does not fail.

Betsey Maynard, Harvard, Mass.

GENTLENESS.

"Thy gentleness hath made me great," said the Psalmist, in one of his inspirational moments. Whose gentleness? God's gentleness; the Wisdom and Love elements from the Father and Mother in Deity; but more particularly of the *Mother*, who (in speaking of her own Maternity and Eternity), said, "Hear, for I will speak of excellent things; counsel is mine and sound wisdom. When He (God) appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was His delight, rejoicing always before Him."

And Jesus, who was called the "Lamb of God," a name so typical of gentleness, how mild was he in his intercourse with all with whom he came in contact, holding in reserve the indignation that his pure spirit must often times have felt at the glaring wrongs around him.

Once, at the desecration of the temple when there was a grievous departure from Law and Gospel, such a letting down of principle to the greed of worldly gain, he gave vent to the deep feelings of his heart, and cast out the money changers, and sellers of doves, and overthrew their tables. He felt that the temple of God was defiled; and that they were seeking to supplant the blessed ministers of purity and love. That rebuke administered through the medium of the "small cords," probably made them feel more like a company of thievish transgressors, than like honorable merchants. But the Spirit of Truth, with which he was baptized, being "quick and powerful" to discern the true from the false, was constrained, at times, to exclaim in the ears of his hearers, "Ye adulterous generation!" "generation of vipers!" etc. But gentleness of spirit, as the rule, marked his course of life.

Some recent writers have sought to prove that the good Jesus was at fault, because he abjured the relationships which belong to the natural plane of life, for the spiritual and heavenly relationship of the kingdom of heaven; they say, "What *we* want of our teachers, is not *abdication*, but *conquest*." They urge that Christianity, as taught by his professed followers, has erred in the same way.

But we ask, what is Christianity worth, if it does not affect a change of life and character? "The Law made nothing perfect," for the reason that it was "weak through the flesh," and those very permissions which some of our modern writers are urging as essential; nor did it bring deliverance to a groaning world; nor did the philosophers and sages who *preceded* Jesus Christ, or who were contemporaneous with him, give such relief. The earth still remained unredeemed with sin and misery predominant, and goodness the exception.

Christ, with his self-denial as the terms of discipleship, and call to follow him in a daily cross, taught the purity and holiness required, when he said, "Be ye perfect even as your Father who is in Heaven is perfect." He then taught a degree of self-renunciation beyond what had previously been required; and not only *taught* it but lived it. Evidently he gladly would have gathered his disciples around him, and formed a nucleus of a community, if he did not positively *require* it of them at that time. It would seem that a part of the *twelve* were unprepared for a communion of interest; and the truths of that day were so far in advance of the travel of its receivers, that Jesus spoke to them in parables, and said: that all could not receive his teachings as a whole, but, "whosoever is able let him receive it." The Pentecostal baptism, for a time, made those who believed, of one heart and mind, and then they had all things in common; but they were only "a kind of first fruits," and were not able to carry out the principles to perfection. Persecution, and the worldly spirit within, and from without, overcame and scattered them, and all who did not wish to be disturbed in their worldly life and possessions, doubtless breathed easier when those who were turning things "upside down" were divided and scattered, or gathered to the spirit-land.

In those days, there was a high mark set upon virginity, those who were "holy in body and spirit," saw the luster and charm thrown around the character of the Virgin

Mary, and many others since, who have suffered every indignity, and even loss of life itself, rather than violate the law of Chastity. How marked was the description of John the Revelator, concerning the Church of the future, which would be composed exclusively of undefiled virgins. The world has had Convents and Nunneries to represent the devotees to the principle of Virginity; but never until recently, has the world been permitted to see the fruits of the teaching and example of Jesus, when carried to their ultimates.

Through the inspiration vouchsafed to an uneducated woman, who belonged to a society that believed in the solemn ministry of silence, and inward waiting upon the Lord, have the principles of the first Christian Church been revived, which were nearly swept away during the dark ages. Her inspiration was professedly from the Saviour, who conversed with her as with a friend, and enlightened her as to the cause of the degradation and misery of humanity, and the means by which Eden could be restored to more than its primitive glory, which would be effected by re-generation instead of generation.

And now, by the continued living influx of Divine revelation from the Spirit-world, by which the Second Christian Church is vitalized, and through the power of the Dual Order in the highest heavens, a new spiritual Household is formed, under the supervision of a representative father and mother; and sons and daughters are brought forth, who become brethren and sisters in Christ; and, although *in* the world, and performing all needful duties pertaining to the earth life, are *not* of the world.

The old heavens are now passing away in confusion, the religious of the world having proved themselves inadequate to supply the soul needs of humanity; and a *new* heaven is appearing. The new *earth* is also beginning to appear, in which physical reforms are working for the elevation of man and woman relating to the physiological and generative life; that a new and a better race may be brought forth to occupy and recreate the earth.

But let not that class decry and seek to destroy those who follow the Lamb, and who sing the new song of victory over the "beast and his image,"—the earthly and sensual nature; for, without the new heaven, where would be the ministration of light and heat, which is to vitalize the new earth, and inspire in the heroic struggle for a nobler and more harmonious race? They must advance both together, and move on toward the goal of complete redemption. The one must act upon the other, like "The wheel within a wheel," which the Prophet saw in vision. The motion and force of the whole is deponent upon each, and neither can say that the other is unnecessary.

The happiness and redemption of the race is the object in view; and, if that can be accomplished by the denial of the generative instincts, in those who "are able," and who feel the necessity of thus doing, that they may form a connecting link in the chain of progress, and be joined to those who are more elevated, and thereby improve the race, can it be a matter of regret, or an occasion of fear, that "the world will run out," when it is so evidently exhausting itself by excesses, and by *wars, pestilence, and famine*,—the consequence of physical and generative sins?

The system which Jesus came to teach, never having been fully put in practice, can it be truthfully said, that Christianity has proved a failure? "The whole creation has groaned, being in pain, waiting for the manifestation of the Christ in the second part of his manhood, or for the second Eve, that 'the sons and daughters of God' might appear. 'The Comforter' was to come—'Christ in his glory.'" "The woman is the glory of the man." The Church of the past has been one-sided, and as unproductive of good results as any house would be without a mother, and with nought but a combination of three male principles. This, however, was not a part of Christ's teaching: for none could be more tender and charitable toward woman, than he was, nor more appreciative, as her unbounded love to him would show; which constrained her to be last at the cross, and earliest at the grave.

When "all are one in Christ Jesus, neither male nor female," but all take part in the various industries, and branches of government, according to their ability, neither being independent of the other, but supporting a pure brotherly and sisterly relation, in the innocence of little children; where the labor, toil, and energies of all, are freely given for the benefit of all; who will say that the "kingdom of heaven is not pretty well advanced on earth? In this spirit of consecration, men or women may "buy as though they possessed not, and use this world as not abusing it;" for all is *ours*; *not* mine, and thine.

When souls in this manner give cheerfully of time and talent to the public good, sacrificing their natural desires and loves, which would lead them to the pursuit of beauty in nature and art, and instead, turn their steps to the bedside of age and weakness, to minister care, food, and comfort, or to bestow the *mother* love upon the orphaned and lonely ones of earth, can we not feel that this self-renunciation is one in which the "man of sorrows" would sympathize? And will he not claim such, as his true sons and daughters, who are thus striving to grow more and more into his likeness? Can they not say with the Psalmist, "Thy gentleness hath made me great?"—great in self-abasement, that the good may be exalted; and in self-denial, that the heroism of the Chief of self-deniers may be ours? for he possessed the same nature that we possess, yet relinquished all for the higher life, and became a pattern for others to follow, and practically showed that "He that ruleth his own spirit is greater than he that taketh a city;" and those who gain this victory, and are attracted to, and vitalized by, the "Women clothed with the sun"—*truth and light*—"having a crown of twelve stars upon her head," representatives of the twelve Christian virtues, do really "partake of the waters of life;" for they have dug deep to find them.

Happy are they who have heard the voice of the heavenly Bridegroom and Bride, who are calling for wise virgins to appear in clean and white raiment, to grace the marriage supper: for the "Bride hath made herself ready;" and let them be sure to supply their lamps with oil, that neither the darkness of the way, nor the length of the journey, may dishearten them. Some have come in, and their sorrow has been turned into rejoicing, and their souls have been cheered with music and dancing. And the "Spirit and the Bride"

continue to say "come," and the children of Zion repeat the invitation:

O come, all ye wand'ring and motherless ones,
Whose cup of affliction with mis'ry o'erruns;
Come, strip off your garments of sin and of shame,
And bathe in our fountains, ye blind and ye lame,
For nothing is sweeter in heaven or earth,
Than love from the Mother who gives the soul
birth;

The Mother, blest Mother, who taught us the way
To enter the mansions of heaven's bright day.
E. H. Webster, Harvard, Mass.

TESTIMONY OF AN AGED SISTER.

I AM now eighty years of age, and it is about thirty-nine years since I united with the Believers in Christ's Second Appearing; and I feel a strong desire before I am gathered to my fathers and mothers, who have passed on before me to the spirit land, to say a word to the stranger, and to the young of Zion's fold, concerning that faith by which I was called to come out from a world of sin, to embrace the Gospel work, which contained the power of salvation, and which has been, to me, the "Pearl of great price."

When I was fifteen years of age, I united with the Baptist Church, and continued with them many years, striving to find a power that would satisfy my heart's desire, and redeem my soul unto God, who gave it. At the age of thirty-seven, I trembled to find, that I was yet a sinner in the sight of God, and a wanderer from Him.

I united with the Presbyterians, and strove to renew my zeal, and work righteousness, and live more to my own justification, and to God's acceptance. I continued in this soul-struggle seven years, but could not find food sufficient to sustain the spiritual part; for my soul hungered and thirsted after the bread and waters of life, and demanded a greater supply than I could obtain.

At this time of need I read some of the publications of Believers (commonly called Shakers), and was led to investigate their doctrine, which, at that time, seemed strange to me. At length I visited the society at Canterbury, N. H., and spent four days there, and then returned to my home. In about one year from that time, revisited the people at the same place, where I was kindly received and entertained.

No pains were spared to enlighten my understanding, by giving me such information as I required; and I had an opportunity of judging of their principles by the fruits brought forth. I perceived that a true Christian life and character must be based upon self-denial and the cross, which crucifies the carnal mind, and all selfishness; and brings souls into a oneness of heart and life, and enforces the golden rule.

Each ray of new light that shone into my soul, warmed and gave life to my immortal spirit; and I became satisfied that it was the true way of God, and that it would bring life and salvation, if I would be obedient. My understanding was enlightened to see the cause of my loss from God; and that if I would become a true follower of Christ, the lower animal nature in me must be mortified and subdued.

I resolved to prove the work, by being obedient to my convictions, and find a life in God, though it should be at the expenso of every self-pleasing desire; remembering Christ's words, "Forsake all and follow Me." Circumstances rendered it more convenient for me to unite with the Society of Shakers in Enfield,

Conn. I did so sincerely, according to my best understanding, and placed my all upon the altar of justice and truth; and by so doing, new and increasing light, joy and love beamed into my soul, yielding a satisfaction which I had long sought, but could not find, and I am now satisfied that true peace of mind and rest to the soul cannot be obtained except by a full sacrifice of the worldly life, through watching and prayer.

I have never regretted the choice that I made, nor had one desire to return to my former mode of life. And now, at the age of four score years, I feel to raise my heart and voice in praise and thanksgiving to God, for the great salvation that I have found; and with my feeble hand I pen these few lines, hoping thereby to benefit some of my fellow creatures who are now, as I once was, wandering in darkness and sin. My prayer is that all such souls may find resurrection life in Christ, which alone will insure happiness in this world, and eternal bliss in the world to come.

Mary C. Wright, Enfield, Conn.

DEAR ELDERESS A.:

I would show my appreciation of your beautiful description in February No. of Sister Margaret's departure to her spirit home, by returning thanks. I read the account with deep interest, and was edified and strengthened by the inspiring expressions which fell from the lips of our dear Gospel sister, as her spirit was about to take its upward flight to the unseen world. Her example in life and death is worthy to be imitated by every one who "names the name of Christ," and professes to love the truth.

Without *purity* of heart, we are not practical Christians; and true "love is the seal of discipleship," and will so remain; and only through self-denial, and the same cross which Jesus bore, can any soul "be crucified unto the world, with all its affections and lusts." Such is the faith implanted in my heart; and by it I am resolved to live and die. I would have my life all pure and righteous; and my latest breathings like sweet Margaret's, drawn out in prayer for Zion's prosperity; and, that her inmates may be filled with love and peace, and songs of rejoicing and praise.

Do we not see how death may be swallowed up in victory, and the grave robbed of its terrors by a sinless life, while the spirit rises in triumph over all inferior things? Those who thus live, do not *die* when they pass out of the material form; by throwing off the grosser part, life becomes intensified—quickened—and we often feel a power, and sweet influence emanating from them, which give peace and rest to our spirits, while engaged in the arduous duties of the earth life. They become as guardian Angels to those whom they have left on the shores of time; and they often gather to the circles in the Eden home on earth, which, through consecrated labor, themselves have helped to create; and they continue to strive to enhance its beauty, and to adorn all its walks; and they delight to encourage and uplift each struggling soul, and to guide the young in the beautiful path of innocence, which leads to peace. How safe we feel while confiding in such holy watchers, to protect and guard the little flock.

Now, my dear mother, I want to say to you, that Sister Margaret is not gone far from your embraces; she is still your own, and her spirit lingers to bless and to cheer. And, since leaving the clay tenement, her spirit is happy and free in the society of the good and pure, in the Church of God on earth, and in heaven. Death to her, is but a birth into the higher life with enlarged powers of action. And, I feel to rejoice with her, that the messenger of life (not death) hath opened the door of liberty, and set her spirit free from the frail body, which it was her lot to inhabit.

I feel renewed courage and strength, to press on in the gospel work; and I will toil patiently and wait until the time shall come for me to be gathered to my heavenly home; and I hope to be found worthy to dwell with the shining saints in glory. I pledge myself to be with you in the progress of truth, now and forever.

In bonds of Christian love and affection.

Julia Johnson, West Pittsfield, Mass.

WOMAN'S SPHERE.

"The eyes may brighten, and lips may smile,
And the heart with anguish be torn the while."

For woman (generous toiler)

Can bury sorrows deep
Till oft, in cloister'd moments, 'lone,
She finds them but to weep.
And yet her grief must silent be,
Her burden she must bear,
Till truth can fetter error strong,
And heed her time-bound prayer.

She was not form'd for man to rule
With firm relentless hand;
She was not form'd a chattel slave,
To be at his command;
She was not form'd to be the means
Of bearing down a name
Unto an offspring cursed, debased,
That cause her spirit shame.

She feels her rights, but she is bound
By those whom passions hold;
She knows her claims to earth and heav'n,
For this her heart is bold.
She presses through the flood of thought,
Sarcasm, scorn, and ire;
She holds her way undaunted, firm,
Enrobed in Love's attire.

She knows, when Reason, Justice pure,
Shall place within each heart
Those living truths which guard the soul,
Then slavery will depart,
And Freedom can her course pursue,
Sustain her glorious cause,
While Wisdom helps to form anew
The Father's broken laws.

Then priest, or priestcraft, ne'er can stay
Equality, or right;
But man shall own and bless the cause
Which gave to earth new light:
And, through her powers for good and right,
Life's burdens shall decrease;
While 'neath her influence, chaste and pure,
Disease and crime shall cease.

Through her shall gleam the golden light,
And inspiration true
Shall touch with love the soul of man,
His life for God renew.
And then, as one, they'll toil in peace,
And seeds celestial sow;
While heav'n and earth the chorus swell,—
God reigns with man below!

Charlotte Byrdsall, Mt. Lebanon.

It is argued that *woman* is not in servitude, because she voluntarily places *herself* in certain positions, and chooses her own condition; therefore, to *her* it is not bondage, but freedom. We would ask, Are not the organic laws of the land, and the usages of society, such as compel some women to accept conditions that would otherwise be repugnant to their feelings? Before American chattel slavery was abolished, its abettors claimed that thousands of the negro slaves did not desire emancipation; that they so loved their masters, under whom they served, that they could not be induced to leave them, and accept of freedom.

Freedom for *woman* has a deeper and broader signification than is generally supposed. There are gleamings of light upon the subject; but as yet, many who think they have advanced ideas, and understand the matter well, will find, as light and truth increase, that their present views are undefined and chaotic. That *woman* is measurably a willing slave, while she panders to fashion, and yields herself, without constraint to libidinous desires, and seeks to satiate sensual passions in herself, or in others, we will not deny. We pray that a divine power may descend from the heavens, that will open the eyes of those who are spiritually blind, and *shake* both priests and people, and awaken them to a consciousness of the real conditions and needs of humanity at the present time.

EDITRESS.

SONGS.

THE peculiar gift of song that is given to Believers in Christ's Second Appearing, is beautiful, and highly prized by them. The breathings of the soul in measured strains of melody, filled with inspirational power from the interior spheres, is like balm to the spirit.

The first founders of the Second Christian Church, Mother Ann, and her co-laborers, father William and father James, were very much blest with the gift of new and inspirational songs. The Christ-Spirit that baptized them, seemed to say, "Sing unto the Lord a new song; and chant no more the melodies which properly belong to the old heavens; for behold the time has come for old things to pass away, and all things to become new in the coming New Dispensation. The songs of Zion shall be filled with prayer and praise ever changing and constantly affording new food to supply the soul's needs through all the progressive stages of the travel and growth of Believers."

Thus far, we have confined ourselves to vocal music, and spiritual inspirational songs have been given, until they may be numbered by thousands. They are simple in style, but are peculiarly adapted to the religious feelings, and they touch the harmonic chords in the human soul, and lift it into the Divine element.

Hitherto, we have not aimed so much to be scientific, as to be spiritual in our singing. And many who have given their attention to the mere science of music have criticised us; while others, more spiritual, say, if you can have but the one, it is better to retain the spirit and essence, than to have the science without them. But as we claim that God is the Source of all true science, we may with safety cultivate our voices, and work with the inspirational powers toward perfection in music, as in all other things; for the more refined and harmonious we become in worship, the more beautiful shall we appear in the sight of Angels, and the more acceptable will our offerings be.

Then, dear Gospel friends, let us strive to correct our faults, while we cherish the gift of new and inspired songs as a rich ministrations from Angels and departed friends.

Anna Dodgson, Mt. Lebanon.

POWER OF PRAYER.

By a young Shaker Sister fifteen years of age.

PRAYER is the desire of the heart, the breath of the soul. The humblest petition which flows from a sincere heart is more acceptable and *effective* than the most eloquent words that may pass the lips without sincerity and true simplicity. Prayer is essential to a true life; for it is a shield. Jesus said, "Watch and pray lest ye enter into temptation."

God looks at the heart. He does not measure prayer by the quantity of words uttered, nor take into account the eloquence of those words. David said: "If I regard iniquity in my heart, the Lord will not hear me. The thoughts of the wicked are an abomination unto the Lord; and He knoweth them afar off; but He heareth the prayer of the righteous." The prayer of *faith* is powerful, as many have proved who have asked Divine assistance in times of trouble and affliction.

Jesus said: "Use not vain repetitions as the heathen do, who think they shall be heard for their much speaking." If we have faith in God—possess childlike simplicity—are contrite in spirit, and ask with a confiding trust, we shall receive; and shall find the promise true: "If we knock it will be opened unto us."

Eliza Midgley, Enfield, Ct.

LABOR OF LIFE.

Andante.

1. Dream not a way life's gold-en hours In realms of transient bliss; And tar-ry not in pleasure's bow'rs, In quest of hap - pi - ness.
 2. Fair fields in God's own her - i - tage In-vite to nobler aims, The stronger powers of good engage Through virtue's ho-ly claims.
 3. The cham-bers of thy soul ex-pand, And stretch thy tents abroad, Clasp La-bor in its il-lu-min'g hand, And aid the work of God;

For there the sy-ren sings her song, The wand'-rer to de-coy, There sub-tle charms like magnet strong, Allure but to de-stroy.
 A-wake! for glorious themes to strive, Above earth's sordid pelf, In broad phi-lan-thro-phy to thrive, Beyond the sphere of self.
 Till the mil-len-nial day shall shine Unto earth's distant bound; Till per-fect love, and peace di-vine, A bi-ding place have found.

LAMENTATION.

A wild cry arises from memory's haunt,
 From depths of conditions of woe!
 Where children of darkness, of sorrow and want,
 No ease for their sufferings know.
 There is cursing, and wailing, and anguish of heart,
 A writhing in torment and pain!
 O why this injustice? what aid will impart
 The pow'r that will freedom obtain?
 This cruel oppression that crushes the poor,
 And gives to the wealthy their weal,
 This un-christian spirit turns from the door,
 The needy to starve, or to steal.

'Tis asked, "is it true that the houseless descend
 To join with the ruinous train,
 Whose brief lives of vice in infamy end,
 And this for some slight paltry gain?"
 'Tis true, ah, too true, we are forced to reply,
 Fair virtue to mammon doth bow,
 For gaunt destitution is still waiting nigh,
 To stamp with starvation the brow.

We look for the soul—that is buried from sight,
 And dross is piled up in its place;
 Like gold in the ore, 'tis obscured from the sight,
 But little of it we can trace.
 Yea, the "seed bud of beauty" is withered and
 crushed

By storms of adversity's hour,
 And the small voice within is stifled and hushed
 By passions strong pleading for pow'r.

But ye who can shake from the rough, iron hand,
 The chain of oppression so cold,
 Go, unbind the weak and the poor of the land;
 Be fearless, undaunted, and bold.
 'Tis God fires your purpose, ye noble and brave,
 And angels inspire you still on!
 For truth, that's almighty and able to save,
 Is seen in the work you have done.

No more be ye faint at the sight of distress,
 Dismay'd at recitals of woe,
 Which now from the lips of the suffering press,
 Whose hearts only bitterness know.
 For happier days we are gifted to see
 Dawn o'er this sin-blighted race;
 When men in a brotherhood equal shall be,
 And poverty find not a place;
 When the standard of purity higher is raised,
 And the blind are enabled to see
 That only through holiness God can be praised,
 And only the truth maketh free.

Elvah Leavenworth, Mt. Lebanon.

If I were suddenly asked to give a proof of the
 goodness of God to us, I think I should say that it
 is most manifested in the exquisite difference He
 has made between the souls of women and men,
 so as to create the possibility of the most charm-
 ing companionships that the mind of man can
 imagine. — Arthur Helps.

OF SUCH IS THE KINGDOM OF HEAVEN.

WORDS, O, how full of meaning, uttered by
 lips so mild, revealing a pure undefiled heaven
 to man! Not the heaven the haughty priest-
 hood preach of, in fanes where the wealthy
 and fashionable meet one day in seven.
 Those devotees of fashion, may proudly kneel
 in cushioned pews—read from gilded books
 long liturgies—but, their practices are such,
 as tend to impoverish the nation, and foster
 crime.

Their church steeples may point heaven-
 ward; but, while their church communicants,
 are so fraught with avarice, and have so little
 righteousness that they will not feed the poor
 with bread; God's Angels will not recognize
 them; their heaven is too gross. God will
 not own a hireling priesthood who are pam-
 pered with every rare luxury, while the orphan,
 and widow, hardly obtain scanty fare.

There is no such enslavement for the meek
 and lowly born, in the heavenly city, whose
 streets are paved with gold. Truth's grand
 fruition, that will bring to earth the heavenly
 prize, will be a baptism which will sweep
 away all priestly superstition, and establish
 brotherhood.

If earth shall ever roses bear,
 Where thorns are wont to grow,
 The idlers must do their share
 Of labor here below.
 Come, come ye Angel forces,
 From your Eden realms above;
 And dry up sin's foul sources,
 By the reign of Peace and love.

From the upper spheres of Wisdom,
 Come spirits pure and bright,
 To herald in a kingdom,
 To bless the world with light.
 Bright vision, when we see thee come,
 All souls shall childlike be;
 And earth shall be the happy home
 Of Christ's community.

S. Crittenden, New Haven.

RICHTER'S DREAM.

I DO not know that I can conclude this number
 better than by quoting Richter's dream, in which
 he shows the feebleness of man's imagination in
 the presence of the infinite wonders of the uni-
 verse. It is translated by De Quincey:

"God called up from dreams a man into the
 vestibule of Heaven," saying, "Come thou hither
 and see the glories of My Kingdom," and to the
 angels that stood around His throne He said:
 "Take him! Strip from him his robes of flesh,
 cleanse his vision, and put a new breath into his
 nostrils; only touch not with any change his
 human heart, the heart that weeps and trembles."
 It was done, and with a mighty angel for his guide
 the man stood ready for his infinite voyage; and
 from the terraces of Heaven, without sound or
 farewell, on a sudden they swept into infinite

space. Sometimes, with the solemn flight of angel
 wings, they passed through the horrors of dark-
 ness, through wildernesses of death that divide
 the worlds of life; sometimes, they passed over
 thresholds that were quickening under prophetic
 motions from God; then, from beyond distances
 that are counted only in Heaven, light dawned as
 through a shapeless film; by unutterable pace
 they passed a light—a light, by unutterable pace
 passed them. In a moment the blaze of suns was
 upon them—in a moment the rush of planets was
 around them.

Then came eternities of twilight that revealed,
 but were not revealed. On the right hand and on
 the left towered gigantic constellations, that by
 self-repetitions and answers from afar; that by
 counter-positions, built up triumphal gateways
 whose archways, whose architraves, horizontal,
 upright, raised and rose at altitude of spans that
 seemed ghostly from infinitude. Without measure
 were the architraves, beyond memory the gates,
 past number, the archways. Within were stars
 that scaled eternities around; above was below,
 and below was above, to man stripped of gravitat-
 ing body. Depth was swallowed up in height insur-
 mountable; height in depth unfathomable. On a
 sudden, as thus they rode from infinity to infinity;
 on a sudden, as thus they tilted over abyssal
 worlds, a mighty cry arose that systems more
 mysterious, that worlds more billowy, other lights,
 other depths, were coming, were nearing, were at
 hand.

Then the man sighed and stopped, shuddered
 and wept. His overlaid heart uttered itself in
 tears, and he said: "Angel, I will go no farther,
 for the spirit of man acheth with this infinity.
 Insufferable is the glory of God. Let me lie down,
 and hide me in the grave from the persecution of
 the Infinite, for end I see there is none." And
 from all the listening stars that shone around
 there issued a choral voice: "The man speaks
 truly. End is there none, that ever yet we heard
 of." "End is there none?" the angel solemnly
 demanded; "Is there indeed no end, and is this
 the sorrow that kills you?" But no voice
 answered, that he might answer himself. Then
 the angel threw up his glorious hands to the
 heaven of heavens, saying, "End is there none
 to the Universe of God! Lo! also, is there no
 beginning!"

THE more and the greater are life's difficulties, the
 more honorable it is to carry off the victory. Man
 may be disappointed in his greatest hopes in life,
 without, on that account, becoming unhappy.

OBITUARY.

WILLIAM OFFORD, aged 71, Mt. Lebanon, Febru-
 ary 11, 1874.

Eldress MATILDA WILLIAMS, aged 63, Watervliet,
 Ohio, January 29, 1874.

ELIZABETH BUNDY, aged 30, Pleasant Hill, Ky.,
 February, 1874.

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F. W. EVANS,
EDITOR.

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FIFTY CENTS
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TEMPERANCE.

—o—

"Not by might, nor by power, but by the Spirit," intemperance is being suppressed. The movement has a spiritual origin.

There is, in the Spirit World, an organized company of men and women, who are appointed to the work of suppressing intemperance, in this country. It is their mission—Woman has been, by intemperance, the chief sufferer. It is meet that she should be the medium of "the powers of the world to come," for its removal.

If woman will be content to be the instrument, and not aspire to the Leadership, in the work, prosperity will attend her efforts—for the cause is of God.

In her hours of trial and doubt, let her look to God—not to man—and all will be well.

Attending a temperance meeting in New York, on the 11th instant, there being present Dio Lewis, Gayland G. Clark and other master minds, nothing more favorably impressed me, than the recognition, by the men, of the fact, that the women should not look to them, as leaders; but rather to their own inspirational impressions.

Woman is at school—to-day she is doing the very thing that man has said, for her to do, would spoil her as woman.

Appearing in public—learning to organize—what shall keep her from the Polls? Who may exclude her from the Courts of Justice, or Halls of Legislation? What power shall let, or hinder the Millennium from being realized through such instrumentalities, and by those agencies, that it is alone possible for God to establish a Millennium?

Private virtue is the Granite Rock, upon which the structure of public virtue can safely rest, without fear of settling.

Unless the individual women who compose the praying bands, do, in truth, commence the reformation with themselves, by contrition and repentance, their labors, with others, will be in vain. Not being in the Lord, their prayers will be as sounding brass and tinkling cymbal.

What we possess, we can minister. When women have suffered and been helped, they can suffer and help others.

"Come not at your wives,"—was an injunction of the Ruling Spirit of the Hebrews, to them, when they fain would come near unto God, to be indued with power from on high, in order to overcome and conquer the Canaanites.

Come not at your Husbands, should be the word, in all praying bands, to those women, who would prepare—arm themselves beforehand—to fight the battle of the Lord against the sins of the world, and the giant sin of intemperance in particular.

Thus can they say—We have set you an example. Follow us, in self-denial—We are refraining from things as dear to us, as are the things, to you, that we ask you to sacrifice—things as pleasing to our lower, sensuous nature.

Then will they speak as having authority—as capable of charity. And they will cast out evils, that go not out, save by fasting and prayer.

When the praying women fast from the lusts of their generative nature, they will be weighty in word, and mighty in work, against the minor evils of humanity.

Who shall go forth to the battle—The Young Women of the Princes of the Provinces. Let them enlist at once in the effort to overthrow the saloon keepers.

As soon as the Mothers have inaugurated the movement, in a place, if the Young Women will take it off their hands, and let the Mothers remain at home, in prayer, a double blessing will ensue. At once the Spirit will lead the Young Women to discard many extravagant and false things, about their persons, that now disfigure them, and which disqualify them for active service in their appointed field of labor—of battle.

The time saved from personal disfiguration will be ample for all their public duties.

Sexual purity agrees with simplicity and utility in dress, like the verb with its nominative.

Also, I would suggest—modestly—that all mourning dresses be at once omitted, and all useless and vain funeral trappings and expenses be abolished, and that the money thus saved be appropriated to purchasing praying dresses for out-door labor.

Be ye temperate in all things. Temperance in drink is but one item in the bill of reform that has now begun to roll over America.

If the American women will yield themselves to the influence coming from the higher spheres in the Spirit World, a new era will begin, that will, in its unfolding, be of vast national import.

Let the women be just what they seem to be, and seem to be just what they are—God fearing women—and after the young women have passed through the present disciplinary, preliminary phase of education, a portion of them will become good wives and mothers in the New Earth, and another portion will arise into the New Heavens—the Resurrection Order—to go no more out forever.

By my spirit, saith the Lord, the redemption shall come.

Let woman look, labor and pray for the wisdom from above, not for that which cometh from man—the wisdom from beneath, and by which man has been so largely guided in organizing and conducting all so-called civil

government; and, in due time she will vote, with man's consent, and sit by his side in courts of justice and halls of legislation.

The Millennium dawns!!

MY DEAR SHAKER AND SHAKERESS:

Your continued administrations of Gospel Truth, being a necessity, your friends, who are legion, expect more of the Truth, as it is in Shakerism, from you, than they can get otherwise.

This being the fourth year of your labors, we associate it with the "fourth dispensation," under whose benignant enlightenment, our Social Order is established.

Your words of counsel, of warning, of cheer and comfort, have fallen, in many places, in good and honest hearts, with singularly healing and soothing effect. May a strong band of holy angels have a supervising influence over your very existence, and instill, more abundantly, through its consecrated Editors, a new Life—The Pure Life of the Spirit—as our New Heavens are to be peopled with a spiritual people. Let your voice, in clarion tones, summon the guests—"Come, for all things are now ready." Zion, in all her branches, can bear replenishing, with redeemed souls, or those who feel the necessity of being redeemed, from their evil natures.

Not only do our present established places require filling up, but a further increase, in the near future, will demand more establishments.

Spread your wings, ye angelic messenger of good tidings. Rest not, till earth's inhabitants have all heard the good tidings you carry.

There is a rest for the people of God. All, who will, may come and partake, and work out their own salvation. No "atonement,"—no war—no slavery—neither physical bondage, nor spiritual bondage—or bigotry. You are charged with the support of, and have well maintained, a higher standard of religion than any other publication.

From this extreme southern home of Shakers, receive our meed of commendation, which we cheerfully give.

Your mission, to sow the good seed, and to rend the veil of the covering cast over all people—the flesh—is one of vast importance to suffering humanity.

Shakers Wanted.

100,000 Shakers wanted, soon as convenient.

None need apply, who cannot shake, or learn to shake themselves free from all prejudice, all wrong, all sin—all evil of every name and nature. But, all, who apply, bringing with them the following credentials, will be welcomed, as inquirers, and given every facility to learn of this doctrine, whether it be, or be not, of God:

1st. All honest people. The dishonest would shut their eyes and say, there was no light.

2d. All wishing to live a pure virgin life.

3d. All looking for refuge from the social evil.

4th. All looking to community life, for happiness.

5th. All expecting to work out their salvation.

6th. All who wish to attain the highest good, in this life.

7th. All who will control their appetites and passions.

8th. All who will confess their sins and quit sinning.

Samuel Hurlbut, South Union, Ky.

THEOLOGICAL TREASURY.

—o—
TAKE UP THE CROSS.

The Gospel, or Mission of Jesus Christ, stands in rebukeful antagonism to all mere human systems of theology. And the originators and supporters of such systems ought to be ashamed of ever thinking that Jesus could approve of what these leaders, with their followers, allow themselves to engage in. There is not a single feature, which distinguished the Pentecostal church, that is not discountenanced by the majority of churches calling themselves Christian.

To this sweeping charge we will endeavor to attach equally sweeping evidence.

Where, among modern churches, can be found, in practical operation, the cross that Jesus bore against generative lusts and relationship, against wars and fightings which come of those lusts, as against the monopolizing selfishness, inseparable from the natural order?

Is not fashionable Christianity the desideratum of the multitudes who follow on to do evil? Is not union, with some popular sect, needful to success, in the process of adding house to house, till no place is left for the homeless poor?

Wherein would carnal mammon worshipers desire a change in New York churches, or in church theology?

Great is Diana of the Ephesians — cry the craftsmen and craftswomen, who are made rich with the abundance of money contributions.

To have a *substitute* to bear the cross for us, may be comforting to the worldly professors. But they who deny themselves, and bear a daily cross against all the lusts of the flesh and mind, bear *their own* burthens, work out their own salvation. No *substitute* is needful nor desirable. The folly of living in sin, is apparent.

To misinterpreted *atonement* must be ascribed grave errors. By it many souls have been robbed of *salvation* — salvation from actual sin.

The cross of Jesus saves others just as it saved him.

A man or woman may be saved by faith alone, from sins they daily repeat, when an oven may be heated by snow-balls.

To comprehend, somewhat, the extent to which the cross of Christ has been evaded by our modern Gentile Christianity, let us revert to the model — the Pentecostal church.

In Jesus, a virgin life was requisite to constitute *Him* a Christian. And, without exception, his immediate disciples adopted that rule of life. Those, among them, who had been married, became as brothers and sisters to each other. They who were single so remained. Hence, the Pentecostal was a virgin church.

When Paul permitted marriages among the Gentiles, he did it under this protest: "I would that all men were as I am."

These Gentile churches have annihilated the virgin cross, and instituted marriage as one of their sacraments, in direct antagonism to both the first and second Pentecostal churches.

Through the life of marriage the cross is abandoned — a life is saved — eternal life is lost. Peace is far from the sects who marry, as is the cross; those who marry being the proper ones to do the fighting.

The community system of the model church exists *no where* among marrying, fighting Christians. These do not seek each others' good rather than their own; nor live together as brothers and sisters, faring and sharing alike the fruits of each other's labor; calling all things — not mine and thine — *Ours*.

The community cross and the non-resistant cross are abrogated by marriage. Hence, it is a worldly and not a christian institution, and many go in thereat.

The world over, there is an inseparable connection between marrying, blood-shedding churches and worldly civil governments.

What a contrast between these and the practice of Jesus under instruction of the Christ spirit.

Let all desist from pressing into our constitution the God of these people, until they cease to worship the Heathen Deities — Venus, Mars and Bacchus.

Eld. G. A. Lomas, Watervliet, N. Y.

—o—
GOOD NEWS.

"Of the increase of His government and peace, there shall be no end."

One of the most pleasant features connected with the Gospel work is, that there will be no end to its spiritual unfoldings. It is to be forever a new revelation to those who love to walk in the light. We may pass from faith to faith on our Heavenly journey, without fear. No barrier can impede our onward, upward march.

Angel minds may have preceded us, on the way to the Kingdom, from whom we can, and gladly will, accept the discipline which insures our safety, and harmonizes us with the life of Jesus Christ.

It becomes our privilege to sit as pupils in the spiritual school, accepting the divine mission from those who are in advance of our position, we embodying their life in our own souls, and as faithfully transmitting the same blessing, to those who accept the work of the cross at a later date.

From the first ministration of God's Law to man, there has been a gradual increase of divine revelation of "government and peace," adapted to the condition of those who were separated from among men, to be denominated His chosen people.

The good old prophet understood this, when he said, "Of the increase of the ministration of God's word there shall be no end," and we live to attune our minds to the spirit of this prophecy. We have no reason to believe Infinite wisdom will be indifferent to the successful prosecution of his own work, knowing, as we do, that finite minds will exert every faculty to acquire a desired object. Jesus understood this fact, when he said: "Think not that I am come to destroy the law or the prophets." He accepted the Mosaic dispensation, as one phase of God's work for the development of human souls.

The law was no less essential for those who became his disciples, than it had been for the children of Israel.

As Jesus received increasing spiritual light, he unfolded greater spiritual truths to his followers corresponding with that light.

While the teacher, Moses, justified his followers in hating their enemies, Jesus, with a deeper love for humanity, taught all who would walk with him, to "pray for those who despitefully used and persecuted them."

Admitting that the spirit of God was manifested in the two dispensations, there was evidently a great increase in the latter, agreeably to the words of the prophet — of the peace and government — to which there was to be no end.

Our Gospel privilege embraces within its boundary lines all the testimony of Jesus. To enter this sphere of divine light is to be under the spirit of progression — in an endless increase.

Eld. Henry Blinn, Canterbury, N. H.

—o—
SCIENCE VS. FAITH.

"Science shall free itself from the influence of Religion and Faith. Faith is a hindrance to Science." Carl Vaght.

Is it of Religion and Faith, as exponents of creeds and forms of worship, blind beliefs in dogmas, in themselves uncertain or useless, that the above assertion is made? Or, does it apply to Faith and Religion as elements of Christian life and practice?

Can true faith hinder science in her endeavors to unfold nature's laws, or cloud her accumulating array of facts in unbelief?

Is it not equally as necessary to distinguish the true from the false in treating of religious faith — a perfect theory — as it is in the unfoldment of nature's laws by mere science, and are not the issues involved, as vital to the interests of man? We think they are.

When scientific investigators would darken counsel by words without knowledge, and seek to becloud with doubts, and darken with unbelief, faith — religion and the historic record, the Bible, — they undermine their own foundation — Spiritualism.

There is no possibility of keeping science — an orderly arrangement of facts — and Faith — religion — apart.

Honest, truth-loving, patient investigation, correctness of observation, precision of statement and logical deduction, belong to one as to the other.

The scientist, be he materialist, deist or pagan, whose writings and life evince love for humanity, will not be tabooed by the spirit of our age, which judges the tree by its fruit and not by the name it chances to bear.

What is faith? A belief — confidence — prescience. What is that instinct which permeates animal life from the coral to the human? If we deny God, in any of his works, do we not deny him in the whole creation? If we accept God in man, have we not the key to science?

Science will have made her most wonderful discovery, when she acknowledges the source of all knowledge — *faith* — as her Lord and master — the soul of all things in Heaven and upon Earth.

The dual principles of male and female are not more inseparably associated and connected in man, their highest tangible exponent, down to the nomad, or chemical affinities of nature's laboratory, than are Religion and Science.

Creation is alive with change and progress. Cosmical affinity — chemical attraction — develops into instinct an offshoot of the dual parent cause — Father and Mother — God.

Intuition in man, oft-times precedes investigation and knowledge. It is the law that pioneers the soul in all growth.

To be destitute of the power of impulse, would be the death of all deaths. Impulse is the power to be, and to do.

Faith is the soul of spiritual life in man. It insures eternal progress. It is the evidence of things not seen — the substance of all good things hoped for. If ye had faith as a grain of mustard seed, ye should say to this sycamore tree, be thou plucked up and planted in the sea. That is but a statement of the possible. And in our day of the probable — provided there be cause.

Faith, without, or unaided by science, can better comprehend nature and her laws, than can science, while warring with faith, see beyond her facts.

As an *art*, faith must be classed among the "lost Arts."

When Huxley, Darwin, Spencer and Vogt, have discovered the source of life, they will be as learned as the way-faring man, who although a fool in science, has seen God, with the eye of faith — through purity of heart.

That which is hidden from the materialistic wise and prudent, may be revealed unto babes in science.

Finally, it is to *faith*, above instinct, intuition, or mere science, that all *truth's* investigators are indebted for what we, as humans, have been, are, and are destined to be in the glorious future.

G. H. Hollister, Mt. Lebanon, N. Y.

HARVEST HOME.

—o—

Then gather up the useless tares,
Convinced Angels blind,
And cast them in the Gospel fire,
And thus release your mind.
For now the reaping time has come,
And Angels shout the Harvest Home.

Now if this work you truly do,
And are indeed sincere,
Then Gospel peace will freely flow,
And you will have good cheer.
For now the reaping time has come,
And Angels shout the Harvest Home.

F. Van, Watervliet, O.

CAPTIOUS CRITICISMS.

—o—

AMID the avalanche of letters we are receiving, comes one from an unfriendly stranger — woman. She criticises the Shakers, and their paper — THE SHAKER AND SHAKERESS.

Friends, who feel an interest in the success of the little monthly, confer a favor by pointing out its defects and errors, whether grammatical or typographical. *They* do it in a kindly spirit.

Of enemies, essaying to instruct us, the least we require is, that they do it in style as chaste, in language as correct, in as good honest English, as that which they criticise.

She credits us with being "well-meaning, and staunchly moral." We would willingly spare a good deal of literary ability from some of our cotemporaries, to have the same said, truly, of them.

Our critic charges, as a fault, that the Society reserves the right to charge "casual visitors," for entertainment. While enquirers, for practical purposes, are made welcome, the gossiping pleasure-seeking multitude, are *not* welcome. Nor are such as travel, seeking to live upon the labor of others, making a Shaker community a place of common resort.

Our Society is not a public establishment — a free hotel, or boarding house, for curiosity-seekers. Nor for city people, seeking "an out in the country," at little expense to themselves. It is our home. The class who unfortunately demand free fare at our hands, would be the last to convert their own homes into free restaurants for the use of all strangers who choose to call upon them.

The rule, that correspondence is open to the Elders, is especially obnoxious to our feminine critic. We publish that rule to deter just such people from joining the Shakers. Those "who creep in among us unawares," to spy out our liberties, who desire to carry on private correspondence with parties in the outside world, in whom they have more confidence than in their Brethren and Sisters in the Lord, should go out from among us. They are not of us. Such persons we do not confide in, because they do not confide in their spiritual relations — their community associ-

ates. Thus, the want of confidence is mutual.

These should hang upon the tree of nature, until they have progressed up to the Order, where "that which is without, is as that which is within," "and where the male, with the female, is neither male nor female." Those wishing to live in the selfish order of single persons — isolated individuals — as well as those who have progressed to the family — me and mine order — have our free permission to devote their talents, wealth and affections, to upbuild that order. They may toil for No. One, or they may marry, raise children, and buy and sell for their other selves. In these relations, the privacy and secrecy, appropriate to the selfish, normal life, is in order.

But, when they weary of such contracted circle — such narrow sphere — and seek a higher life in which to expand their affections and usefulness, they must come to religious communism.

Again, our critic asks, "Are you a progressing people — a light to the world in literature?"

We rejoin — The Shakers, at present, make no pretensions to high scholarship among the literati. Having sought to be honest, industrious, temperate in meats and drinks, cleanly in person and morals, as a basis for religion, rather than to be popular and learnedly great. In the practice of these virtues, we find happiness and contentment.

"The social evil" is far removed from our borders. Neither the poor, the naked, nor the hungry are to be seen among us. Peace and innocence abound. So far as this is "light" and "progress" to the world, they are welcome to it. But the credit is to Shaker communism — a community of interests, and a community of ideas, feelings and affections, being one.

WARM FEET.

—o—

BELOVED EDITOR — At the risk of being thought trifling, and telling people what they already know, I beg leave to remind them, through the SHAKER AND SHAKERESS, of the secret of warm feet. Many of the colds which people are said to catch, commence at these extremities; and colds are not the worst effects of damp feet. Persistent neglect, in this respect, produces disease of the internal organs, which once chronic, can never be cured. To keep the feet constantly warm, is to effect an insurance against the almost interminable list of disorders, which spring from "slight colds." 1st. Never be tightly shod. Boots, or shoes, when they fit closely, press against the veins of the feet, and prevent the free circulation of the blood. On the contrary, when they do not embrace the feet too closely, the blood flows freely, and the spaces left between the leather and the stockings, are filled with warm air. Those who pride themselves on having small, handsome feet, will perhaps, be unwilling to admit this assertion. They are earnestly recommended to sacrifice a little vain display, for the sake of comfort and safety, by wearing what the makers call easy shoes. 2d. Never sit in damp shoes. It is often imagined, that unless they are positively wet, it is not necessary to change them when the feet are at rest. This is an error; for when the least dampness is absorbed into the sole, it is attracted further to the foot itself, by its own heat, and thus perspiration is dangerously checked. Those who doubt this, may prove it by neglecting this precaution, and their feet will feel cold and damp, after a few moments, although, on taking off the shoe and stocking, it will appear to be perfectly dry.

Daniel Orcutt, Enfield, Conn.

Also, the feet may be too warm, inducing debility of the whole system, as they may be too cold, by reason of being thinly clad, and yet not *feel* very uncomfortable, because they are drawing heat from all parts of the body, the result of which may be a general cold, a pleurisy, lame back, or rheumatism, according to previous conditions of the subject. — *Ed.*

BREAD VS. WHISKEY.

—o—

Away back in my teens, near sixty years ago, I went to Quaker meeting — an evening meeting — at the house of Benedict Robinson, in the now town of Milo, in our county of Yates, State of New York, a land then flowing with bread and whiskey.

Whiskey was as much one of the family necessities as bread. The corn and the rye had, from the beginning, been regarded as whiskey. Nothing more, nothing less.

The whiskey mills had begun on the wheat with no sparing hand.

The Spirit moved Caleb Macumber, of Farmington, Ontario county, a man of giant frame, giant voice, giant every thing, and he arose with one hand in coat pocket, the other behind his back; he began to speak — "It is — our — duty — to — be — thankful — for — blessing's — as — well temporal — as spiritual.

I — shall — take — for — the — subject — of — my — discourse — *vegetables* — especially — that vegetable — of — which — we — make — Bread — wheat."

His words fell like sledge hammers upon our ears. Not upon our ears only, but upon our very souls.

In breathless silence we followed the preacher. He told us that "in the staff of life that land had been blessed above all lands; that we had turned that blessing into a *curse*; that the day was not far distant when there would be a scarcity in the land," "and children will cry for bread."

We didn't see it then. In less than two years we saw the word of the Lord by the mouth of the prophet fulfilled to the letter. There was not bread to be bought, and no money to buy it. Many families were breadless for weeks, and children did cry for bread.

O. P.

QUERIES.

—o—

ELDER FREDERICK — To the query, "Will not this Second Christian or Shaker Church — this Gospel of Christ — create its own literature?", your answer, "*Yea, and that right speedily*," meets with a hearty response in my mind, and suggests the following questions, or rather, renews them:

Shall old phraseologies, which should have perished in their using; and which only lead to error, and serve only to hinder and blind — be perpetuated by mere force of habit?

Is it proper to use the term *Jesus Christ*, as the name of, and applying to one individual exclusively, and that, too, in the masculine gender?

Speaking of Jesus, as a man, should we say Christ, He, etc.?

Is Jesus, or is Christ, our Savior, or do we save *ourselves* by obeying the Christ as Jesus did?

In common usage, Jesus and Christ are improperly used as synonyms. Does this convey an intelligent idea?

Shall we not accept the dictum of Jesus, "*The Son of Man*" — "*the seed of Abraham*;" and when mediating for the Christ Spirit, "I came down from Heaven"?

Jesus said, "It is expedient for you, that I go away, that the spirit of truth may come unto you;" and you become mediators. "They shall guide you in the way of all truth, and they will show you things to come."

Which shall we follow — the individual Jesus, or the Christ — the Spirit of Truth — the Comforter, which glorified Jesus?

Which is more proper — going to Heaven, or bringing Heaven to us — making Heaven? Why not have Heaven within?

Does not the term — "Adam's fall," relating to one individual, thousands of years ago,

Induce a feeling of irresponsibility, and blind the eyes to Adam's fall of to-day? Have we not all sinned, after the similitude of Adam's transgression?

Since Spirits are no longer stigmatized as Ghosts, would not *Holy Spirit*—instead of Holy Ghost—be an improvement?

Would it not be well to think, study and phrase our literature, to the understanding of the present living age, and not pervert language and sense, through time hallowed customs?

If all, or any of these questions can be answered, through the SHAKER AND SHAKERESS, more than one might be enlightened.

Elijah Myrick, Harvard, Mass.

END OF THE WORLD.

—o—

A prophet said—"An end, an end, has come."

It is beginning to be considered as an actualized fact, that this earth is periodically populated and depopulated.

Various genera of vegetable growths and different species of animals, organic beings, come into existence, and passing away, become extinct; evidence of their existence only to be found in the inorganic stratified layers of the earth.

During the intervals of total extinction, the globe undergoes necessary repairs, which fit it to again become the garden of plants, and the field of animal life.

We have evidence that this process of life and death is eternal.

The numerous and divers species now in existence on this planet have been running their periodical race some thousands of years.

The indications are, that many of the cultivated species of plants and vegetables, and some of the domesticated genera of animals, have passed their zenith and approach the winter of the ages.

Also, there are races of humans, who, like sick Turkey, are dying out. As witness the Indians and the Yankees, or New England people, who, co-operating with this great law, are losing the love of offspring—becoming extinct.

Something may be done to prolong the lingering existence of these worn-out plants, animals, and tribes of humans; but their dooms-day draws nigh, and new and superior classes impatiently await their exit from the sentient scenes of life.

I have heretofore given you my views upon this important subject, and now allude to it, that you may see the great importance of discussing it in the SHAKER AND SHAKERESS.

Touching the human race, I think it is the design of the Powers Above, who overrule mundane affairs, to bring forward the younger races, and compel them to observe the law of animal reproduction, under the tuition of the spirit of *Moses*—thus forming the new earth.

While the older and worn out races will be harvested by the spirit of *Christ*, into the new Heaven, or by Death, into the spirit world.

The unwillingness of men to marry, and of women to bear children, preferring thereunto the horrid crimes of fœticide and infanticide, are signs in the old earth; while the growing dissatisfaction with individual and family life; and the spread of co-operative ideas, and of a community spirit, are signs in the old heavens not to be misunderstood;

that soon it shall be truly said—an end, an end has come.

Thus it is, progress for the younger and undeveloped animal human races, and resurrection vs. death, to the already refined, progressed, intellectual and spiritual kindreds, nations, races and tribes of earth. To these the Revelator referred:

"I saw an Angel flying in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell upon the earth."

"And the Earth was reaped."

Man cannot cause the Sun to move in space, nor change the relation to each other of the members of the solar system. He cannot make the seed to sprout out of its season, nor make the oak to produce apples.

Man must take the phenomena of nature as he finds them—as they are. And in learning this, he learns truth and humility. He learns that what exists in nature is true, and to value truth, that he must bow to what is—to what, in the nature of things, he cannot change.

J. B. Poole, Hancock, Mass.

HAPPINESS.

—o—

THE desire of the Creator in bringing human beings into existence on this planet was for happiness. We deal with facts—facts within the reach of mental ken. In this world, happiness is the result of obedience to law—misery, of law's infraction. Why not so in other worlds?

By universal law, cause and effect are bound together. No power on earth, nor in Heaven, will divorce them. "The reward of every man's hand shall be given him." "Whatsoever a man soweth, that also shall he reap;" and wisely so.

The suffering, inseparable from law's infraction, is the remedial agent—man's best friend, Heaven's best mercy—without which, man might be an eternal transgressor.

The writer of this article has had a somewhat diversified experience—has been associated with men in various conditions in life—rich and poor, wise and otherwise. He has now had a brief acquaintance with the Shakers; finds them the most law-abiding—physiologically, morally and spiritually—of any people of his acquaintance, and, of course, the balance, Happiness vs. Misery, is decided in their favor; not because they are a superior race of humans, but because of the advantages of community over isolation, for self-disciplinary and other purposes, enabling to divide the cares, and double the enjoyments—all that is worthy of the name of enjoyment—and thus preparing them for happiness, in all future states of being, in the most rational manner conceivable.

James Hart, Mt. Lebanon, N. Y.

COLD BATHING.

—o—

DR. DIO LEWIS writes: Just now I am sorry to see that there is a reaction against daily cold bathing. A medical man of my acquaintance cautions his patients against too frequent bathing, for fear the oil may be removed from the skin. He tells them that twice a month during the winter, and twice a week during the summer, are quite enough for anybody. A well-known writer has recently cautioned the world against the removal of the skin oil by too frequent bathing.

This is an entire misapprehension. In hydropathic establishments, the patients are sometimes bathed three or four times a day, but never lose the oil of the skin in consequence. Pugilists, in preparing for the prize ring, are bathed two or three times a day, and rubbed with rough towels by the strongest arms. Heenan was bathed three or four times a day, and was rubbed by Donald and Cusick with all the power of their strong arms, fifteen minutes at a time, and with the

roughest towels and brushes, and yet the account says when he appeared in the ring his skin was as beautiful as a baby's.

If cold water were used without soap, a bath every hour, with the hardest friction, would only increase the secretion of oils.

A more frequent objection—one urged by the patients themselves—is that they can't get up a reaction. A lady said to me one morning: "I have tried this cold bathing, but it always give me a headache; besides, I can't get warm for an hour."

Many others have made the same objection. Now, this is all because you don't manage right. If you will manage as follows, the want of reaction and consequent congestion of the head and chest will never occur again. Purchase a bathing mat, or make one by sewing into the edge of a large piece of rubber cloth a half-inch rope; on rising in the morning spring into the middle of it, and with an old rough towel, folded eight or ten inches square, apply the water as fast as your hands can fly; then, with rough towels, rub as hard as you can bear on until the skin is as red as a boiled lobster. This will take one minute, and leave you in a delightful glow.

I have never met any one who, taking the bath in this rapid and vigorous way, was not satisfied with it. — *Ex.*

POSITION IN SLEEPING.

—o—

IT is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned up side down, and the contents of it are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position.

If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs and that of the food resting on the great vein of the body, near the backbone, compress it, and arrests the flow of the blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent and hearty, the arrest is more decided; and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending dangers, and the desperate efforts to get rid of it, arouses us, and sends on the stagnating blood; and we wake in a fright, or trembling, or in a perspiration, or feeling exhausted, according to the degree of stagnation, and the length and strength of the efforts made to escape the danger.

But when we are unable to escape the danger—when we do fall over the precipice, when the trembling building crushes us—what then? That is death! That is the death of those of whom it is said, when found lifeless in the morning, "That they were as well as ever they were the day before;" and often it is added, "and ate heartier than common!" This last, as a frequent cause of death to those who have gone to bed to wake no more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a late and hearty meal. This we do know with certainty, that waking up in the night with painful diarrhoea, or cholera, or bilious cholic, ending in death in a very short time, is probably traceable to a late large meal. The truly wise will take the safe side. For persons to eat three times a day, it is amply sufficient to make the last meal of cold bread and butter, and a cup of some warm drink. No one can starve on it; while perseverance soon begets a vigorous appetite for breakfast, so promising of a day of comfort.

Hall's Journal of Health.

THE philosophers of India once possessed a book so large that it required a thousand camels to carry it. A king desired to have it abridged, and certain scholars reduced it so that it could be carried by a hundred camels. Other kings came, who demanded that it should be diminished still more; until at length the volume was reduced to four maxims. The first of these maxims bade kings to be just; the second prescribed obedience to the people; the third recommended mankind not to eat except when they were hungry; the fourth advised women to be modest.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

IDLENESS.

IDLENESS is the parent of destitution and want, the concomitant of vice, and the precursor of blight and decay. Idleness is a great sin; it is as sinful now as it was in the time when the iniquity charged upon Sodom was "fullness of bread and abundance of idleness."

The creative forces of the universe are all the time at work, and by the steady and harmonious action of all the parts great results are accomplished. And when we contemplate the magnitude of the material earth and heavens, according to our limited capacity, and realize how vast are earth's resources, and with what amplitude a kind Providence has provided sustenance for man and all the lower orders of beings possessing animal life, and see with what exactness all the evolutions regarding time and the seasons are made, we can but bow in profound admiration, and we revere the creative powers which formed and perfected such noble plans.

And again, when we see how imperfect (comparatively speaking) are the works accomplished by man, how unequal are his ways, and how unjust is he toward his fellow man, a sense of shame flushes our cheeks, and sadness steals over our spirits. And again, we turn to find the image of the Creator in the created, and we fail to find the needed transformation from the natural, which is first, into the spiritual and heavenly. And the words of the inspired prophet are applicable, "My people have forsaken me, the fountain of living waters, and have hewed them broken cisterns that can hold no water." Also, "The prophets prophesy falsely, and the priests bear rule by their means; and the people love to have it so."

The present generation of people, have turned their minds to live by mentality and wit, as far as they can find means to do so, without combining physical strength with the intellectual powers, so as to produce a healthy individual and societal action.

Scarcely a century has passed away since America sought to throw off the tyranny of British rule, because of unjust taxation, and she passed through a severe contest to free herself from the strong hand of oppression, that strove by force of *might* to make *right*. England has her landlords to-day, who hold their title-deeds to large estates; but every one knows that they have not gained those possessions by honest toil, and that the millions of landless tenants, who work for a small pittance, and others who are forced, through lack of employment, to *steal*, beg, starve or commit suicide, have been robbed of their rightful inheritance to the soil.

And America, young in years, but old in designing craft, is taking rapid strides toward reproducing the same condition of things on this continent that she protested against in the mother country; and that, too, while some of the scars upon the limbs of the veterans, who fought and bled on the gory battlefield, to make her a free and happy people, and to prepare a home for the oppressed, are still fresh in the memories of their children.

Pauper institutions have become numerous, and the prison houses of free America to-day are a living prediction of a sad future. They are inadequate to hold all who are sentenced by the high functionaries of the civil law, to atone for crimes committed. But do we suppose, that when all things are duly balanced, before that high tribunal where cause and effect are considered, and justice is meted out without respect to position or dollars and cents, that all the crimes against law will be attributed to satanic depravity on the part of the condemned individuals? Or will the ruling "powers that be," which are ordained by self-seeking and ambitious men, who aim to live in luxury and ease at the expense of others, be held, either directly or indirectly, accountable for a part of it? Certainly the foundations of society, in the earthly order, are out of course at the present time, and the ruling of public sentiment is *practically* against good morals. How then can we marvel at the spiritual dearth that is felt throughout Christendom at the present time?

There is a learned and eloquent priesthood, who make long prayers and speak oily words in the ears of the people. But the power of salvation is not theirs to give, for they do not possess it; nor can they, while they sanction *war*, which proceeds from the unsubdued passions or lusts of men; for, while they profess to follow the Prince of Peace, him who said, "My servants will not fight," they strengthen the edicts of civil rulers who announce war, and direct that in time of peace the nation must prepare to resent every insult, and retaliate by returning evil for evil.

How unlike the lowly Jesus, who said "Love your enemies." How can the church dignitaries denounce sin in others, while themselves are the servants of sin? The truth is, the priests and the people are immersed in the waters of sensuality. Hence, the giant sin of the land goes unrebuked both by precept and example. They who should be ensamples to the people over whom they preside as spiritual teachers, are eager to grasp the largest stipend, that they may live in luxury and ease, and recline upon their downy pillows and velvety cushions six parts of the time, and a seventh part is spent in spreading a cloak over the sins of the church-goers, and "daubing the walls" of their costly edifices "with untempered mortar," and thus the so-called religious temples are profaned by a hireling priesthood.

We gladly acknowledge that rare exceptions are found; that there are suffering witnesses of truth in the large body of ecclesiastics, who are waiting in hope and praying in faith for the helper to come to Zion, we would not deny; and that they long for a change that the ponderous burdens now resting upon humanity may be lifted, and that sin-oppressed souls may be freed by the truth. But, how can there be an effectual change, except by individual exertion and self-sacrifice? The work of every new cycle or epoch has been commenced by some individuals who have been pioneers, and have worked their way up-hill, against prejudice and pre-conceived opinions, which are always contending forces against true reform and spiritual progression. The *dual nature in man, and in woman, is contradictory*; while the animal and sensual seeks its life on the lower plane, through the medium

of the external senses, the spiritual part reaches upward to the higher spheres of Divine light and love, where God's angels dwell, who constitute his ministry; and all the emanations proceeding from them will be like fire to consume the propensity nature which produces sin and sorrow, while the soul is elevated thereby to purity of life and stability of action.

The aristocracy have degraded labor, and have practically placed a badge of serfdom upon it; while *idleness* bears the mark of gentility and respectability. Hence, many get their living by over-reaching, *i. e.*, stealing in a respectable way, and are called smart for so doing; while other persons steal directly, and are punished therefor.

Shakers are striving to *elevate* labor, by all taking part in it according to our ability; and we place the insignia of *virtue* and *honor* upon all branches of useful industry, and aim to have our religion take all true science by the hand; and we make honest labor a welcome guest at our social circles, and make honorable mention of it in our spiritual feasts. We think the Apostle Paul, was inspired with wisdom from above when he gave the command to the Thess, "If any would not work neither should they eat," for it remains true to-day that "slothfulness casteth into a deep sleep, and an idle soul suffers hunger."

THE Sisterhood of the Shaker fraternity, send kindly greeting to all who are engaged in the *Temperance* Cause.

We recognize the present movement, as the commencement of a great Spiritual Revival. The Mother in Deity, is now sending her *daughters* into the field to work. And if they will toil faithfully, and perseveringly, their efforts will be crowned with success. We bid them God speed! Our prayers and blessings are with them.

PRACTICE.

BENJAMIN FRANKLIN said, "A good example is the best sermon."

Practice, — not *Theory*, — should be the motto inscribed upon the Christian's banner. True Evangelists, who are anointed by the Holy Spirit, and sent forth to preach the Gospel of salvation to others, must of necessity become evangelized themselves, by firstly making a practical application of the principles which they would enunciate to others; for it is easier to teach, than to be taught; and human nature is the same in all ages, and in all nations. It would seem that the same spirit that induced some to compass sea and land to make proselytes in Apostolic days, without much practical good resulting therefrom, is rife to-day. Many run to and fro, but they run in vain; because they do not "tarry until they are endued or anointed, with power from on high."

Some persons, as soon as they conceive an idea, and are intellectually convinced of its truth, rush with a blind enthusiasm to teach others theoretically, while they themselves need to be *practically* taught the first principles of what they are seeking to promulgate. This feeling is innate in every human being; and it grows with their growth, and strengthens with their strength; hence the necessity of self-discipline. The power embodied in, and the influence emanating from, a person who will reduce to *practice* his theories, are *double the power and influence of one* who is always preaching, and seldom, if ever, practicing that which he preaches.

Teachers and theories are multiplied in the land, and knowledge increases with greater rapidity than saving truth. When there are more who are willing to solve great problems, by practically working them out at the expense of self-indulgence, worldly honor, and pleasure, the real success in reforming the world will be far greater than it has hitherto been. There is diversity of minds, and various gifts adapted to the needs of humanity, and the work necessary to be accomplished. But, unless those gifts and talents are sanctified to, and approved by the Power which gave them, and honestly devoted to the uses for which they were given, their potency is lost, and the design not accomplished.

Many, whose voices are never heard in public halls, but who are often found in silent prayer, and deep soul communings with spiritual intelligences, seeking to know what they can do to insure their own salvation, and to facilitate the growth of others in the Divine life, exert a powerful influence for good, and do much towards evangelizing the world.

Not one sparrow is forgotten,
E'en the raven God will feed,
And the lily of the valley
Heaven grants its every need.
Then shall I, not trust thee, Father,
In thy mercy have a share?
And through faith, and prayer, my Mother,
Merit thy protecting care?
—Anna White, Mt. Lebanon.

LIFE, REAL AND IMAGINARY.

LIFE is a great drama, in which every intelligent being may take part to profit. There is room on the stage for all. And if all would enact well their part, and honestly improve the talent committed to their trust, humanity would comprise a brotherhood and sisterhood worthy the name. But they who live chiefly in the imagination, are apt to picture great accomplishments, and fancy how they could acquire royal honors, and erect pinnacles of fame. Thus, while dwelling in the sphere of mental hallucinations, they are apt to be discontented in the sphere of *real life*, and to exhaust their energies in repinings, because circumstances are not molded to their will, and they cannot have a broader and a wider scope to display their powers, and develop their plans; and they seem to be unmindful of the golden opportunities that are continuously presenting themselves, offering a wide field of useful labor, worthy of their attention, and which invite, and even demand their service. In this way time is wasted, and much work, that would tend to elevate and progress humanity, remains undone.

An individual possessing but *one* talent, who honestly puts forth his or her efforts, and consecrates his or her life to noble purposes, will stand equally justified and accepted with others, of *five*, or *ten* talents, who do the same. Will the true parent reject the most simple heart-offering from one of the little group that clusters round the family altar? Are not the least, as well accepted as the greatest? And, if this virtue blossom in the human, how much more in the Divine! Will our Heavenly Father and Mother discard any devoted endeavor, however small the capacity, if *all* is given? We hear God's witnesses in the ages past, together with our own reason and conscience, answer, Never.

If we would live the *real*, let us be contented to work within our sphere, and use the means that are within our reach; and never seek position, rank or station, for appearance, or name; but let our ambition, or aspirations be, to do the greatest amount of good, by firstly improving our own condition and surroundings, morally, and spiritually; and then put forth our efforts to help others do the same.

What will caste, in society, or the honor which cometh from mortals, amount to, without true underlying principles, as a basis of action, and, an approving conscience? It is the indwelling spirit—the mind—that makes the man or woman. And, when the mortal

part—the outward covering—is laid aside, we shall be judged by the interior. The fair visage, or well formed contour and rich costume, will not introduce us to the society of the good and the pure, in the land of realities.

The constant vying, so largely indulged in among all classes and grades of society, is a barrier to the true development of the higher and nobler faculties, and brings spiritual dearth to the soul.

In this progressive age, the light of religion, reason, science and common sense, combine, to show the pernicious effects of selfish ambition; and should commend the life and example of the Divine Teacher to our better feelings: "He that would be greatest among you, let him be the servant of all," said Jesus.

If actuated by a spirit of true humility, we shall diligently employ what ability we have to do good, in our mission field, whether it be large or small; when opportunity permits. Through culture and self-discipline, we grow new strength and power, and thereby add to the original gift, or talent. Life is fraught with toil, in every phase, and under all circumstances; but contentment sweetens each duty, and there is ample scope for willing hands and cheerful hearts.

If we cannot mount the summit of fame, we can silently collect the gems of wisdom which fall at the base. If we are too weak to engage in the heaviest conflicts, and are incapable of bearing the most weighty burdens and responsibilities of society, we can lend a helping hand to aid those who do, and sustain and comfort them with gentle words and kind ministrations.

The mighty oak may tower among the clouds, while the modest violet blossoms beneath its shade, perfuming the air with its fragrance. So may the least one of us, shed a benign influence in all the duties of life. Then, let us seek to bring forth the fruit of a diligent contented mind, unalloyed with indolence and selfishness, which would claim the reward that justly belongs to their righteous neighbor.

—Emma J. Neal, Mt. Lebanon.

DEAR EDITRESS:

I feel indebted to you for the continuance of the "SHAKER AND SHAKERESS." I have derived much satisfaction and strength from it. I always hail its arrival with pleasure, and peruse its columns with eagerness. I feel a divine inspiration from the truths it contains; and, I trust it is a blessing to Believers—a cementing bond of union. And, I pray that it may also be a messenger of glad tidings of joy to many souls, who are as "pilgrims and strangers on the earthly plane, seeking a better country," or a better state of things than they have hitherto found. I pray that it may be a *power* in the land for good—a dispenser of *light and truth*—and make its well-timed visits to cottages, where the lone widow and helpless orphans dwell; and that, through it they may receive counsel and the balm of consolation, by learning how to flee the producing causes of sorrow.

I am satisfied that there are many truth-seekers at the present time who are faint and feeble, because they do not find spiritual food to nourish and sustain the immortal part; and who sincerely ask for light and wisdom, that they may better understand how to walk more justifiably in this present evil world, and to secure the love and blessing of God. And I have reason to believe that our little "Monthly" is a valuable aid to many; for I have heard repeated expressions, from friends outside of our community, of their appreciation of its worth, as a means to convey knowledge of our principles and life, to many who have hitherto known but little.

As the years of my life roll away, my thankfulness increases for the gift and power of salvation from sin, that I find in my Zion home. And I often feel to say, "Beautiful is my home! and its beauty is enhanced an hundred fold by Gospel kindred dear, whose bond of union is *pure and undefiled love*. The banner under which we serve is Liberty and Peace! Through unselfish devotion to true principles, the subjects of this work are raising the standard still higher. And that it may wave in the breezes of Divine inspira-

tion, and its brightness increase until its glory shall be seen from afar, many heavy laden, sin-sick souls gather beneath its folds, as children gather to the arms of a loving mother and to the strength and protection of a kind father, is the prayer of your humble sister. I would unite with all my brethren and sisters of the household of faith, and pray for more energy of spirit to conquer self; that we may be able to make a stronger covenant with God and with each other, by greater sacrifices; and gain more of the treasures of immortal life, and receive a new name (or character), and become practically "kings and priests unto God"—medians of Divine truth to other souls, as it was given to us by our Gospel parents.

We are called to be saviors, to stand upon the mount of Zion, and have lamps well supplied with the oil of truth and virgin purity; to "be clad in garments clean and white"—to be increasing in the knowledge that will make us wise unto salvation, and thus be able to diffuse that knowledge to others. In this way, we may pull down the strongholds of evil without, and strengthen the good in Christ's kingdom. And we shall be joyful in following the example of the good physician of souls, who bound up the wounds of bruised and sorrowing hearts and administered the balm of consolation. Let us do likewise, that we may drink at the fountain of life and love.

—Joanna Randall, Shirley, Mass.

"THE WORLD MOVES."

In this age of advancing Science, and controlling Reason, we behold law and order brought forth from the realm of mind and matter. The intellectual genius of to-day, untrammelled by the chaotic and blinding influences of superstition and ignorance, delves deep into the mysteries of things, and finds the key of knowledge, which unlocks the vaulted treasures of the earth, and reveals the cosmic forces underlying growth, action and harmony, so admirably displayed in the face of nature.

Who would now attempt to controvert the universally accepted and established facts appertaining to Astronomy? Yet, only three centuries have coalesced in boundless eternity, since the same facts were branded as false notions. The teachings of the noble Galileo, relative to the Copernican theory of the earth's revolution, were interdicted by Romish ecclesiastical powers. He was severely reprehended, and thrown into prison, because he persisted in the belief that the "world does move." It was not a mere fancy of the mind that led to the conclusion. He invented the telescope. Through that wonderful instrument he scanned the heavenly bodies. Its powerful lens seemed to condensate space until it almost disappeared. Then, was revealed to his extended vision, the fact, that the scintillating stars were not mere luminous particles of light, sprinkled like gold drops across the blue expanse, as they appear in the distance to the naked eye; but, worlds beyond worlds, similar to that on which we live; differing in magnitude, moving with circumrotary motion, each revolving within a given sphere around a grand central orb; subject to the immutable laws of attraction, cohesion, and repulsion, which govern, and harmonize the universe.

No baseless hypothesis that had previously been cherished could change his conclusion; for actual evidence had transfigured the hitherto dark and mysterious regions into glorious realms of light where order and harmony reigned supreme. Nor could the opponents of Science prevail to counterpoise his opinion, which tangible evidence had placed beyond a doubt, or the power of circumvention. With transport of feeling he published the glad news. And we see that the world continues to move, in more than one sense of the word; for the triumphal car of Progress overrides the narrow dogmatical sphere of priestcraft and superstition; and it will roll on with speed, over the yet trackless fields of unexplored truth, leaving light in its path; while vaning error will sink into oblivion, no more to rise in the glory that will flood the earth.

—Martha J. Anderson, Mt. Lebanon.

PHILANTHROPY.

—o—

If philanthropy, as defined, means love, benevolence, and universal good will toward the whole human family, where shall we find a word of broader significance, or one that will include so much good, and exclude so much wrong?

In scriptural language it is said, "God is Love." When a human soul is filled with love, there is not much room left for envy and hatred. True love will elevate the soul, and carry it away from the world, and cause it to place its affections upon heavenly beings, and those things which are eternal in the Divine spheres, where God dwells, and "is all in all."

Love has its counterfeit; but it leads away from God and fills the heart with impure desires—blinds it to the false and vain—and its fruits are manifest in deeds of darkness, in selfishness, retaliation and hatred—the opposite of benevolence and universal good will. Those who possess this kind of love choose to dwell in the world, their life and interest are given to support the principles which constitute the world, which the Apostle defined thus: "The lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but are of the world." But all who possess true and genuine love, have their home in the truth—their dwelling is in God.

If our hearts are aglow with philanthropic zeal, we shall strive to comprehend our whole duty, and to exemplify the life and character of the baptized Jesus in every act which we perform; and we shall assimilate our feelings with all that is true and good, wherever it may be found, and co-operate with every movement that tends to progress mankind toward the ultimate for which they were created, i. e.—a perfect at-one-ment with the Creator.

Philanthropists, in the truest sense of the word, will stand self-adjusted, and manifest their sincerity by instituting a strict and impartial investigation of their own life and character, giving heed to the Savior's injunction, firstly, "To cast the beams from their own eyes, that they may see clearly how to pull the mote from a brother's or a sister's eye." This will necessitate a cross, and will call Gospel faith into exercise; but it is vain for any one to attempt to evangelize others, while they themselves are in the wrong. Eventually, all false coverings will be taken off, and every thing will be judged according to its merit, or demerit. Then, exaggeration of wrongs, or depreciation of virtue, will avail nothing.

Philanthropy will lead to tenderness of feeling, and to compassion for an erring brother or sister; and will teach, that if we would facilitate their growth, it is better to throw a mantle of charity over their shortcomings, than to rebuke them in an unchristian spirit. If we condemn faults in others that we approve in ourselves, we neither love nor do the truth, and are not on a christian basis, but are on a shaky foundation. Pride and selfishness induce us to judge unrighteously; and in this condition we are not fixed in our purposes, but are weak and vacillating, and are liable to be moved by any adverse winds that may blow. When Love is at the helm of the ship, as we sail upon the sea of life, we fear not the storms that may arise; and Benevolence—an amiable, sympathizing friend—will help to guide the vessel safely into port.

Ann Offord, Mt. Lebanon.

SELF-DENIAL.

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It has been said, and that justly, that "there is no benevolence without sacrifice." It is very easy to give that which costs us nothing, or that which we do not want; but, is there any virtue in such benevolence? Is it not like sacrificing the halt and blind, under the Jewish dispensation, which was said to be an abomination?

As Believers in Christ's Second Appearing, we profess to have consecrated ourselves, soul and body, time and talents, all that we have, and are, to the Work of God, and the cause of humanity; but for this, "we have received an hundred fold in this life," with the blessed assurance of eternal life in the world to come.

As I prize my precious privilege in the sin-destroying Gospel, and feel its pure consolation, I would gladly do something towards making known to those who are yet subject to bondage, and the fear of death, how they may gain the liberty of the children of God. I would prefer to be a tarry-at-home missionary; and I think that much knowledge of Believers' faith and principles, may be communicated through the medium of our little paper; and as many have contributed freely to its support, and have also made efforts to give it a wide circulation, I thought that I would make a proposition to those who feel disposed to unite with me, but more especially to those who are young; that is, that we make a free-will offering of some little idol, if we

have any; or, that we deny ourselves of some luxury—or resolve to abstain from stimulating food, and drinks, that are not essential to life and health, and thus help to roll on the little "stone (of truth) which is to become a great mountain, and fill the whole earth." Great things often result from small beginnings.

"Bring all the tithes into the store-house," said the Lord by the Prophet, "and see if I will not pour out a blessing, till there shall not be room to receive it." Every tithe will be accepted; and, through sacrifice, prayer is made effectual.

The Savior accepted the offering of the poor widow, who "cast two mites into the treasury." The gift was not estimated by the quantity which she gave, but by the sacrifice which it cost; for she gave her all; and if we do the same, we shall likewise be blessed.

We should regard the laws of health, in a physical, and moral point of view; and be temperate; using the things of this life, as not abusing them; practicing strict economy in our Zion home—laboring diligently with our own hands—employing a portion of the proceeds in disseminating light, and truth, by sending forth "leaves for the healing of the nations," in the form of the SHAKER AND SHAKERESS.

Ruth Webster, Union Village, Ohio.

BLESS ONE ANOTHER.

—o—

JESUS said to his disciples, "Love one another as I have loved you." If the example of Jesus in this respect is fully exemplified in daily life, it will destroy selfishness, and eventually "create a new heaven and a new earth, wherein shall dwell righteousness."

"In blessing we are blest." It is natural and easy for us to "love those who love us," but "what reward have we" for so doing? Christ said, "Love your enemies; bless them that curse you, and pray for them that despitefully use and persecute you." We, who bear the Christian name, and profess to follow our blessed Gospel Parents, should be careful that we do not violate our profession upon this point. Let us not be deceived. "We shall reap what we sow." If we sow and cultivate Love and Peace, we shall reap Love and Peace as our reward. On the contrary, if we sow Discord and Strife, we must reap the bitter fruits which grow therefrom.

If we follow the example of our Savior and return blessing for cursing, we shall be safe. "When he was reviled, he reviled not again;" but patiently endured persecution. And when his enemies bore false witness against him, and even spat upon him, he opened not his mouth in his own defense.

Are we willing to suffer like our blessed Master—like him "endure the cross and despise the shame"—and like him wear a crown of thorns, if need be? If we are true Christians, we must follow him, and learn to be like him; "meek and lowly in heart;" and to love and bless one another in the truth. If this we do, the blessing of God will never depart from us.

Mary Middleton, Union Village, Ohio.

THE pure in heart shall see God. What a sublime and beautiful promise. What holy inspiration must have possessed the soul of Jesus, when before a gazing multitude he uttered that Divine promise! A blessing was pronounced on the peacemaker and the mourner—the poor in spirit—and the seeker after righteousness; but the God-seeing are the pure in heart.

One of our Gospel fathers, Elder Wm. Lee, left his testimony concerning the means by which purity of heart may be obtained. He said, "When I set out to follow Christ in the regeneration, I felt it to be my duty to confess all the sins of my life, and then to forsake them; and I felt such fear of God in so doing that I chastened my thoughts, and every turn of my eye that was not after God. And by this self-chastening, my eye became single to the honor and glory of God, and my heart was made pure."

And it is a happy thought that we have in our midst, to-day, Gospel brothers and sisters

who through self-discipline have become "pure in heart," and can see God according to the promise of Jesus, who also "endured the cross, despising the shame," and said "Be of good cheer, I have overcome the world." By thus doing, he became to us a Holy and Divine teacher, whose bright example we revere, and whose sayings we delight to roll beneath our tongues as honey for sweetness, and as bread for strength.

Anna Dodgson, Mt. Lebanon.

CHARACTER.

—o—

It is true, as has often been remarked, that human beings are "creatures of circumstances," to a great extent. But every individual, in a greater or less degree, has the power to form a character independent of circumstances. All are gifted with the power of will and of choice, and also possess the germs of a dual life—the natural and the spiritual—or of good and evil.

A child, both by inheritance and the influences to which its tender and rapidly growing brain is exposed, may receive that which will quicken either the evil or the good within it, which, without doubt, will have a weighty influence upon its future course of action. But, as reason and the will-force are developed the immutable laws of cause and effect are more potent than circumstances, and many are induced by the stronger, to control the weaker, and to examine principles, draw their own conclusions, form their own plans, and decide upon their future course of action through life.

As the brain is moulded by the spirit or mind, its present development will not be a bar to future change and growth into the true, or the false, which will produce joy or sorrow according to its kind. Either must be effected by the action of the will in co-operation with ministering spirits of whatever class we attract to us.

Character is not reputation, and cannot virtually be changed thereby; nor can it be accurately judged by emotional feelings or impulsive words and actions, but by the habitual neglect of, or adherence to, certain principles which may be exemplified in the small acts of life, which help to form the real character.

As the majestic ocean is formed of little drops of water and its extended shores of tiny atoms, so each silent thought, as well as thoughts uttered in word and deed, have a part in shaping the character and destiny of individuals.

Happiness is the desire of every human being, and how to attain the desideratum requires a careful study of all the laws which pertain to physical and spiritual life. How to attain unto true exaltation of character, necessitates thorough investigation of principles, and careful scrutiny of motives, which prompt to action, and of the rules by which we are guided.

The natural life, in its perverted state, is fraught with misery and sorrow. Its highest pleasures are unsatisfying, and will be outgrown in the soul's progress God-ward.

We need a divine unction, that will quicken the spiritual germs of life in our souls, to enable us to form a perfect character. That will insure to us imperishable wealth, joy and glory, and establish us in principles that are immovable, over which circumstances can have no control; and neither the hope of heaven nor the fear of hell will dominate. We shall do right from love of right.

Is it not a point of wisdom for those of us who are young in years, and inexperienced in life, and are now laying the foundations of our future characters, to mark well those who are more perfect than ourselves, that we learn to imitate their virtuous examples and follow them as they have followed Christ and walked in the truth? If purity be the basis upon which we seek to build, and Love our motto, it will be easy for us to assimilate our spirits with theirs, and to harmonize with the pure and good; and with them to drink at the Love-fountains which perpetually flow to earnest truth-seekers, like holy baptisms from the inner heavens.

Catharine Allen, Mt. Lebanon.

LAND OF LOVE.

1. Vell not from us Ho - ly Spl - rit, Beau-ties that are ev - er rife, In our fu - ture home of glo - ry, Land of love and end - less life.

Lift the cur-tain from our vi - sion, Fan the mists that dim our eyes; We would scan the in - ner hea - vens And from earth - li - ness a - rise.

2.
We would take the wings of morning,
And explore the mountain's height;
Or descend in pleasant valleys,
Seeking treasures free from blight;
In a blessed sweet communion
With the loved ones gone before,
We would clasp them nearer to us,
Range with them the heavenly shore.

3.
But we'll bide our time in patience,
And improve each moment well,
In a life of consecration
We will labor to excel.
Forming here a joyous heaven,
By creating one within;
And a home of love and beauty,
Free from discord, strife and sin.

4.
Then abide, O blessed spirit!
Purify us unto thee,
That a tower of strength and glory
To the nations we may be;
And our earthly home foreshadow
Our eternal home above;
Dwelling place of truth and goodness,
Paradise of heavenly love.

THE TEMPERANCE MOVEMENT.

It is a glorious work God has begun;
Hold sacred in your hearts its trust of power;
And when some little vict'ry you have won,
Let that but nerve you for the adverse hour.
O, put your faith in agencies divine!
That can inspire beyond all human strength,
And "greater works" than those of old, will shine
Along your pathway's steep and rugged length.
'Tis said a fearful river flows through hell;
But, can it match the alcoholic tide,
With rock, and whirlpool, and demoniac spell,
That scatter desolation far and wide?
We may conjecture that they are but one,
Connected by a dismal open flume,
Where raging rapids unimpeded run,
To dash their victims through that gate of doom.
And, as we trace the world's broad winding life,
Our minds no darker, wilder flood can see;
Its miry banks with hideous reptiles rife,
Are shaded only by the gallows tree.
It is no myth; we know its burning streams
That carry blight where'er their currents flow,
That bear away the hearts ennobling dreams,
And sink the soul in passions base and low.
The waving harvests, that the Father will'd
From year to year, to show his mindful love,
Are first *usurp'd*, then wastefully distill'd,
To make his blessing but an evil prove—
To bring to earth the waves of liquid flame,
Whose *touch* is madness, and whose *force* is death;
To exile man, from that parental claim,
That fills the soul with inspiration's breath.
If, but the horse-hoof pools along the road,
Miasma to the sunny air exhale,
Will not the river and its marshes broad,
With deadly venom laden every gale?
O, woman, there is work that must be done!
You have but *enter'd* on its weighty care!
Its darkest sands the hour of sin hath run,
The morning dawns with incense of sweet prayer.
The day shall brighten on your faithful toil;
The will of God within your hearts reveal'd
Will give to them the balsam and the oil.
By which the sad and wounded shall be healed.
God pleads through you; then let him freely speak,
"Grieve not the Holy Spirit," give *free course*,
And you no more shall timid feel, nor weak;
He has prepar'd for you a strong resource.
For *never* in the his'try of Reform,
Has man attained a more illustrious plane.
He nobly bears you through the conflict warm,
His heart and hand your energies sustain.
O! we, the sisterhood, who toil apart,
To bring redemption to the earth below,
Know how to prize each brave and manly heart,
That gives its might to evil's overthrow.
Life is so mingled on its every side—
United efforts must its good achieve;
The *father* may all lib'rally provide,
Yet, must the *mother* tenderly relieve.
Go forth, as on a mission sent,
Cloth'd with the snowy robes of fervent prayer;
That all who see you may to God repent,
And seek his law—his character to bear.
Your own true purpose, like electric wire,
Will flash conviction through the harden'd heart;
Your supplication like the altar's fire,
Will holy light to all around impart.
May angel choirs assist you when you sing,
And may the Comforter your words impress,
Until the desert in its blossoming,
Shall bring your hearts the blessing of success.
Cecilia Deyr, Mt. Lebanon.

FORGIVENESS.

"Father, forgive them!" The waves of the air
Bore the sweet music of this holy prayer;
When in keen pain and anguish he with'd,
Drinking of gall this petition he breath'd.
"Father, forgive them!" O, heaven inspire
My soul to breathe forth the same pure desire!
Let its sweet music float down to my soul,
Waking to being the same self-control.

Whence came this pow'r, this strength to control
Waves of temptation, that peril'd his soul?
While in the wilderness tempted with wrong,
Kissed in betrayal, and mock'd by the throng.
Here, down the aisles of my heart's home, I find
Essence of this love—forgiving—resign'd;
Life is as sweet as the dew the bee sips,
When words of kindness are found on the lips.
Maria Wheeler, Union Village, O.

CHRISTIAN LIBERTY.

Struggle yet, thou soul in bondage,
Rend thy ties, and stand thou free;
Find thy fair and bright ideal
In true Christian liberty.
On and upward ever pressing,
To enjoy still purer loves;
Holy independence gaining,
Which the higher law approves.
Holy independence gaining,
O prolong the joyous sound,
Until ev'ry clime and nation
With its gladness shall resound;
Until ev'ry heart shall vibrate
In this universal strain,
Until hearts and voices (blended)
Join in Zion's sweet refrain.

Julia Johnson, Haneock, Mass.

MY CREED.

I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.

I hold all else named piety
A selfish scheme, a vain pretense,
Where center is not, can there be
Circumference?

This I moreover hold and dare
Affirm where'er my rhyme may go,
Whatever things be sweet or fair,
Love makes them so:

'Tis not the wide phylactery,
Nor stubborn fast, or stated prayers,
That make us saints; we judge the tree
By what it bears.

And when a man can live apart
From work, on theologic trust,
I know the blood about his heart
Is dry as dust.

J. G. Whittier.

HAPPINESS.

THE conscious pursuit of happiness is found to be one of the most degrading motives in the world. The objects are so various; the points to be considered so numerous; the difficulties so unexpected; the most worldly man is still so mysterious to himself; that what we call happiness is to a very large degree provided for us or denied to us, as air, sunshine, and water are, which may be said to be universally supplied, though there are instances when each of these may fail us. The idea of what happiness consists in varies from the briefest physical indulgence to the faith and patience and fortitude of the saint. The extremes of the idea are as far apart as the clod of earth is from the star in the heavens. A man might as well think of providing for the digestion of his food, or the circulation of his blood, as of successfully keeping in view as a motive of life that infinitely various condition of existence which happiness is found to be. The Epicurean descends to become the epicure. The most determined and narrow-minded willfulness, the coarseness of sensuality, the violence of the brutal, the heartlessness of the idle and frivolous, all come within the limits of happiness, as one or another would define it. When our Master declared for self-denial, both by precept and example, he showed that it is in lives of usefulness, deeds of charity, labors of philanthropy, sentiments of affection, that the true good is to be found. Not by seeking happiness, but by true work in the world, is human destiny best wrought out.—*Christian Register.*

EDITORIAL WANTS.

WANTED, for coming number of SHAKER AND SHAKERESS, one short, well written, well condensed article, from each Society.

By one, we mean one from Brethren and one from Sisters.

To secure this, each *Family* might write one article, as above. The surplus may be placed where we often go for some choice contributions.

In the SHAKER are one hundred and twenty inches—about six inches to each Society. In the SHAKERESS, there are ninety inches, being five and a fraction to each.—[ED.]

OBITUARY.

ELDRESS MATILDA WILLIAMS, aged 63; at Water-villet, Ohio, Jan. 23, 1874. A Believer 57 years.

SARATH BAILEY, aged 45 years; at South Union, Ky., Feb. 24, 1874.

WILLIAM WISKINS, aged 64 years; at the United Society, Harvard, Mass., formerly of Mendham, Suffolk county, England, on the 10th instant.

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F. W. EVANS,
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KINGDOM OF HEAVEN.

THE Kingdom of Heaven is like a man, who, out of his treasures, bringeth forth things new and old.

Very good. If correct, that kingdom is a system of constantly unfolding truth.

Also, under the figure of a harvest of the world, we conceive the grand idea of a time when human organization, in its ultimate, should conserve the truths of all previous epochs and dispensations.

Dividing our immediate spiritual history, according to our religious records, into two parts, first, the history of the Jewish race, or people, second, that of the Gentiles; we have this map before us.

The spiritual seed time was in the days of Abraham, Isaac, Jacob and his twelve sons.

The spiritual harvest of that Jewish race, was in the days of Jesus, his twelve disciples and the Pentecostal Church, with its community of goods, and the resurrection of its members, up and out of the individual and family relation that Abraham, Isaac and Jacob founded; as the basis of the twelve tribes of Jews, comprising the House of Israel.

The intervening history, between Abraham, with the twelve sons of Jacob; and Jesus, with the twelve apostles, is simply the growth of the grain, from the sowing to the reaping.

The progress of the Jewish Nation, was from the individual, to the husband and wife — with their property possessions — gradually increasing into a private family; and that family swelling into a Tribe, and the twelve Tribes uniting into a Nation.

Unto that Nation the Christ Spirit came, as a Savior, to bring that world to an end.

Henceforth, that which God Himself had planted and sowed — the generating family relation, with its selfish property — its individual life — was ruthlessly plucked up. And, that which God had builded — a people, who should dwell alone, and not be numbered with the nations — was unsparingly pulled down. And the whole race of Jews became as a handful of corn, in the top of the mountains; to be scattered, as a spiritual seed, among the gentile nations of the earth, as is recorded, "In thee, and in thy seed, shall all the nations of the earth be blessed."

That Order, of resurrected Jews — Jesus, the twelve disciples and Pentecostal community, which the Christ Spirit had thus harvested from the world; was, itself, also translated — cut off from the earth — in about three hundred years. The Holy City — Religious community — was trodden under foot of

the Gentiles — the Roman people. Their ensign — the dragon — devoured it by persecution; and it was caught up to the spirit world, where it exists to this present time, a source of prophecy, from which the Kingdom of Heaven will draw old things — Jewish truths — that will revolutionize its agriculture, its physiology, its dietetics, and its community business relations, until all that is worldly and Gentile, all that offends, is, in all respects, abolished and purged out of the Kingdom.

Happy day! Glorious anticipation!! Heavenly light, to enlighten the Gentiles!!!

We have beheld the harvest of the Jewish nation, Christ incarnated in a Jewish man, a representative of the Eastern, or masculine part of the earth — Christ, in their first manifestation. We have seen the power of the holy people scattered, the seed sown among the Gentiles, the Gospel of the Kingdom preached to all nations, living in perverted generation, perverted property relations, and in perverted nutrition: and then the end came, and the Christ Spirit was incarnated in a Gentile Woman, as a representative of the Western, or feminine part of the earth.

A second Pentecostal Community has been formed; and is now, in its several branches, nearly an hundred years old.

"What hath God wrought?" The history, twelve hundred and sixty years, of Gentile christianity. Regeneration taught, and Generation practiced. Peace taught, and war universal. Forsaking all, laying all at the feet of Jesus, preached; keeping all they have, and getting gain without right, from all whom they can circumvent, the rule of Priest and People.

This is confusion, worse confounded. But the peaceful Kingdom of the Branch, that has grown up out of Jesus, and out of the root of the stem of Jesse, is a refuge — a home for the Gentile — and his rest is glorious.

LANGUAGE.

WE are pleasantly bearing in mind the voice of the Prophet, calling our attention to the beautiful future, when God shall return, to his people, a pure language — Zeph.—III.—9.

With what joy we anticipate that heavenly blessing — an Angel visitation of deeper spirituality — "when the time of refreshing shall come from the presence of the Lord."

Indeed, they who have already tasted the good word of God, are even now, speaking to us in a language, understood only as we enter the resurrection order, and accept the life of Christ as our heavenly guide. We would ask,

in prayer, its adoption, by all who turn their faces toward the City of Peace.

It is recorded, that illuminated minds, in the Pentecostal Church, spake with tongues of fire that came down from Heaven. Should not those who have recently entered the Pentecostal Church, of the present day, seek to be inspired by the same consuming element, and by a baptism of speech from the same elevated sphere? Why should we retain the language of the children of this world? Why should we accept it, knowing, as we do, that its corrupting influence awakens only shame and contempt?

A reference to this subject seems highly necessary at this time, when there is so much license given to gross improprieties of speech, designated as "*slang phrases*." Added to this is the list of idle words, unkind words, vain words, silly words, angry words, revengeful words, that, in the world, are used, without regard to place or persons. This recklessness of language, like the plagues of Egypt, threatens to deluge the land. Would writers and speakers occupy the same time in speaking truthfully and affectionately, what immeasurable blessings would be the result.

Our home, our beautiful gospel home, consecrated to God, should never be contaminated with the virus of the carnal mind, this blighting sin of the world.

Were these objectionable features confined to the society of the vulgar and abandoned, whom we are obliged to meet in every city, town and village, it might seem to bear a correspondence to their lives. But we find them accepted and used, by those who stand as teachers in society. Ofttimes, the man, who shudders to hear the voice of the blasphemer, does not hesitate to intersperse his conversation with slang, or licentious phrases. He, who uses the first form of speech, if heard, expects to be condemned; while one, who pours this undercurrent of filthiness into the minds of hearers, looks up to be approved.

Upon all deviations from strict propriety — from moral rectitude — the disciples of Jesus Christ and Mother Ann should let their light shine, in serious protestation.

Moses — in Leviticus, chapter V — taught his brethren, that if they even *heard* the voice of swearing, and did not report the case to the minister at the altar, they should stand equally guilty with the transgressor, and should bear the iniquity. Are we not equally negligent, if we fail to walk as carefully as did the children of Israel? And in any wise not reprove our neighbor, suffering sin upon him, lest unpleasant lessons be impressed upon the minds of the young — lessons which may not become obliterated while in the journey through life. Should one be so careless as to mutilate a sentence, by the introduction of a profane, or vulgar word, it is certainly fastening a bad habit, one which may ultimately lead to serious consequences. It is equally as improper to force vulgar expressions upon hearers, or readers, as it is to oblige them to inhale expired breath.

Ironical expressions are censurable and in many cases no better than falsehoods.

Speak, carefully and distinctly, words worthy to be repeated, and we are safe in saying, there will be but few expressions of which to repent. Be as the Lord's servants, advocates of that pure language, which should have the first place among the followers of the Christ Spirit — the children of the Resurrection.

Eld. Henry C. Blinn, Canterbury, N. H.

THEOLOGICAL TREASURY.

—o—
CONFESSION—REPENTANCE.

AMONG the instructions given to the early Christians, none were more essential than that they should confess, and forsake their sins. This should not be overlooked by honest seekers after truth.

To those who feel that they are whole, this medicine of the good physician is very distasteful, even to abhorrence; while such as have been trained in popular sectarian channels, will pronounce the confessional a supporter of a spiritual inquisition—a relic of barbarism.

Be confession a Roman Sacrament, or not, is quite immaterial. Confession is a Christian dispensation, nevertheless; and is, after conviction, the first step in Christian progress.

We honor the Roman Church for retaining, even though imperfectly, this Godly ordinance. And while Protestants sneer at such humiliating procedure as the confession of sin, we would that God in his mercy, inaugurate something equally effective for the condemnation of sin, in Protestant Churches, the world over. True, these latter churches have protested against the wrong-doings of their Mother; and so zealous have they been in their protests, that the vices and virtues of the Mother have shared the common fate of denunciation by the Daughters; while the latter are wanting in some of her redeeming features.

The Confessional was a Jewish establishment. John Baptist was a confessor.

Among multitudes of Jews, who came to be baptized of John, in Jordan, was one JESUS; and as John baptised them—they confessing their sins—Jesus passed the same ordeal, with other Jews. As a good Jew, he had accustomed himself to do this, once a year. If Jesus, as *Christian*, was tempted in all points, yet without sin; there is wanting evidence that he failed to fulfill his Jewish obligations in the confession of his physiological, or Jewish sins.

Jesus taught his followers to confess, and repent of their sins. Did Jesus err, under either Jewish or Christian government, he confessed and repented of the same.

Protestant Clergymen are realizing the fact, that some of the blackest crimes, commonly committed by their flocks, are almost unknown in Catholic folds. Some of them are noble enough to make public this admission, and attribute the greater protection to the Confessional.

It is interesting, though not positively necessary, to allude to the consternation in Thos. K. Beecher's Church, when he recommended the practice of confession, as making a man feel nobler, by going to some confidential friend and confessing the wrongs of his heart.

Confession of wrong is not only a reasonable requirement, but through this door of hope—the valley of Achor—individuals are enabled to pass to the higher condition of life—*repentance*—the forsaking of sins confessed.

But confession may be made a mere churchal formality, which, without the necessary accompanying repentance, is like faith without works—dead.

To souls burdened with Pilgrim's bundle of sins—with the knowledge that God requires confession to Him, witnessed by the most con-

fidential friend, ere absolution can be obtained—confession becomes a balm for all their woes; while repentance reinstates them in justification.

Confession was demanded in Hebrew times, but was not followed by Christian mercy. In Joshua's address to Achan, we have clear definition of rational Jewish confession—"My son, make confession unto God, and tell me what thou hast done. Hide not from me."

Confession is made to God—*narration* to the Elder. "Whoso covereth—hideth—his sins shall not prosper." He that confesseth and forsaketh shall have mercy."

Coming down to Apostolic times, we are counseled to confess our faults, one to another: "If we confess our sins, and forsake them, He is just to forgive our sins, and cleanse us from all unrighteousness." "They that believed, came and confessed and showed their deeds."

Under the baptism of the Pentecostal spirit the same fruits will be manifest.

As a legal document, void of signature, so are the Nations and Sects who forget God by denying auricular confession.

Mother Ann Lee's testimony revived the form and spirit of oral confession. As Jesus confessed to John, so did Ann confess to Jane Wardley. Thus Ann became the Mother of a New Order—a New Creation—wherein should be confession of sin—Males to Males—Females to Females—and wherein, as a consequence, should dwell exceeding righteousness.

Said Mother Ann—"I love the day I first received the Gospel—I call it my birthday—I felt such a sense of my sins, that I was willing to confess them before the whole world. I confessed my sins to my Elders, one by one, and repented of them in the same manner. When my Elders reproved me, I felt determined not to be reproved twice for the same thing, but to overcome the evil for myself."

Many were Mother's counsels concerning the definiteness of honest confession. The same testimony is maintained by her followers; and their growth and spiritual prosperity are commensurate with their punctuality to the order of confession, and renunciation of their sins.

Some one asked Mother—"What is repentance?" Mother instantly replied—"Leaving, forever, the sins we have confessed." This, as an accompaniment to the definition of Truth, by Jesus, can hardly be excelled.

To those who would experience thorough and eternal abandonment of error—who would have their sins go beforehand to judgment, and not follow after them to condemnation—we advise honest *confession* to God, and the *narration* to some bosom, or confidential friend. And let him, or her, understand that confession and repentance are the door to Shaker homes and heavens.

To the sin-sick and heavy laden, the invitation is, "Seek and ye shall find—Knock and it shall be opened unto you."

Elder G. A. Lomas, Watervliet, N. Y.

SCATTERING CHIPS.

By J. M. PEEBLES.

It was a beautiful inspiration that led the apostle to write "Not as though I had already attained, either were absolutely perfect." (Phil. iii, 12.) So long as there is a consciousness of imperfection—so long as there is a willingness to confess—to forsake—and try again to "overcome;" there is hope—yea, certainty of a harvested soul.

There is a marked distinction between Spiritualism and Spiritualism. The first is a mere science—the demonstration of a future existence! But *Spiritualism* in its broadest, divinest sense, spans every thing that is spiritual

and holy. "God is a Spirit"—and to be "spiritually-minded is life." Those only are spiritualists who believe in the ministry of angels and spirits, and make that belief not a philosophy only but a religion, a practical power in their lives. The fruit reveals the tree.

Though there are "many mansions" in our Father and Mother's house—one door only leads into them—and that door is *purity*. The pure in heart alone have the promise of seeing God.

Our good Quaker poet John G. Whittier is a celibate—a "virgin unto the Lord." That glorious picture-gallery of apostles, martyrs, celibates, that crown with gold the pages of history, is reflected and made immortal upon the jasper walls of the New Jerusalem.

"Resist temptation," is a rational biblical command. Though the thread of magnetic sympathy, which the enchantress winds around her victim, is unseen, it often binds the individual so firmly that escape is next to impossible. Mind must govern the physical—soul conquer sense. "I keep my body under," writes the apostle, "and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway."

It is not philosophical to say—"man has a spirit"—but rather, man *is* a spirit; and the "death-rattle" is the angel-signal for moving out, and up into the better mansion of immortality.

Melchisedec, over the purple of the priesthood, was an individual baptized of Christ. Abraham recognized this at once:

"Wherever a real saint has lived, and worshiped, wherever a great seer has appeared, walking thousands of years before his time, and lifting the soul of generations into a higher civilization, there is an element of historic authority for Spiritualism. Spiritual philosophy is the living science of all time. Its priests are such souls as Pythagoras, Socrates and Plato; Jesus, Swedenborg, and Ann Lee;* Copernicus, Kepler, Galileo, and Newton; Leibnitz, Descartes, and Laplace. These have been the ministers of an ever-advancing religion, whose ideas and discoveries have given names to certain epochs of thought. Members and chiefs in God's infinite spiritual republic are they, from whose souls whole civilizations have sprung. The historical authority behind Spiritualism is equal to that behind all the thousand and one theological sects of the whole world."

Modern Spiritualism is having much to do in the politics of the French nation. A late London Daily has this:

"M. THIERS A SPIRITUALIST.—The Paris correspondent of the *Echo* of Aug. 28 says:—"M. de Lavedan, the Prefect of the Department of the Vienne, furnishes us with the following authentic details:—A few weeks ago M. Thiers did me the honor to inform me that he was occupied with a special work, independent of his other labors. 'I should be glad,' he exclaimed in a tone of noble indignation, 'to confound materialism, which is a folly as well as a peril. There is a fine book to be made on this subject, and I have as yet only written the half of it. Certainly I devote myself with my whole heart to the liberation of the territory and the reorganization of the country, but at times I cannot help regretting my peaceable and cherished studies. For twelve years I have been engaged in this work; during all that time I have been exploring botany, chemistry, and natural history for arguments against the detestable doctrine which leads honest people astray. I am a Spiritualist, an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good sense.'"

As death is no savior, and as there are spirits mischievous, erring and fallible, John wisely said—"Beloved believe not every spirit but try the spirits." Try them how? by our judgment and the reasoning faculties that God has given us. "Men shall judge angels."

* Jesus and Ann, through a Christ baptism, were anointed Mediators of a New Covenant.

CORRESPONDENCE.

ANSWER to a letter from an outside friend, who states that our best public men are dropping off the stage — that plundering the public by corrupt officials exceeds any thing ever experienced by the citizens of this Republic — that huge rascalities are coming to light every week; and that dull times prevail.

RESPECTED FRIEND:

The public officials of to-day demonstrate that human nature (the lower nature in man) is the same now as in the past. Office holders in this country imitate, as far as they can, their cousins in England. There is Earl Derby, he is in office, and paid out of the public purse to sustain an order of things which enables him and his compeers to take the cream off the industries of the nation, every day. These men have been so long at such kind of work, that they have organized their robberies into order and respectability. In this country, stealing and lying about it, go on bravely; but are not yet respectable. Tweed is in the penitentiary. Now if we could contrive to send these dukes to the penitentiary too, how pleased I should be. I would not have anybody be at the trouble of keeping them in doors, in a costly building, and bringing victuals to them. I would leave them out doors on a ten acre farm. And seeing everybody desires to be Duke or Duchess, I would send them to a ten acre penitentiary too. All being engaged to get a living, the Duke would not be able to coax anybody to work for him. Hence, he would have to dig his own drains, and grub out the scrubs for himself. And the Duchess might enjoy the poetic duty of milking her own cow, and stand a chance of being kicked over as well as anybody else. As regards the legislative wisdom in council assembled in Christian nations (so called), I am down on the whole of it. I would have no such gatherings; everlastingly doing something that does not and ought not to stay put. They breed corruption. Let every man stay at home, save mileage, and do the voting and talking by mail. Why not? As far as personal behavior and public honesty are involved, the assembled legislative wisdom of Christendom is rather rude, windy withal, and rather devilish. I venture to say, that the monkeys in the woods manage their affairs with more dignity than do our male Solomons. At all events, they never confound their own confusion, by creating panics that last more than an hour or two, and that cannot be healed over by a good night's rest in the trees. In the morning the monkey is right side up; no soup kitchen in the midst of plenty; no sending of their food out of their country (as in India) during a famine.

Carlyle thinks, that a hundred years ago, matters in England were in a better condition than they now are. A London editor shows up the state of things about that time. Going back on the record does not improve the aspect. Some think there is more good on the earth now than at any former period. The indications are, that justice between nations and individuals will increase. But I have not time to wait till the *animal emotional man* has brought forth a civilization bearing only good fruit. A civilization based on *divine human emotions* is my choice. The result is, I am where peace, and something more than justice is the rule — where dull times never come; and where obedience to Hygienic Law will triumph over hereditary taints, and induced disease; and where the *power of sinless life* will finish transgression, put an end to sin, and bring in everlasting righteousness — a new creation. In the land of souls, states and conditions — the growth of our past lives — will be to us, as the case may be, *heaven or hell*. To heighten the joys of the former, by *loving the neighbor at the expense of self*; and to utterly extinguish the latter, by an application of the same Law, will be the employ of every good spirit. To

"Speak peace where discord reigns,
Appease the flood;
And for revenge,
Persist in doing good."

Daniel Frazer, Mt. Lebanon, N. Y.

NATURE AND REVELATION.

It is related that the first Ambassadors of the English Government to the King of Siam, told him many strange things concerning their country, and among the rest, that the water of their rivers sometimes became so congealed by cold, that his elephants could walk upon their surface. To this he replied, that they had previously told him many things hard to believe, but now he knew they lied and he did not believe the rest of their stories.

Did disbelief alter the facts, or prove any thing but the king's ignorance? Does the assertion that it is impossible for all mankind, in the final event, to become Christians or Shakers, either in this or the next world, have any better foundation than did the disbelief of the king? Is it not assuming to know more than God has given nature wisdom to teach? Is not the argument upon that side confined to negations, like those of the materialist, who disputes beyond the test of his physical senses?

Who, without the previous knowledge of the metamorphose, would prophesy a moth from a caterpillar, or even believe the change possible, without witnessing the fact? Who, without any previous knowledge of eggs, could tell, the first time they saw one, what it would produce under suitable conditions?

Is not man frequently discovering new developments of facts, for which his previous experience affords no satisfactory clue to an explanation?

What does man know of the latent powers and faculties engendered in his own being, awaiting proper seasons and conditions to call them into activity and growth? What can he know of what will be his state, after putting off the mortal form, except by *revelation* of a wisdom superior to any yet found in material nature, or by the physical senses? And that Revealing Spirit which has proved itself superior to all the reasons and philosophy of man, by its power to control the destinies of nations, and direct the kingdom of the world, claims to emanate from the Creator, which none can dispute, while man's greatest wisdom is unable to scan the mystery of his own being — or to certainly ascertain whence, or why, he came, or whither he is going.

Should not these plain facts teach us humility and dependence upon a wisdom and love superior to our own? "Come now, and let us reason together, saith the Lord." When man approaches the subject of Deity, as a learner, and investigates his religious and spiritual nature by the light of Divine revelation, with the same care and diligence that he now investigates material nature and science, being careful to reduce his light to practice as fast as he obtains it, he will cease to obstruct the avenues of spiritual and religious knowledge by hastily deciding the truth or falsity of that which he does not comprehend. When he enters the realm to interrogate, consider and *practice*, his advance in true religious knowledge will be as rapid and marvelous, as has been his advance in science and useful art since he exchanged theorizing for the inductive methods. But man is born in a natural state which was designed to be a preparation for the spiritual and superior; hence "that is not first which is spiritual, but that which is natural, afterward that which is spiritual."

Nicodemus did not comprehend how a man could be born again, and comparatively few know any thing about it now. Still, it is a fact known to have occurred with many individuals. And yet, of the many who barely suppose the thing possible, how few desire to understand any thing of its nature and character.

We think we know, universal experience being the proof, that mortal death is sure to every living creature. This is a fair type of the death in Christ, of the earthly generative nature by which the sentient life principle of the soul, is liberated to mount higher, broader, into purer fields of light, to expand in blissful activities, free from the blight of sin and shame, wrought into the texture of its earthly covering by its own transgressions and those of its natural ancestors; amid the

discords of a previous transient, shadowy, and mole-eyed existence.

What is possible for one in this respect will, soon or late, be possible for all. As none are exempt from physical death, so none will be exempt from death to the pleasures and satisfactions of the earthly, generative life. But according to the plan of human free agency, which God does not arbitrarily control, it is left to man's option, after being fully enlightened as to consequences, whether he will accept that life which is eternal, or cleave to the earthly and shadowy unto the second death, from which as yet we have received no certain knowledge of the issue.

Hence the divinely inspired Teacher and Father of the New Creation says, "He that loveth his (natural, generative) life shall lose it," for it shall expire by natural limitation, according to the law of growth and decay, which inheres in all natural things — or by the limitations of Time and season, natural and spiritual, in the gradually unfolding plan of the world, of which men's earthly being forms a part; unless it be previously destroyed by the operation of the seed of "*Faith in Christ*." But "He that hateth his life in this world, shall keep it unto life eternal," receiving the latter in exchange as he puts the former off. For, as no man can receive a reward or permanent possession of happiness in himself, except by his own labor voluntarily performed, therefore, this first life is the price put in his hands, wherewith to purchase the next and superior one by toil and sacrifice.

Then, "diligently agonize to enter in at the strait gate," all ye who desire the privileges and immunities of the New and supernal Creation, which is not formed by a partial Deity for a specially favored few, irrespective of choice and works, but for every soul of Adam's race who is willing to earn it by paying the full price necessary to gain it. For now, the disabilities referred to by our Savior, in his first appearing, are being removed from every creature that hears and obeys his voice; and are laid upon the body of sin, from which the soul is liberated by confession and repentance — and the daily cross — while the call proceeds from the Spirit and the Bride saying, "*Come*, for all things are *now ready*" — "*Come* whosoever will, and let him that heareth, say Come, and partake of the water of life freely."

Alonzo Hollister, Mt. Lebanon, N. Y.

THANKSGIVING.

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AT Pleasant Hill, Kentucky, Thursday, Nov. 25, 1873, the Shakers, as is their wont on such occasions, in all due respect to the powers that be, regarding them as ordained of God, for the protection of both the civil and religious departments, each in its appropriate sphere, assembled. Kindly invited, by the Elder of the congregation, I spoke; in substance, something as follows:

Much beloved Brethren and Sisters,

We are met here to-day in compliance with the Civil Department, through the instrumentality of the Governor of the State. I hope and believe it will result in the fact, that it is good for us to be here. If ever I felt thankful for any favor, I feel thankful to-day, especially to-day, for the government under which we live — believing, as I sincerely do, from overwhelming evidence, that it is *the way* — the contemplated *Highway*, which the good Lord said should be cast up, accompanied by the *Way of Holiness*.

The aforesaid two Ways were, according to the true letter and spirit of prophecy, introduced into the world simultaneously, at the proper time and age of the world, as a special act of the Divine providence and grace of God, for the true foundation of both the Civil and Sacred departments, and their eternal progress and prosperity.

Now, permit me to express my surprise, to find a party of Americans, either native or adopted, under the auspices of this, the best government God ever gave to man, who are making strenuous efforts to place their sectarian God in the National Constitution. The Constitution, framed, under Divine Guidance, by our revered Revolutionary Fathers, for an

everlasting Bulwark of Human Liberty, both civil and sacred.

Let every American, with a Soul in him, and her, unite as the heart of one man and woman, and stand up in support of our Magna Charta, and not suffer a faction to plunge us back to ages of oppression and wrong, entailing abject depression upon coming generations.

Let this favored land of Liberty be, for ever be an asylum for liberty-loving souls, for the oppressed of all nations—of all lands—until Earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

Geo. R. Hudson, Pleasant Hill, Ky.

THE HIGHER LIFE.

MAN is a duplex being, represented by two opposite conditions, the earthly or generative life, and the higher, spiritual or regenerative life. These two states are often in conflict with each other; the one urging him to look for enjoyment in sensual indulgences; while the other urges him to seek his enjoyment in the development and growth of his intellectual, moral and spiritual nature.

The internal life of man is like a flower, that gradually unfolds itself from the dormant bud, swelling and bursting its covering and expanding itself in its utmost beauty,—the immortal, spiritualized man or woman. In his rude and undeveloped state, man seeks to supply merely the wants of his animal nature, but as his mind expands, his intellectual nature must be nourished with its proper aliment. The pleasures that once delighted him, now prove inadequate to supply the wants of his being. Rising still higher in the scale, his moral faculties claim attention; the spiritual now begins to unfold itself and demands the necessary nutriment. He is called upon to hold in subjection the propensities of his animal nature, and bring them to the law of use. If he allows them to control him as they formerly did, heavy penalties are sure to follow; for light has come from the higher spheres and illuminated the soul, influencing it to advance beyond its former condition, and attain to that which is the ultimate of human aspirations.

This is not a myth, nor a dream, but a reality. The spiritual life is in harmony with all of nature's laws, and hence perfectly natural. Though the higher faculties be buried in the grave of sensuality, yet, some day, they will rise to life and hold complete sway over the lower propensities. To a soul who is living in the indulgence of perverted passions, the idea of the sexes living together in the enjoyment of the higher life, in daily association with each other, appears mystical, and unreal, if not quite impossible. As James Peebles says:—"You might as well talk metaphysics to mummied gorillas as to talk of a love divested of passion and earthliness, to those who swelter in the lower departments of their cranial organisms." The fact is, their minds are not developed enough to comprehend the higher life; there must be a gradual unfolding of the mind up to the plane of morality, and then onward till the higher life is attained.

If we trace the history of mankind back for thousands of years, we see the higher life unfolding itself in the establishment of institutions designed to aid the soul in its aspiration for something above the merely sensual. The sexes secluded themselves, in such, from each other's society, for the purpose of attaining to that which they thought it impossible to gain by association. History does not furnish us, in all the past, the example of a religious community, that has practically carried the higher life to that degree of perfection, which the Shaker Church has done. Here there are no bolts to prevent social and spiritual communion, sex commingling with sex in accordance with the law of divine love, but every thing tends to give growth to the whole man and woman, intellectual, moral and spiritual. Brethren and sisters feel the band of union growing stronger as time passes, while faithful performance of the duties of the present life prepares them for the enjoyment of every thing which awaits them in the future.

Hamilton De Graw, Groveland, N. Y.

TRIBUTE OF THANKS AND LOVE.

As it is a cardinal principle, and standing order, in Shaker organizations, to pay all just debts, I feel it incumbent on me to present my thanks and love to the editors, contributors, and all, who bless and sustain our Gospel messenger. I have been edified and instructed in reading valuable articles, on various interesting subjects, all designed to help the mind develop and grow into the angelic life—to form a heaven now, on this terrestrial sphere. I offer my union and blessing, as a link in the chain of universal love—now being created in our Zion home—to draw the wandering and erring under the benign influence of peace. In purity is peace.

An eye single to the glory of God, and the testimony of Christ, now in the Female Order, is good religion. It yields the peaceable fruits of righteousness. I pray for a living increase of resurrection life and power, to carry us away from all that is held in high esteem, in the narrow selfish, generative order. We want a higher, purer and holier relation.

Here are the germs of Life Divine unfolded to us, as we, by virtue of the Cross of Christ, live a true, consecrated life of self denial. I love my Shaker home. For the blessings found therein, I freely sacrifice all that is dear to the carnal mind. In bonds of Love,

John M. Brown, Mt. Lebanon, N. Y.

BURNING, BUT FRIENDLY.

LIKE an oasis to the desert traveler—like a city of refuge to the ancient criminal—Shaker villages stand, with hospitable, open doors, inviting the sin-sick and needy to partake of their spiritual verdance—to come and claim their spiritual birthright—and, if not accusable of hypocrisy, or deceit, to be judged worthy the rights and privileges of the Sons and Daughters of God.

Had I a voice, loud as the Archangel's Trumpet, I would gladly proclaim to that world of sin, that maelstrom of iniquity, from which I have so recently severed myself, that I have found Christ—a Savior, risen anew. Come, and behold what wondrous things are wrought here, by the Lord—Men and Women, who have washed and made themselves clean—living lives of virgin purity, by day, and by night, doing only what is pleasing in the sight of just Heaven. Formerly, differing in language, religion and blood, now agreeing in one faith, living in sweet harmony, dedicated to the Lord, to do his will—at all times willing to spend and be spent in the cause of their God, and for each other—void of selfishness, inviting all, who will, to come and partake of their blessings and favors, and of the waters of life freely.—Come, and having tasted of heavenly fruits, and breathed the air of purity, say if this is not the way of God—the very Gate of Heaven. Nothing other than heaven-born love and influence could make the sons and daughters of fallen, degenerate, sensual man, to be, from virtuous principle, so self-denying, generous, forgiving and self-crucifying.

To me, a novice, it is most encouraging to know, that though many systems of so-called religious reform, with their Vesuvius-like, fitful ebullitions, have been, and gone, the true, radical, adamant principles of Shakerism remain entire—the same living testimony to-day, as in the beginning—like the thunderings of Sinai, sharp, powerful and convicting—a terror to evil doers—yet a praise to those who do well. Built upon the Rock of Ages, it shall stand! It shall stand, a witness for the truth, until no one shall say to another, Knowest thou that new way?

All shall know it, in spirit and in truth, rejoicing in this new Jerusalem, Jesus and Mother Ann being the key and corner stones. Though threatened, at times, by foes within and foes without, the sea of life, with its passions and prejudices surging around, the spiritually deserving can read on her portals, Holiness to the Lord. Thus far shalt thou come, and no further. We have the assurance, that though angry billows assail, the righteous shall surely prevail.

I rejoice in that which makes me free from the power of sin and death—that in the midst

of so much darkness and delusion, there is so much life and light. I rejoice in the testimony of Mother Ann, which, compromising nothing to truth, wages eternal warfare against the growing evils—the damning sins of society, in this and other lands—particularly fornication and infanticide.

What ground of hope, for radical reform, is there, while Government Officials barter and betray the interests of their common country? while wealth, not principles, is the criterion by which they are measured? while spiritual guides—blind leaders of the blind—remain hushed, in the midst of such vice?—while luxury and sensual gratification are the desideratum?—while science is prostrated to mercenary purposes?—while scholars are pensioned flatterers in Church and State?—while education and talent can be bribed?—while the medical profession, from being the handmaid of nature, can, for filthy lucre, be seduced to dig elbow-deep in ways that are dark, soul-destroying and damning? How long—how long, O God, shall the working of such iniquity go unpunished?

In view of the plague spots, in all grades of society—thankful that I have been called to the higher life—my constant prayer is, that in childlike obedience to my spiritual Father and Mother, I be fitted and prepared, a living stone in the Temple of God—a light, to such as walk in darkness, that they, too, may come forth and partake of the resurrective power of life.

Robert G. Moore, Enfield, Ct.

THE DAY OF JUDGMENT.

"THE Christian world is looking forward to a time when all men will be judged. But they look too far. They overlook the great fact that every day is a day of judgment; that the trial is going on, convictions are obtained, and sentence is being pronounced upon men every day, and they are taking their places at the right hand or the left, according to the verdict.

"The laws of the divine order extend to the minutest events of life, and to all the operations of nature; there is no escape from their jurisdiction, and no possibility of evading their police. Men vainly think they can do wrong and evade its consequences; but it is impossible. Wicked men conspire to rob a city. They succeed. They take millions of money from the people; they gain immense power; they control elections, and legislators, and courts of justice. There seems to be no limit to their power, no means of bringing them to justice; and they riot in their stolen wealth, and laugh at the feeble efforts to punish them.

"But their trial is going on while they least suspect it. The witnesses are being called, and the evidence of their guilt is accumulating. They may defy the civil law for a time, but they cannot escape the power of a higher law than the civil, and in the end they cannot evade that. Every new act of fraud or robbery, and every word of defiance and contempt for the principles and the friends of justice, is one step toward conviction and punishment.

"It may not always be the punishment which the civil law prescribes, but it will be quite as severe. They may escape to foreign lands; but their escape is banishment and disgrace. They may revel in their stolen wealth, but it will not bring them happiness. Even if they become so hardened as not to feel any compunctions of conscience for their evil deeds, that hardening of the heart and indifference to right is a greater punishment than the civil law can inflict. It is imprisonment of the worst kind. It bars the soul from all that is good and true; it renders it incapable of enjoying the greatest blessings of life; it imprisons it in a dungeon to which no ray of the highest light can ever gain access. There is no condition more terrible than that.

"We come to wrong conclusions concerning the certainty and the severity of the punishment of sin, because we judge it by too low standards, and regard the civil penalty as the principal one. We forget that the divine laws operate whether human laws are executed or not, and that it is impossible to escape their penalty, which in all cases is exactly measured by the guilt. It is not a feather's weight more or less. The civil penalty is only the shadow of the real one. So far as the criminal is concerned, it is of but little consequence whether he escapes the civil penalty or not. The real one he certainly will suffer."—New Jerusalem, Mo.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

COURAGE, TOILERS.

Life and growth, or death and decay, are stamped upon all things in a terrestrial sphere of existence. *Inaction* precedes decay, and *indolence* endangers the health of both body and mind.

In this world of ours, where human suffering abounds, caused by either ignorance or willful transgression of natural or spiritual laws, and where so much is needed to be done, how can any, who are capable of feeling the convulsive throes of hearts struggling for liberty, and longing to burst the chains that bind them, and to flee the prison houses whose massive walls encase them, be willing to withhold their efforts from doing what is in their power to bring about a better state of things? Everyone may do something; no one who has strength should fail to give it in a good cause. Does the question arise, what can I do? I am but as a grain of sand upon the sea shore, when compared with millions of earth's inhabitants, who possess talent, wealth, and power, that would far outweigh all that I possess. The answer would be: Every grain placed in the scale of truth, against error, will be of use; for ten thousand such grains might turn the scale in the right direction; and it is far wiser to cast our mite into the balance than to do nothing. It is better to sympathize with, and to pray for, those who feel the bitter pangs of destitution, whether in a physical, moral, or spiritual point of view (each condition produces misery and woe), than to turn a deaf ear to the cries of the needy, and think that *God* is able (if willing), by some miraculous power, to change conditions, without the agency of man and woman, and thus shirk all responsibility, and seek the epicurean's part. The orderly arrangement of *God's* laws through mediative agencies cannot be changed; as well might the agriculturist attempt to plow, and sow, and reap, without the utensils of husbandry, as for *God* to accomplish his work unaided by the instruments which He has created for that purpose. Man and woman, assisted by a superior intelligence, are his implements to effect his designs in relation to the elevation and salvation of the human race.

Those who deposit seeds in the soil, expect them to germinate and return an increase to the sower. Some may bring forth "thirty, others sixty or a hundred-fold," according to conditions; but *all* are expected to return something. So should it be with created beings who are endowed with reason, whether they possess one talent or five. *God* will call for his own with usury. There are diversified gifts and talents, and there is a place for every-one; for there is a large field open, and a great work to be done, to pull down the false, and build up the true; and that work should commence with every individual.

The exercise of true wisdom and charity would lead to self-discipline—to the correction of error in the individual life and character—before attempting to destroy the wrong that is in others. "Ah, here comes the rub!" There are thousands of brilliant talents employed at the present time in advocating right

principles, depicting the wrong, and decrying the flagrant sins and crimes that are increasing with fearful rapidity throughout the length and breadth of our land, who have never subdued the producing causes of those crimes in themselves. That is the reason why so many who are professedly in the work of *reform* accomplish so little; they *point* the way, but do not practically lead the van.

There is power in Truth; and, when uttered by the tongues and lips of the *righteous*—those who *do* the truth—"it is like choice silver," and brings health and life to the hearer. Words, thus spoken, breathe vitality to the fainting spirit, and give solace to the afflicted, rest to the weary, and meat in due season to the famishing. But seers may well be ashamed, and learned divines confounded and cover their lips, when there is no answer from *God*, and no response from the hearts of the people.

Talent, when rightly improved, is a great blessing, not only to its possessor—it is a gift to humanity. Wealth of mind is of far greater value than gold of Ophir; for gold cannot buy wisdom. But when talent is profaned, and laid at the feet of ambition, self-seeking and self-pleasing, then we feel that an enemy has usurped what should have been the inheritance of the needy; and *God*, the Giver, is dishonored thereby. If, on the other hand, all worldly and selfish considerations are sacrificed to just principles, and, with integrity of purpose, talent grasps the hand of virtue, and holds it with unflinching purpose, *then* we feel that there is a triumph of truth, and a victory gained for humanity.

Without doubt, many of the ancient philosophers, knowing the frailties of the human heart, and the danger of temptation to desecrate their *God-given* powers to false uses, were influenced to avoid such temptation by seclusion; and through prayer, ablutions, sexual purity, and extreme self-denial, to do their work; and they were blest in their trusting devotion. They became so far lost to worldly attractions and pleasures, derived through the medium of the external senses, that they were linked to the Divine.

The earth was younger then than now; and her children *reasoned* less and *believed* more; they were guided more by conscience and intuition than by reason. *Now* people *reason* much, and *believe* little, for the voice of conscience is but little heard or heeded.

Those Ascetics were "the salt of the earth," the Saviors in their day. Many of the sublime truths which they taught, have overleaped time and space, and have come down to us in their soundness, freshness, and beauty; and they will descend through history to future generations. Truth never grows old.

Now, if we can strike a middle line between Epicurism and Asceticism, and boldly engage in the Christian warfare, and meet temptation and overcome it, and let both reason and conscience have a place to work and perform their proper functions, then will Justice and Truth join hands, and Mercy and Peace embrace each other, to the joy of mortals, and the delight of Angels.

Our credentials to the higher Christian life, and our claims as workers in the fields of physical and moral reform, must be presented in life deeds—*real tangible works*. Then we can with confidence declare our faith when-

ever and wherever there are ears to hear. Living, *active* faith, attended with righteous deeds, will conquer death and bring new life, and will give new soul-aspirations for the companionship of Angelical beings in regions supernal.

A MENTAL VISION.

I RETIRED to rest with a feeling of anxiety on my mind, as to the future growth of Zion. And turning restlessly on my pillow, I exclaimed aloud, "O Lord, what will attract souls to Zion! What will make them willing to accept the cross, come in and fill up the ranks, and build up the waste places in Zion? What will bring laborers into the Lord's vineyard?" And immediately a ponderous wheel rolled up before my mind's eye, the motion of which was perpetual. Each cog appeared to represent a cycle of time, within a general cycle, and attached to the central part or shaft of the wheel, grouped together by fine thread-like fibres, each group in its distinct place, was the advancement of art, science and religion.

Every element and principle that bore a close relation to practical life was represented, each one good and indispensable to the harmonious growth of intelligence. The continual motion of the wheel brought some one of these within the sphere of mind, which appeared to engross the general attention of mankind at a given time; and then came the words, "It is just as easy to excite the religious element as any other element, when the proper time rolls around; and souls will as surely be attracted by the magnet of truth in *religion*, as in any other element."

Art and science have engrossed the public mind for a long period of time; the results of which are seen in railroads spanning the continent, coursing their way through hills and over mountain tops—in the electric wires threading the air and sea from shore to shore—the very elements of destruction reduced to the control and use of man. As they facilitate the advancement of knowledge, may they not be the very means needed to advance the Gospel, and spread it over the earth?

When the proper time rolls around, the beautiful truths in *religion*, and a spiritual life in holiness, will attract souls, and cause them, through increased light, to loathe the hollow theologies and false doctrines upon which they now depend; and nothing but practical truth and goodness will satisfy them. Then they will accept the cross of Christ.

I am waiting and watching the motion of the ponderous wheel. It is moving.

Eldress E. Farr, Union Village, O.

THE earth is thine, O Lord! and all that is contained therein; notwithstanding thou hast given the possession thereof to the children of men. We heartily pray thee to send thy Holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling-places of the earth, that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands; nor yet take unreasonable fines and incomes, after the manner of covetous worldlings; but so let them out to others that the inhabitants thereof may be able to both pay the rents, and also honestly to live, to nourish their families, and to relieve the poor. Give them also grace to consider that they are but strangers and pilgrims in this world, having here no dwelling-place, but seeking one to come, that they, remembering the short continuance of their life, may be content with that which is sufficient, and not join house to house, nor couple land to land, to the detriment of others; but so behave themselves in letting out their tenements, lands, and pastures, that, after this life, they may be received into everlasting dwelling-places: through Jesus Christ our Lord. Amen.

[Liturgy of Edward VI.]

TRIBUTE.

EVER LOVED ELDERESS A.:

I HAVE often felt that I would be pleased to show my appreciation of our precious little paper, that I love so well, by offering a small tribute to its columns. I feel my inability to contribute any thing that will be worthy to occupy a place; but I am eighty-two years of age to-day, and feel conscious that I am nearing the banks of that river which divides the earthly and super-mundane spheres, and cannot reasonably expect to remain on this side of the stream many years longer, and I wish to say to my friends, that I feel that my prolonged life has been a blessing to me. I am thankful that in early life I was brought to see and to sense, in a degree, the purity of angelic beings, and the work that was necessary for me to do to prepare myself to dwell with them in their pure and happy mansions.

And to-day my soul is filled with thankfulness to our Father and Mother God, for their loving kindness in calling me into this purifying, soul-saving work, that I might become a perfected stone, squared and fitted to fill a place in that "house not made with hands, eternal in the heavens."

Dear friends and Zion travellers, we have much to encourage us to pursue the heavenly journey, to be valiant and strong, knowing that every step we take brings us nearer to him who said (speaking to his brethren), "Be of good cheer; I have overcome the world." We must all do the same work, be baptized as Jesus was baptized, bear the same cross of self-denial that he bore, to become his true followers; and we must be resurrected into newness of life, if we would reign with him over the power of sin and death.

I rejoice in the blessed gospel of salvation, through a full consecration of body, soul and mind to God. By living a pure angelic life while in time, the spirit is raised above earthly things; and I feel, at times, as if I was wafted on angels' wings to the abodes of the blest in the immortal land.

I thank our Heavenly Father and Mother that I have lived to see the commencement of a glorious era, wherein the Sun of righteousness rules the day, and excludes the darkness of night, the sequence of sin.

Now we hear the joyful sound "Peace on earth, good will to all, who will do unto others as we would that others should do unto us." Thus doing we become one with angels in heaven.

Seventy-two years of my life have been spent in proving the power and efficacy of this work, and I am now prepared to recommend it as a sure and safe way to happiness in this life, and the best work of preparation for the life beyond. With a loving and prayerful spirit, I have written this, with my own hand, hoping it may encourage and comfort those who are seeking to find the path that will lead them home to God.

Cassandara Brewster, W. Pittsfield, Mass.

THE SUN'S ORBIT.—A Tennessee philosopher has made the discovery that our solar system travels about the star Alcyone, in an elliptical orbit, taking twenty-two billions of years for the trip. He claims that this huge cycle has its spring, summer, autumn and winter, and that in its changing seasons the vegetable and animal life on the earth are liable to be extinguished, to be followed by a new order of things. These are very nice contingencies to contemplate, but the process is so terribly slow that we have little hope of being there to see.

LOVE.

THERE is much said and written at the present time, upon the subject of love.

Without agitation, there would not be thought; therefore, it is well to have the subject investigated and analyzed, that it may be thoroughly understood; and when it is understood, we hope there may be sufficient honesty of purpose to carry the highest ideal of the law of love into practice; for knowledge, unless reduced to practice, is ineffective.

Our highest conception of wisdom and love takes us to Deity, the primal source of all good. In scriptural language, "God is Love." We also read of a wisdom that cometh from above that is pure and peaceable; and of a wisdom that is *not* from above, but is earthly, sensual, and demonic. Will not the same justly apply to love?

There is a *Divine* love, and a *human* love; and a love (so called) that is *sensual*, and is the antithesis of *true* love, producing opposite results. Those who acknowledge two Orders, the natural and spiritual, accord to each its proper sphere of action, and the love, or bond of relationship, which governs, and holds them on the plane where they belong.

The love that rules in the highest spiritual Order is from God, and will lead to Him; Human, natural love, is also God-given, and has its uses, and is a necessity; it flows to the whole brotherhood of man. It is that which obtains in the family relation on the generative plane, where the affections center to kith and kin; it is good, if unperverted, and is necessary while the temporary relationship exists.

We see that there are various kinds of love, but at this time we will only contrast the higher, which is Divine, and leads to all that is pure and noble—to peace and happiness—with the lower, which is antipodal; and should be called inordinate lustful desire, for it leads to all that is low and degrading—to war and misery. The higher love makes no provision for the flesh, while the lower provides for nothing else.

There is great confusion in society at the present time; and many minds are bewildered by the commotion. There is a disintegrating power at work; monogamy is being superseded, in a degree, by polygamy and incest. Infanticide is practiced to an alarming extent, and foundling hospitals are crowded with the innocent offspring of guilty parents.

It has been stated that there are thirty thousand female prostitutes in the city of New York at the present time. How many *male* prostitutes must there needs be to support those vile women? They are not supported by vagrants; for many of them dwell in splendid palaces, and live in luxury. Who, we would ask, are their supporters, if not men of wealth and station, who cover themselves with a cloak of respectability, while their associates of the opposite sex, are marked and consigned to infamy and disgrace? But these "respectable" hypocrites—whited sepulchres—are the more dangerous to society, because their true character is unknown.

It would occupy too large a space in our small sheet to notice all classes, from the lowest stratum of society up to the highest; who in desire and practice are one and the same, differing perhaps in degree, and name, and we shall be under the necessity of following Paul's example, of "including all in unbelief." We look upon all, from the perverted marriage institution, as it now exists, (which is a cloak for licentiousness) to Mormonism, Perfectionism, Free-lovism, down to the seducer and procuress with their poor captives, as adulterers and adulteresses in the sight of God; all seeking to save the carnal life. And the reader will not think us too plain and severe, if we quote the words of Jesus, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

It is not our purpose to condemn any who are living up to their highest convictions of right and duty; but to strive to "show a more excellent way," by pointing out the Christian life, as distinct from it all.

We give place to the orderly seed-sowers on the plane where they belong, and honor them

if they do their work honestly, and replenish the earth with healthy offspring. But we accord the highest place to the harvesting angels, whose mission is to reap souls from the generative plane and gather them into the resurrection Order, where marriage has no place, and the male and female live in virgin purity, and toil together to upbuild Christ's kingdom.

"All cannot receive this saying." In other words, all persons are not prepared to enter into the angelic condition of life on the higher plane. But they who have heard the voice of the Spirit calling them to "Come up higher," are thankful to enter the school of Christ, and learn of the heavenly teachers, that he has sent, how to love unselfishly, and to do unto others as they would that others should do unto them; and how to gain that perfect love which casteth out fear—that kind of fear in which there is torment. The prize to be obtained is worth the conflict. If we do not attain unto perfection in this life, we shall continue in the same work when we enter the spirit world, and complete the heaven there, that we have commenced here. We rejoice that woman is putting forth her efforts in the work of reform; she has been the greatest sufferer in the sexual relations of life, and from intemperance; and she will be the most diligent worker. Let her assert her freedom, the right to own and govern herself, and work her way steadily up to her proper position; i. e., to stand side by side with man in framing and keeping the civil laws of the land, and be his true help-meet in all the duties of life; and thus move step by step in the work of progression.

Ruth Webster, Union Village, O.

PRAYER.

PRAYER is the breathing of the soul—its desires unfolding towards its Creator.

At the approach of judgment or impending danger, those who fear God, involuntarily look to Him through the agency of prayer for deliverance. Why is this? Because in the human mind is sown the knowledge of a Being, Supreme, whose power pervades immensity, and whose beneficence forgets not the least of creation. Thus, how instinctively the mind seeks its Creator. Those who love God seek to know him better, and there is no greater medium for this purpose than fervent prayer.

In this state of mind the veil seems rent, and we are permitted to look beyond the limits of earth, into the "holy of holies," where the soul bows in penitence, seeking forgiving love, or weeps in silence its gratitude to God for his manifold mercies.

How many instances are recorded of our Savior, when in the depths of his sufferings, he sought relief in prayer to the Father. In one of those seasons, we read, that there appeared unto him an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood. How deep and earnest must have been that prayer, made doubly fervent by his approaching trial and the knowledge of his dependence upon Divine power for support.

He also taught his disciples, "Pray that ye enter not into temptation," because, the act of prayer concentrates the powers of the mind upon the subject of its desire; thus guarding from present evils and drawing strength from other sources towards its accomplishment.

How necessary then, to the Christian, is the spirit of prayer. As man communes with man, so may the soul commune with its God; and the more constant and fervent the desires of the mind are, the nearer will be our relation to God, and the clearer our knowledge of Him.

From whence come the strong resolves of the devotional hour? From whence the new life-power, the assurance of victory, and the strong emotions of love and reverence for the Divine—inciting us to greater self-denial and watchfulness, greater trust and more elevated feelings—if not from the presence of the holy Spirit of God, more fully recognized through prayer? Let us bear in mind that God is not only Wisdom, but Love; not only

Father, but Mother. Here then let us bring all the burdens of the soul. As a child seeks the guidance of its kind parents, in whom it has perfect confidence, let us ask in faith to be led according to the wisdom of God; and, though we may walk in unknown paths, let us fear no evil; for God is with us, and He has promised to sustain all who obey and serve Him.

Let us not forget the fact, that there are many agencies between our souls and the Supreme; spirit friends, who are ministers of love, and messengers of truth, from the source of all love and truth; bearing the gifts of consolation to the soul. We have long cherished this truth, because we have felt its power; and it is no less potent for passing through those agencies; for God is Infinite and Omnipresent, in all, and through all.

Elizabeth Martin, Canterbury, N. H.

LAFAYETTE, IND., March 6, 1874.

MUCH ESTEEMED EDITRESS:—

Your beautiful and well-laden little sheet has (for some cause unknown) failed to reach me. I am truly sorry to miss a single number, as it contains so much truth and spiritual food. I believe true Shakers are nearer the Kingdom of God than any others.

Most of their doctrines I fully indorse, and trust that their works agree therewith. My firm conviction is, that God is now raising up instruments in the great "Woman's Reform," or uprising of the people in the *Temperance Cause*. We, the Ladies of Lafayette, are holding daily prayer meetings, often twice a day, which are very largely attended. This great Temperance revival is spreading, not only through our State, but in Ohio, Illinois, and other Western States.

May the God of Heaven grant wisdom and strength to those devoted workers for the elevation of man; and this accomplished, many will be prepared to join you in a higher, holier cause.

Now, I do not wish to dictate to you; but I would suggest that it would add a number of names to your list of subscribers would you treat more largely on the evils of intoxicating drinks. I solicit the attention of many persons to subscribe for your valuable paper; and the uniform response is, Does it treat on the temperance movement? any thing to encourage that warfare let us have.

We are an earnest band here; and our motto is, victory or death! In this noble cause we are banded together in one great Sisterhood, all denominations (Catholics excepted), without distinction of sect, mingling our hearts and voices together in prayer to Almighty God for the destruction of this *great evil*, Intemperance. Please give us your sisterly aid in your next.

Go on, beloved Sister and friend; for a great work is before thee. May the angels of God hold up thy arms.

Thine for the truth's sake,

Sarah A. Nagle.

P. S. Pray for our cause.

THE mild face of Henry Bergh, the apostle to the animals, who sits in his ornamental office, with blue and gold surroundings, looking placidly out of his window, receiving the grateful nods of recognition from the quadrupeds which pass, particularly from the mild steeds of the Fourth avenue cars, will be grateful for the opportunity of perusing the following extract by the author of "Travels on Horseback": "The Chinese," says this writer, "are always kind to animals and never punish; hence a mule, that in the hands of a foreigner, would not only be useless, but dangerous to every one about it, becomes, in the hands of a Chinaman, as quiet as a lamb and as tractable as a dog. We never beheld a runaway, a jibbing or a vicious mule or pony in a Chinaman's employment, but found the same rattling, cheerful pace maintained over heavy or light roads, by means of a 'tur-r or cluk-k,' the beast turning to the right or left and stopping with but a hint from the reins. This treatment is extended to all animals they press into their service. Often have I admired the tact exhibited in getting a large drove of sheep through narrow crowded streets and alleys by merely having a little boy to one of the quietest of the flock in front; the others steadily followed, without aid either from yelping cur or cruel goad. Cattle, pigs and birds are equally cared for."

In the small state of Rhode Island there are no fewer than seven divisions of Baptists.

FOR THE SHAKERESS.

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We often meet with persons who anxiously inquire, "How we became members of the Shaker fraternity, and why we continue our connection with them?" I offer a few words of personal experience through the columns of the "Shakeress," and hope they will be acceptable to those inquirers who feel interested in this question.

In early childhood, I was brought to Mt. Lebanon by my parents, residents of the town of Saybrook, Conn. Both received faith in the principles of Believers (or Shakers), and being obedient thereto, united with their family. I was then five years of age, and was subject and obedient to them, as my proper guardians. They placed me in a condition, where I was taught the principles of prudence and industry, and my morals were so strictly guarded, that I grew up in innocence and virtue.

As I increased in years and strength, I found that I had an enemy within my own heart to contend with, that was seeking to bring me into bondage to sin—to allure and draw me away from the path of purity—and thus destroy my peace of mind by robbing me of innocence, which I found had hitherto been negative in a degree, because it was untried, and had not been subjected to stern discipline in the school of self-denial, and the cross of Christ.

This brought a conflict; and I was forced to decide whether I would yield to the lower part of my nature, which would prompt me to seek indulgence in worldly things, or turn from the wily temptations to sin, and give my heart to God, and spend my life in his service. I chose the latter, and by obedience to the testimony of the Gospel of Christ, I have been protected from sin, and from its direful consequences.

I have now attained unto the age of three score years, and fifty-five of those years have been spent with Believers at Mt. Lebanon. I look back upon my life, and feel an inward peace and joy that worldly riches or carnal pleasures could never give; and I reflect with thankfulness upon the choice that I made in early life, to dwell with those whose pure and innocent lives were like incense of praise to their Creator. God requires purity of heart in thoughts, words and deeds, and to be privileged to dwell with the pure in heart on earth, with the prospect before me of an eternal union with them in the unseen world, is an unfailing source of joy to me.

My heart often wells up with gratitude and love to the benefactors and guardians of my early life. And I also raise my voice in thanks and praise to God for the Gospel of salvation, and to his chosen witnesses who kept the testimony in its purity, and through suffering of spirit paved the way for others.

An invitation is sounding to-day for the weary and heavy laden to "Come to the home which God has prepared, through agencies of his own choosing, for those who will cast off the yoke of sin, and accept Christ's yoke of purity, which gives true liberty." Then can they join with the poet and sing:

Now, freedom waves her golden wings,
And spreads her mantle round;
Can we be slaves to earthly things,
Who have this treasure found?

Eliza R. Avery, Mt. Lebanon, N. Y.

CHANGE.

—o—

WE live in an eventful time—a day of change. Science, Literature, Art and Theology, keep the elements in commotion; and there is a perpetual turning and overturning. Each has its place, and is doing its work, with more or less interest and profit to humanity. While we cannot say much in favor of the mixed theologies, which prevail at the present time, we recognize a *religious* power and fervor which come from the hearts of the people, and which rise above the false dogmas and church-creeeds of our time; and are far superior to them.

Religion is good, wherever it exists, and always does good. It possesses power, and its influence is felt in the suppression of wrong,

whenever it is allowed a place to work. But where, among all the multifarious church organizations, shall we look for the embodiment of those principles, which constituted the first Pentecostal Church? We find church goers and mammon-worshippers in abundance; but practical *cross-bearers* and *yoke-wearers*—Jesus like, and like his Apostles, and followers whom he baptized with the fire of truth, and unselfish love—are rare examples. They were induced to lose their individuality, for the good of their brethren and sisters, in a new spiritual relation, in that kingdom which he was sent to inaugurate.

The deep soul cry "Lord, increase our faith!" and "What shall we do that we may work the works of God and be saved from the sins of this adulterous age?" is seldom heard. Yet, we are convinced, that there are earnest struggling souls, who would willingly and thankfully lay their all upon the altar of truth, and pay the price for the pearl of salvation, if they knew how and where to find it.

Many, at the present time, are looking for the millennium; and a cry is heard, "Watchmen, what of the night?" A response cometh from the high watch-towers, "The morning dawns—the sun is rising in brightness!" Again it is asked, "How shall we distinguish the day of the Lord? Unto what may it be likened?" The parable of the seed sower put forth by Jesus, exemplifies the true idea of the kingdom of God. Like the grain of mustard seed it is small in its beginning, but great in results. Not with outward observation, attended by great signs, and miracles, and pomp and show, may we look for the true millennium. But for a deep heart-work, accompanied by a spiritual power that will change the whole life and make new creatures of all its subjects.

And, we testify, to those who may be inclined to hear, that "Now has come salvation and strength, the kingdom of our God, and the power of his Christ." And that a few have found power, through the cross of self-denial to "cast out the great accuser," and rise above the sensual, selfish life, to a spiritual plane; where we have been enabled to form a brother and sisterhood, upon the broad basis of *universal love*.

Paul in his day, asked, "Why it should be thought a thing incredible that God should raise the dead?" And we ask, "Why should our testimony be discredited? If any are doubtful, we say, let them come and practically live the life; then they will know of the doctrine, if they will do the works," and be able to prove for themselves, whether we testify truly, when we say that Christ's kingdom is already commenced on earth.

Elvah Leavenworth, Mt. Lebanon, N. Y.

WASTE NO TIME.

—o—

TIME lost can never be regained. After allowing yourself proper time for rest, don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and clearly; then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressed upon you that you hardly knew where to begin, let us tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

DR. CHEEVER says: "If you imagine that you have nothing to do after this prayer, you are greatly mistaken. You must have an incessant watchfulness. When you make this prayer—'Breathe in me a pure heart'—you have entered upon a life-long struggle. It is an unceasing, never-ending fight between the higher and the baser nature, which are both working to obtain the mastery. Therefore your work must last with your life."

OUR MISSION.

1. We all have a du - ty of life to per - form, A mis - sion of love to ful - fill;
A work that is wor - thy our pow'rs to en - gage, With firm - ness of pur - pose and will.
We all have a jour - ney of life to pur - sue, The high - way of pro - gress to climb;
A strife to en - dure, and a vic - t'ry to win, 'Mid per - ils and dan - gers of time.

2.
And should we not linger to proffer our aid,
To those who with trials oppress'd,
Are leaving the earthly for treasures divine,
Who're seeking but finding no rest?
And shall we not give all our feelings in prayer,
For souls who are yearning for light,
And place in the pathway of safety and truth
The upward bound traveler aright?

3.
O, yea! we can brighten with smiles of good cheer,
The way of the downcast and sad,
And give to the sin-sick a promise of hope,
The sorrowing spirit make glad.
We can comfort the mourner with tidings of joy,
And lighten life's burden and care;
Uplifting the spirits of those who are bound,
The blessings of freedom to share.

4.
We can hush the wild tumult of discord and strife
With love's gentle accents of peace,
And welcome the weary worn pilgrim to rest,
Where storms of contention shall cease.
O, this is our mission, and this is our call,
To resurrect souls from the earth,
And aid them, through high aspiration, to rise,
To joys of the angelic birth.

LINES written for, and read at the funeral of
Sister Nancy Osment. By E. H. W.

Pearly gates, are ye unfolding
To receive from earth a soul?
Angel guides, O, are ye holding
Her, in strong and firm control?
Bearing from our life a mother,
Who did tenderly impart,
To each sister, and each brother,
Love to soothe the weary heart.
Shall we see no more her presence,
Beaming gladness around?
Shall we long for spirit-presence,
When no more her smile is found?
Dark and lonely, if no angel
Lights with joy the narrow way—
If no heaven-sent Evangel
Cheers us with its blessed ray.

Never fear! I hear her whisper;
Trust in God and I'll be near;
Ye are my interest—my treasure—
Let your hearts be of good cheer.
Just the thinnest veil between us,
Loving souls 'twill not divide;
Mother's love around—within us—
O, how sweet to there abide!
Mother's love! how like a glory,
Pure and blest encompass'd her—
Made her life a record holy,
Of the Christ that dwelt in her.
Leave thy mantle, O beloved,
As the mortal drops from view!
Comforter that Jesus promised,
Still remain to bear us through.

Not one sad farewell we'll utter!
No more tears bedim our eyes!
May thy peace be as a river;
Hush'd be all our selfish sighs.
Striving for a world's uplifting
We'll unite with saluts above,
Stem all careless downward drifting,
Till we perfect grow in love.

Harvard, Mass.

MY GOD.

And can I live one day to Thee
In that perfection which I see?
Not merely without sin that's known,
But without fault before thy throne?

How straight the path, how easy stray'd;
What strength by which we must be staid;
What thought, what interest, all to keep
Thy laws, the blessing full to reap!

We see amiss, we speak untaught;
And folly's acts are often wrought,
Where principle and simple men,
Should ours possess'd be ever seen.

Where is the center of our ill?
Do we the laws of life fulfill?
If house is kept in graceful way,
Then grace may there descend each day.

The noblest structure that is found—
Its basis rests upon the ground;
Though many stories nearing heav'n
Strength to uphold from earth is giv'n.

Then, our foundations can we shun,
And build our hopes the winds upon?
Or, must we seek through light yet dim,
To build for God and live to Him?

Mary Whitcher, Canterbury, N. H.

SUBSCRIBERS may send 25 cents for the next
six months, but we advise that they remit
50 cents, and begin with January, 1874.

"THE women of Iowa are rapidly preparing for
the ballot by instruction in parliamentary debate
and general business. There are nearly 2,000
granges in the State, in which 25,000 women are
entitled to vote. In the 7,000 granges in the whole
country there are nearly 100,000 women."

CHEAP FOOD FOR THE STARVING.—Here is a
suggestion for the starving poor of our large cities.
The Boston journals furnish it gratuitously for
the great number of destitute people in New York.
Oat-meal is, of all foods, the cheapest and most
nutritious. It is stated that three cents worth of
oat-meal, milk costing the same sum, and sugar
enough to sweeten it, will give a hearty meal to
six persons for twelve cents. This, it will be re-
membered, is the price for milk in the East.
Properly prepared, oat-meal possesses more bone
and muscle-making material than any other food
that can be purchased for the same money, and,
though but little appreciated in this country,
forms the staple food of a brawny race, remark-
able for their devotion to athletic amusement—
the Scotch. The fact that oat-meal possesses a
large amount of nutriment has long been pro-
claimed by scientific men, and has long been pre-
scribed by physicians as a diet for invalids. The
suggestion of its use as food by the destitute
people of the great cities is timely, and will doubt-
less be heeded.

A PLEASANT ITEM. ELDER HARVEY, Ken-
tucky, sends us 110 names of new subscribers.

OBITUARY.

NANCY OSMENT, aged 70, Shirley, Mass. Born
August 15, 1804. Died April 17, 1874.
SARAH MEECHAN, aged 74, Shirley, Mass. Died
April 26, 1874.

SHAKER AND SHAKERS

MONTHLY.

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F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. July, 1874.

FIFTY CENTS
PER ANNUM.

SHAKERISM SCIENTIFIC.

"In Christ, are hid all the treasures of wisdom and knowledge."

If this be so, then is the *cross* of Christ scientific. And the Shaker, who, on a spiritual plane, lives a celibate life, is no less *naturally* normal than the *truly* married man, or woman, on the earthly plane, who, like the inferior animals, observes propagative laws, and abstains from all "unfruitful works of darkness"—unfruitful sexual intercourse.

When *love* has conceived, it brings forth life—like begetting like. When *lust* has conceived, it brings forth sin—is sin—and when sin is finished, it brings forth death.

Disease is the forerunner of death. All loves—affections of the soul—produce corresponding bodily secretions. It is therefore scientifically true, that they who sin, sin against their own bodies. Their soul-inordinate loves create diseased bodily secretions. The lust of Opium, Tobacco, Betel root, of alcoholic mixtures, produces thoughts, and those thoughts create secretions. It is the same of all loves, and of all lusts.

"Keep the heart with all diligence, for out of it are the issues of life"—and of death.

Exactly so. "Thou shalt love the Lord thy God, with all thy heart, might, mind and strength. Love the good and true—desire to do only right—to be in use, whether it be in eating, or drinking, or any other bodily function, perform it only in the love of God, and for the honor of humanity, which is the honor and glory of God. For in man and woman is the highest manifestation of Deity.

That there is a God—Father and Mother—that there are intermediate orders of intelligences—male and female—who, by duration of existence, accumulated experience, extending back hundreds, thousands and millions of years and ages, is a glorious idea—a tremendous fact. The capacity to conceive it demonstrates its verity.

Hunger—a demand for supply of earth elements to support physical life—is an appetite for food. The thought is of some particular kind of food. At once, the glands of the mouth secrete saliva; the glands of the stomach, gastric juice.

"Blessed are the pure in heart"—pure in thought—they see God—are like God—having no unhealthy, diseased secretions—"God being in all their thoughts."

"He that looketh—thinketh—on a woman, to lust after her, hath committed adultery already with her in his heart—by his secretions—the result of abnormal, ungodly, unscientific desires.

Human love, or license, under the name and cover of marriage, does not, cannot change the nature of an act. It does not transmute lust into love, wrong into right, nor uncleanness, lasciviousness, fornication, adultery, wantonness, into chastity. The legal marriage bed is too short, the covering too narrow. "For though thou wash thee with nitre, and take unto thee much soap, thy sin is marked before me, and thine iniquity is not hid—may every true Shaker say, to all anti-Christian-married-people. They are not Jews, keeping the natural laws, nor are they Christians, risen with Jesus, in the resurrection—where marriage hath an end.

The cross of Christ is self-denial of all perverted appetites, disorderly affections, disease-producing, abnormal propensities.

"My loins are filled with a loathsome disease," was the exclamation of the "man after God's own heart"—the heart of the God of Israel.

David was a Saint, in that dispensation. But he was a sinner in the next dispensation.

"David had not ascended into the heavens," was the Christian testimony—not into the Christ heavens. He needed the gospel preached unto him. He needed the cross of Christ, against his own generative life, the root of his warring and fighting. He was a man of blood, and was not permitted to build the outward temple.

Neither can marrying, generating, fighting Christians build the Spiritual Temple—a Pentecostal Church, or community of goods.

Christian celibacy is, therefore, as scientifically normal to the natural man and woman, when they grow up to it, as is manhood and womanhood to the boy and girl.

The Church and State governments of Christendom have legalized generative lust, in Priest and People. They have incorporated *war* into every constitution, civil and ecclesiastical. It is established by statute, and sanctified by the Priesthood. Yet the universal voice of instinct, in animate nature, is "Thou shalt not kill" *me*.

All war, is *all* murder.

Moses could not separate generation from its lusts, and therefore he required a sin offering for each and every act of sexuality, as defilement, whether of the single or married.

Jesus, by the cross of Christ, against his generative life, by living upon vegetables, fruits and farinacea, escaped from bondage to the Mosaic Priesthood. Penal laws were made for transgressors. Jesus ceased to be transgressor, in diet, generation, or property. His last supper was of unleavened bread, of unbolted wheat, eaten with twelve celibates,

in a community of goods. All their money was put into one bag, and that bag was carried by Judas.

"The covenant with death is now annulled," and "the agreement with hell" can no longer stand before either the light of science, or the Gift of Revelation.

WALKING WITH GOD.

THE vision, of human conditions, to day, perceives man so far strayed from his Creator, that a portion of the race is seriously questioning the existence of a Supreme Being. Other millions, admitting the fact, are so blinded by transgression of the laws of God, that they are forming idol gods, imaginary deities, professing all the transitory and pas-sional characteristics of degraded humanity. In fact, man has for ages been wandering in a sinful night of darkness, lost from God. But light is beaming forth from the throne of Truth; a portion of the race is being warmed into life by the rays of the sun of righteousness. Myriads of Angels from the Heavens are on pilgrimages of mercy and love to humanity, on the shores of time, to return lost man to a knowledge of, and union with, his Maker.

Humanity is boldly toiling in a wondrous field of truth, From her palsied age recoiling, putting on immortal youth, Science, art, religion, peering, to the Soul's mysterious realms, Truth's blest mariners are nearing Heaven's port, with virtue's helm.

The characteristic order, of creation itself, is a living testimony of the relation of man to his Maker. From the lowest grade of animate existence, manifesting instinct, to the highest intelligence, exhibiting philosophical powers of research into laws that underlie science, and art, still upward to supreme intention, there is a rising scale of being; until it is anchored in God, the Supreme Intelligence. "We cannot properly study science, and ignore God, who is at the beginning of it," from the vast realms of space, occupied with innumerable worlds, obeying fixed laws of motion, to the delicate forms of the most tiny mite.

"But, to godly men, physical and metaphysical proofs of the existence of God, have no interest; they *feel* the Divine within themselves." And, in all forms of intelligent existence there is a degree of intuitive knowledge; the voice of the Creator, giving law to the creature; *talking* with him.

The crowning model of God's handiwork—*man*—has not only instinct, but intuitive knowledge, and reason, a susceptibility to spirit influence—the consciousness of ministrations of angels and spirits, not clothed in mortality.

In his normal relations to universal creation, he is sympathetically conscious of the laws that govern all inferior creation; and sensible to the consequent happiness, attachable to all life, by moving in conformity to those laws; or the misery, sufferable, by their infraction. All his senses could appreciate the presence of God, giving minute instruction in the ways and duties of life; saying, 'This plant, or its seed, is good for food, eat it; that is poisonous—a scavenger of the atmosphere, and the soil—touch it not; this fruit is wholesome; that contains the bitterness of death. This knowledge is profitable, receive it, for out of it are the issues of life; this is a sophism; taste it not; drink not at its Lethæan pool.'

Thy senses were given thee for happiness, surfeit them not; and thy pleasures shall not end in pain. Bide the seasons of thy development; creep till thou canst walk; walk till thou canst run; and apo not the bird, in thy pursuit, but observe the laws of thy own being; let thy pleasures be confined to use, and their usago shall not bring thee sorrow. Thus, in every lane of life, man, when perfect, walked with God. He gave him law in regard to the use of every pleasure, and the performance of every duty; and the law of God was the normal delight of the Edenic man, while living in submission and obedience to the Divine behest of his Creator.

Man was the gladsome compeer of Angels and the laws of the Heavens were open continually to his enchanted vision. Man recognized God, as he recognized his fellow, and the love of God enshrouded him as a garment and magnetized his whole being with bliss. He had no need of creeds of faith in God; he believed in the possession of absolute conscious knowledge of his continual presence administering His will and law. Living in obedience to the Divine law of his existence, man would talk with God as a child would talk with its father and mother; receive his law through instinct, understand it with reason, perceive His purpose by intuition, love it through affection, and thus be guided in his every step of progress.

Revelation of the laws of God was an after-thought, an adaptation to man's condition, when, by disobedience, he had lost sight of God's presence and his law.

Returned to God by obedience to His laws, man will need no abnormal supernal visions to behold the laws of God and the movements of the Heavens. Rising from the material to the spiritual: from the sensual to the inspirational, God will be in him; He will not speak to him from without, as in the thunderings from Sinai, but from within. Gushing from his own heart, will he hear his Heavenly Father's and Mother's will, as Jesus when perfected by suffering, lived in the bosom of God, by uninterrupted communication. Thus conditioned, in the Edenic state, man would not behold God as through telescopic vision—afar off; nor yet as through the dreamy land; but, in his fellow man, see Him stand erect, and hear Him speaking in the desires of his own heart. So lived Jesus, and this gave him authority to preach; not creeds; but, "Follow me, and thou shalt have treasure in Heaven."

To the man redeemed from sin, and thus returned to Edenic union with his Creator, the foibles and follies of sinful humanity are as froth on the ocean's surf, the waves of life

roll on and heed them not. Assurance of the triumph of righteousness possesses his soul; in calm confidence he sees the hand of God guiding humanity's bark to salvation and rest; dwelling in God's love, he has hope, robed in surety, shorn of fears of disappointment; spiritual life, an eternal well-spring of action, gushing forth from the eternal fountains; and peace flows like a river as he recognizes, himself bosomed in God.

Elder Giles Avery, Mt. Lebanon, N. Y.

DUTY OF ELDERS.

DEAR ELDER FREDERICK W. EVANS.—By a forward number of your May issue you ask that each society contribute "one short well-written, well-condensed article for the S. & S."

I propose to furnish "one short" article. If the requisites of "well-written, well-condensed," should not be manifest, you are quite at liberty to consign it among your "choice contributions."

What I may write may be of no particular interest to our own people, but may furnish some reflection, if not information, to outside readers of our little sheet.

I often hear erroneous ideas set forth in regard to the government of our institutions, by our friends in outside society, and no class among us are more misjudged than Elders.

To correct these wrong impressions will be the object of this article so far as it goes.

What are the duties of a Shaker Elder? To answer this we will quote from our "Constitution, article 4th, section 2nd, 'Duties of Elders'—As faithful watchmen upon the walls of Zion, it becomes the duty of the Elders to watch over their respective families, to instruct the members in their several duties, to counsel, encourage and admonish, exhort and reprove, as occasion may require; to lead the worship, to be examples to the members, of obedience to the principles and orders of the Gospel, and to see that the orders, rules and regulations pertaining to their respective families are properly kept."

From the foregoing it might appear to the uninitiated that the Elders are empowered with, and do exercise at pleasure, arbitrary influence over the members of their respective families. But so far from this is it, that in truth they are the most self-sacrificing individuals in the fraternity, as we can make appear by letting the reader look behind the scene that shuts us from the view of common society.

For a number of years the writer of this article had the honor of occupying as an Elder in a large family of about 100 persons, of both sexes, ranging in age from six years to ninety. There were four persons of us who constituted the Eldership, and, as is the case in all our government arrangements, the sisters were represented by two of their own sex and the brethren by two of their sex, and these four constituted what we call the Elders Order, and correspond to what is known in outside society as the parentage of the family.

And although there are great powers to govern placed in their hands, it is used very seldom, and only in extreme cases, just as wise and loving parents would do in a well-regulated family.

The secret of a Shaker Elder's influence to govern mainly consists in the amount of individual consecration and devotion with which he lives out the principles and teachings of Jesus the Saviour. The golden rule "Do to others as ye would have others do to you," must be kept continually before the mind. In fact he must be a living example of the Christ life, and a bright and shining light going before his brethren and sisters. And above all things he must live out in daily life the virgin continent life of his profession.

Again, another very effectual way, that a Shaker Elder gains influence with his people, is by the amount of diligence and industry he practices in hand labor. Paul's rule on this point is fully believed in—"If any work not, neither should he eat;" therefore, it is a

precept with us, that a good man must be an industrious man; and this precept has been inculcated from the beginning or origin of our society.

"Hands to work and hearts to God," was one of the maxims left by our truly wise Mother, Ann Lee, to her followers, and by them believed in to this day. It is a trite saying among our people that the Elder who can only say Go, to his brethren and sisters, seldom has the confidence or respect of his people; while the Elder who addresses his people in the magic language of Come, brethren and sisters, let us pull together, and then places himself at the head of the undertaking, be it never so disagreeable to perform, seldom fails of having the love and confidence of his people.

These are some of the secret silken cords that bind the Shaker order into a brotherhood and sisterhood, and these are the things that the dishonest and insincere are little disposed to counterfeit.

Such an Elder is not obeyed because of his official position in society, but rather that he is loved.

Sometimes people, in outside society, have said to me, "If I could only be one of the head men among the Shakers I would be willing to be a Shaker." The way is open into the kingdom and you may become a "head man," but first you must "drink of the cup" and be baptized with the baptism that will kill those ambitious feelings, and then you will occupy that place which by nature and grace you are qualified to fill.

Elder W. Reynolds, Union Village, O.

HARVEST FIELD.

ON a certain occasion, when Jesus' Disciples were putting off the Spiritual Harvest-day, he rebuked and instructed them; for they were dull of comprehension.

He said, "Behold! Lift up your eyes and look on the fields—the villages and cities of Judea—for they are white, already, to harvest." Ready for the willing and earnest reapers. "Can ye not observe the signs of the times?" "Ye can discern the face of the sky and of the earth. How is it that ye cannot discern this time?"

Spring, Summer, Autumn, Winter are divisions of time, well calculated to meet the natural wants of man. With these the Spiritual seasons harmonize. And he who, by the laws of correspondence, discovers these, and acts accordingly, will have reason to rejoice, when the Lord's "summer is ended and the harvest time passed;" for he has worked with God.

The great field of God's care is the whole world. In this his servants have been sowing and reaping, alternately, from the beginning. To-day, the same work is no less demanded. To-day, well might we catch the inspiration of Jesus, so potent to all who have accepted his life. Lift up your eyes! Behold the harvest field!! Are you waiting for other signs to come to pass, before you commence your work? Lift up your eyes and watch the course of the Angels of God, and go with them into the field. Reap while your day lasts. Now is the harvest time! Work!!

From the past and present, we may, to a certain extent, be justified in anticipating the future. There may be a hundred thousand or a million of servants, working in the Lord's vineyard. They are shaking the old heavens and earth, from center to circumference, causing their very foundations to pass away, with much noise and battles of shaking.

What a victory for the right was the gift of freedom, to the millions of slaves, in America, and of serfs, in Russia. No less important was the freedom of religious thought in Spain and Italy.

God's care is over all advanced minds, who are earnestly toiling to elevate their fellow-men, and women, from moral and physical degradation. Over those, enlisted in the cause of temperance, leaving their homes of affluence, and taking the responsibility to act in the name of the Lord, through prayer. Over the great body of Iconoclasts, who are sweeping so rapidly over the earth, and preparing

the way for other minds, whom God has raised up, to manifest his spirit for the redemption of the world. All belong to the armies of the Lord. Each division has its duty assigned, and will reap a blessing, corresponding with his and her faithfulness in the work.

If we—Shakers—were alone in the contest, how trifling would be all that we might accomplish. May we, in the gift of our high calling, lift up our eyes and behold the manifestation of the spirit of power, which is abundantly illuminating the earth. Indeed, *Shakers* are in the land, as the stars of heaven for multitude—"of all nations, kindreds, tongues and people."

Development is the law, from sphere to sphere. All goodness emanated from God, and every order of workmen must pass up the ascending grade of goodness, which finally culminates in the spirit of union and love.

Elder H. C. Blinn, Canterbury, N. H.

TESTIMONY.

"They overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii., 11.

The founders of our several societies lived in a slanderous age. Orthodoxy was rampant. It held that *belief*, not *works*, was the one thing needful. That a wrong article of faith might consign a human soul to everlasting broiling, in the eternal world. That lies, told by the saints, about heretics and infidels, were acceptable to a God of truth and justice. "The Dragon poured, out of his *mouth*, a flood to carry away the woman"—Ann Lee "and the remnant of her seed"—the Shakers. The priests and people, whom they used as their tools, were the most unrelenting enemies of the early Shakers. Falsehood was their cannon—lies, their ammunition. It took fifty years to establish, in the public mind, what is now admitted—to wit, that Shakers do live as they profess—pure, celibate or virgin lives. The Life of Christ is the Blood of Christ.

They who do not wish so to live, go out from among us, because they are not of us. The black sheep do not remain in the fold.

The time is coming, and now is, "when the accuser of the Brethren and Sisters, is cast down, which accused them before our God day and night. They overcame him—the tongue of slander, by the blood—life of the Lamb, and by the word of their testimony."

No testimony is having more weight and influence, at the present time, than what is communicated, monthly, by and through the columns of the Shaker and Shakeress, which is read with increasing interest, by many in Northern Ohio.

One man said he felt amply paid for his subscription, by reading those two messages from Edwin M. Stanton, late Secretary of War, given through a reliable medium of Mt. Lebanon, N. Y. He believed every word of them, and wished they might be copied and republished in every Spiritual and Secular paper in the United States.

They were copied, verbatim, into the R. P. Journal, in Chicago, Ill., and some other papers.

Such communications will have weight in the minds of all candid people. We have also seen articles published in Melbourne, Australia, copied from the Shaker and Shakeress. Thus, our little Missionary is doing a work—bearing a testimony, as a witness for the truth, unto all nations.

But this can never supersede the necessity

of a verbal testimony, by living witnesses, at home and abroad. They, who live the life of Christ, can bear a testimony, that none others can, against the "social evil," and all other evils which afflict human society, and it becomes their duty to do it.

James S. Prescott, North Union, Ohio.

CREMATION.

THE idea of being buried alive, is, to me, perfectly horrible. This awful dread is, no doubt, shared by thousands.

We have reason to believe, that throughout this wide world, there are many, every year of our Lord, who wake up and find themselves boxed and buried, six feet under ground.

To poor mortals, in this situation, a few minutes must seem like an eternity. No language can describe the anguish of a human being thus incarcerated.

The horrible accounts, we frequently have, of persons buried alive, are enough to sicken the heart of humanity.

Cremation is now agitating the public mind. I have, of late, read many articles on the subject. Many good arguments have been advanced, in favor of cremation. But one, most important, has, in my opinion, been overlooked—to wit, cremation puts the danger of being buried alive entirely out of the question. So I go in strong for cremation.

Hallelujah! the day dawns, that when our spirits shall have shuffled off these mortal bodies, the elements that composed them shall melt with fervent heat.

Daniel Sizer, Canaan, N. Y.

The male Editor, of this little waif, advocates trenching all land. Digging graves six feet deep, and planting a tree by every grave. The graves to be ten feet apart each way. This would insure the blessing of each generation, upon the preceding generation, for the *good* they had done with their bodies.

INFLUENCE.

WE throw off our magnetism all around us, carrying with us our own atmosphere. According to the condition of our minds, our influence imbues the house in which we live. Very sensitive persons can feel this quite distinctly. On entering a room, they know, by the impressions they receive, whether the persons, there living, are good or bad. A person being in the habit of going every day, at a certain hour, into a closet to pray, drew such heavenly influences around him, that the whole closet was filled with them; and others, on entering that little room, felt such divine sensations, that they dropped involuntarily on their knees, and prayed fervently. A virtuous man, not knowing what had transpired in a certain room, inhabited by vicious people, on entering, felt directly a very disgusting and oppressive feeling—a shudder of horror shook his whole frame. And why? The magnetism of these wicked people was left in the room, and the virtuous man felt it. We cannot set our feet upon the ground, without leaving an impression, a part of our magnetism behind us. We must be very careful with whom we associate, because we are drawn into their magnetic atmosphere, and absorb their peculiarities. Many persons without knowing the cause, have adopted the habits of others, by exposing themselves carelessly to their magnetic influence. If two persons meet, both being very positive, there will be a harmonious blending of feeling. If one be positive and the other less so, he who has more magnetism will impart to the one less favored, till both are equal. But, if one is positive and the other negative, there will be a clashing. An antagonistic feeling will arise between them. This explains why, at the first meeting of some persons, they feel instantaneously drawn toward each other, or the reverse. Those who are of one mind, who are spiritually minded, of a refined and elevated culture, feel their souls flow together as drops of water. But those whose desires

are of a more earthly nature, cannot find their happiness in the intimate fellowship of the pure-minded. Neither will the last-mentioned blend with the worldly-minded, but both seek the society of like-minded persons, each living in his or her own appropriate sphere.

Our Creator has so constituted the human race, that they act and react upon each other, and are dependent upon each other for strength and support, both temporal and spiritual. We cannot come in contact with any one, but our emanations impart something to him or her, and we in return receive. Every silent thought, as well as the utterance of our thoughts, helps form our character. They work into our spiritual natures, and leave an enduring impression on our souls; and the influence is felt, sometimes years afterward. The Angels exert their influence over us, more than we are aware of; and if we would live more spiritual lives, we would be more able to commune with the blessed Angels, and the loved ones gone before, who are in close associations with us. Our spiritual eyes would be more opened, our inward senses more quickened, and we could behold the rapturous beauty and glory of the Spirit-land. We could better appreciate the benedictions, the tender watchful care and protection of our resurrection Spirit-Guides.

Edwin Sevester, Groveland, N. Y.

WITCHCRAFT.—In Gathering Families, where many of the most powerful and influential minds concentrate, great care and watchfulness is required on the part of those who come into communication with them, to preserve intact a spiritual gift. For a spiritual person to be magnetized, by a mere natural man or woman, is to be *bewitched*—to descend from a higher to a lower sphere, for unworthy purposes. This may occur, without any well-defined intent on either side.

OUT OF THE BELLY OF HELL.

"Out of the belly of Hell, cried I, O Lord, and thou heardest my voice."—JONAH.

ON the subject of religion, men think alike less than they feel alike, although on one point *sensible* men may be found to think substantially the same.

That the mass of humans grovel, pursuing things beneath their dignity, needs no argument; the painful fact is patent.

The religious element, in our make up, is the lever whereby the powers above us, can lift us to higher planes of being. In this cardinal, philosophic truth, *sensible* people agree.

To enable a soul to cry unto the Lord, out of the belly of Hell, 'tis not needful to be swallowed by a whale.

When, by the Divine Afflatus, the religious element in us is stirred—when our souls reach out to grasp the purity of angels—when the strong current of lower law influence sweeps us back only to the things we abhor—when we feel our want of power to be what we seem to be—when, for lack of moral stamina, we do the things we would not—then out of the belly of hell we may, and will, cry unto the Lord, and our voice will be heard. When we say, Lord, what shall I do to be saved from the things I detest—things beneath my proper dignity? When reverently we bow to our holiest aspiration, by hand unseen will we be led in a way we know not; and when our integrity has been tested, we will hear a voice from the interior, saying, "This is the way, walk ye in it."

And now comes the tug of war, the test of manhood and womanhood.

WRATH.

"The wrath of man worketh not the righteousness of God."

But the wrath of God revealed from heaven, against all that defiles the temple of God, is Heaven's richest blessing; it should be regarded as a friend.

We shall need much of such Divine displeasure to fit us for the mansions of eternal brightness.

O. P. Mt. Lebanon, April 26, 1874.

HORTICULTURE.

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In the fall of 1872, after gathering the exceptionally large crop of apples of that season, we organized a corps of pruners. Going through our several orchards, we took off, first, the unfruitful lower limbs. Then the superfluous branches, giving the trees a heavy trimming.

Rationale. Reasoning thus. These trees have so exhausted their vitality, that next year, they will not bear. We will help them, by removing all that can be spared without detriment. Thus the strength, of the whole system of roots, will be concentrated in what limbs and branches remain.

This fall, the trees will form fewer, but stronger fruit buds, for next season.

We will have a middling fair crop of apples, in the ensuing non-bearing year.

Result. One thousand bushels of apples — giving us an ample supply, and we sold \$500 worth of apples and other fruit, in the panic, when \$100 were equal to \$200 in ordinary times.

The wounds made, heal sweetly — clean as clean can be. Last year, we let the orchards alone, to recuperate. This season, we are thinning out the branches, to reduce the excess of blossoms, that give promise of a large crop the present year. This process we propose to continue through June and July, thinning out, where we had previously trimmed. Small apples will go mercilessly, if they set before we get through.

Borers. In the past, having washed our apple trees with strong soap-suds and potash once or twice a year, no borers have made their appearance in our orchards. In *Heathen* orchards, they are making havoc, or labor.

It may be well to state, that a shovel full of tan bark, or two, has been put around the *young* trees, in the *fall*. This is to keep the mice away. Perhaps the *borers* do not approve of it.

Inasmuch as "the Lord our God" blesses our *orchards*, by inspiring us to observe Nature's Laws, may we not hope He will do the same with our own bodies, so far as we "mind the same thing and walk by the same rule"?

ONE of the foremost of English medical writers, Dr. James Johnson, emphatically says: "I declare my conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, chemist, druggist, or drug, on the face of the earth, there would be less sickness and less mortality than now obtains." And Professor Magendie is reported to have addressed his students at the Medical College in Paris to the following effect: "Gentlemen, medicine is a great humbug; I know it is called a science. Science indeed—it is nothing like science. Doctors are mere empirics when they are not charlatans. We are as ignorant as men can be. Who knows any thing in the world about medicine? Gentlemen, you have done me the honor to attend my lectures, and I must tell you frankly that I know nothing about medicine. True, we are gathering facts every day. We can produce typhus fever, for example, by injecting a certain substance into the veins of a dog; we can alleviate diabetes; and I see distinctly we are fast approaching the day when phthisis can be cured as easily as any disease. But I repeat it to you, there is no such thing now as medical science. I grant you, people are cured; but how? Nature does a great deal; imagination does a great deal; doctors do—devilish little.

WATCH for little opportunities of pleasing, and put little annoyances out of the way.

THE WORSHIP OF MAMMON.

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"Ye cannot serve God and Mammon."

Matt. vi. 24.

If it be granted—and who but the Atheist will deny it?—that eternity should be the theme of deepest study and most serious contemplation, and to do the will of God our constant and most earnest aim and endeavor, an end to which every thought and action should be subordinate; and further, if the definition be accepted, that religion is a living faith in a future spiritual existence, and a consequent present effort at preparation for that existence, then we shall get a view of the world sufficiently sad and sorrowful, for the millions of the earth, whatever profession they may make, are really and indeed without religion. Or, if (admitting a wider definition) it be conceded that a man's predominant passion, that which shapes and directs his life, and the code of morals which, spite of Sabbath day sentiment and canting hypocrisy, really regulates his intercourse with his fellow-man; if these practically constitute his "religion," then the people of the earth, deadening their spiritual senses in a cold and dreary selfishness, are engaged—not in the service of God—but heart and soul in the worship of Mammon.

In England, see how false pride and a selfish, narrow spirit of exclusiveness—the vile offspring of a vicious God-supplanting idol yclept "Respectability"—rear impassable social barriers between the different classes of the community.

What emotion there so strong as the love of caste and a contempt for those lower in the social scale? A contempt by no means confined to the aristocrat, who with his long lineage and "blue blood," is naturally proud and haughty, but permeating the whole rotten system of British society. The professional man despises the retail trader. The diploma-dubbed doctor unmercifully snubs the pill and draught-dispensing druggist, and he in turn scorns the companionship of the butcher and baker. The goldsmith contemns the blacksmith and the blacksmith the tinker; and it is presumable that the very tinker is tinctured with this wide-spread idiotic mania and denies the social equality of some other brainless nonentity. In short, a contempt for those beneath them on the social ladder, and an envy-tempered reverence for those above them, is the strongest sentiment of British society, before which the truths of Christianity pale, as the fading stars before the Orient sun.

Is a preparation for the life to come by curbing the animal propensities and developing the spiritual powers and perceptions, the leading characteristic of the French people! Is it not rather the indulgence in gross sensual pleasure—a stimulating dietary, an uncontrolled exercise of the sexual emotions, lewd and libidinous stage plays and feuilletons, lust awakening dress, dances and music, and all the wicked folly of the café chantant?

Or what does the more stolid Teuton prize above his huge tobacco pipe and his Rhein wein or lager beer? How blithely roll forth the rich gutturals under this powerful but unholy inspiration! Or the "Sing-verein" and its roaring patriotism flashing, dashing and foaming over with enthusiastic love for the Fatherland and hatred of all its enemies? What reckes our Teuton of love of God and hatred of all unrighteousness?

Or does the Brazilian fazendeiro value most the gain and welfare of his immortal soul, or his coffee, and cotton plantations, and the chattels, in God's image, who till the rich Virgin soil, wait upon the person of their owner and minister to his lustful passions in return for the privilege of existence?

Or what is the chief concern—nay, the all-absorbing aim of the American people? Not to live a Godly, righteous and sober life, but to amass wealth. An insatiable greed of gold resulting in tricky trading, legalized robbery, and custom-sanctioned swindling, and a selfish strife of political parties for place, power and pelf, such is the "religion" of America.

And so the wide world over, in lands Christian and civilized, as in Pagan and barbarian, do not human beings seem to lack all concep-

tion of the solemnity and meaning of existence, and utterly to ignore the great fact of human immortality? Do they even aspire to rise Godward? Are they not all worshipping mammon?

"Where are thy joys O babbling earth?
Whence does thy glory come?
Hast thou the pearl of priceless worth?
Art thou the pilgrim's home?
In thee does Mammon reign supreme
And seas of passion roll.
In thee does pleasure's fleckle dream
Bring sorrow to the soul."

Happy the little songstress that could pen these verses—happy while yet an infant to have escaped from the turmoil of Babylon and found shelter within the walls of peaceful Zion. Thrice happy to have exchanged the life of self-indulgence for the life of self-denial—for the service of God, the worship of Mammon!

Hewson Brown, Mt. Lebanon, N. Y.

THE RELIGION NEEDED.

THE religion needed is the only religion there is. But we need to have this religion applied. Science is well, but the chief use of science is in its application to human wants. The chief business of the Minister of the Gospel is to apply it in the manner indicated below, by the *Christian Times* of August 2. The fearful developments since will suggest other applications:

We want a religion that bears heavily not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counter, small baskets from stalls, pebbles from the cotton bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk cans. The religion that is to save the world will not put all the big strawberries at the top, and all little ones at the bottom. It will not make one-half pair of shoes of good leather, and the other half of poor leather, so that the first shall redound to the maker's credit, and the second to the cash. It will not put Jouvins' stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet, that professes to measure twelve yards, come to an untimely end in the tenth; nor a spool of sewing silk, that vouches for twenty yards, be nipped in the bud at fourteen and a-half; nor all-wool delaines and all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together, be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that maybe looked at, but are on no account to be touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given, is not according to the Gospel though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.—*Ex.*

WILL HE SUCCEED?—In nine cases out of ten man's life will not be a success if he does not bear burdens in his childhood. If the fondness or the vanity of father or mother have kept him from hard work; if another always helped him out at the end of his row; if instead of taking his turn at pitching off, he stowed away all the time—in short, if what was light always fell to him, and what was heavy about the same work to some one else; if he has been permitted to shrink until shrinking has become a habit—unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of weak, foolish parents. On the other hand, if a boy has been brought to do his part, never allowed to shrink from any legitimate responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens becomes a matter of pride, the heavy end of the wood his choice—parents as they bid him good-bye may dismiss their fears. His life will not be a business failure. The elements of success are his, and at some time and in some way the world will recognize his capacity.

THINK before you speak, and think before whom you speak, think why you speak, and think what you speak.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

HONESTY AND CONTINENCE.

HONESTY and Continence are the king and queen Principles. Through fidelity to those principles, martyrs have been crowned with victory. Cold, cheerless prisons have been made to smile with gladness, when God's noblemen and women, through inspired hope, and with the approval of Angels, have pledged their all, even life itself, rather, than through fear of sufferings of the body, to sacrifice *conscience*—the law that Deity has placed in the human soul, for its guidance—which, if honestly adhered to, is superior to any law that men can form.

Many monarchs have swayed the sceptre of power, and gained eclat from mortals, whose names have come down to posterity through shining pages of history, written by men; but, when those records appear as written by Angels, who see, and judge differently from men, they will illy compare with the records of many individuals, in more humble capacities who so loved truth, that they would not sell their Continence and Honesty, through sinister motives, nor in seeking vain glory. But the strong love of virtue, and force of conscience, caused them to approach the stake and its devouring flames with heroic fortitude, and face the rack with its tortures, and venomous reptiles, and ferocious beasts, without fear. Neither could the *syren* chants, that sought to allure to *pleasure*, and open up a flowery path before them, induce them to swerve from their integrity, and throw themselves into a caldron of unholy love. Nor, to rest upon hopes that were vain and worthless. They saw that goodness and truth, maintained through honesty of purpose, were all that could be relied upon; and without which, the soul would be like a garden where flowers had ceased to bloom,—the rose-leaf had withered, and naught but dry and thorny stalks remained.

Honest men and women are always alive to increasing truth; and are found traveling the highway of spiritual progression. Such persons never wrap themselves in a garment woven of selfish, individual ideas, nor take a seat in some easy chair, at the expense of others; vainly trusting in the attainments, or in the goodness, of any human being. Neither will they bound their faith, nor limit their sacrifices by time-honored persons or customs. *Honesty* will lead every intelligent being to seek to know what God requires of them; what to *do*, and what to *suffer* for the advancement of true principles.

Intellectual culture may lead to honor and renown, in the eyes of the finite; but goodness and continence are of far greater worth in the sight of the Infinite. Without those principles in operation, there would be no salt in the earth—no balancing power, to keep the nations of the earth from dashing one against another like the wild waves of the great ocean. As society now exists, *land-sharks* are quite as numerous, and are as ready to devour those who have less teeth than themselves, as sharks that float in the waters, and live upon smaller fishes.

We often hear the remark, that it is seemingly an impossibility for an honest man, or

woman, to keep from *starving* at the present time. That all *trade*, as now conducted, is based on *fraud*.

"*Double dealing*" is its true name and character; and it is guarded, and guided by false and lying spirits, here in this professedly Christian nation! Could we not take some profitable lessons from Mohammedans in this respect? A Platonic philosopher once said, "Why persuade me to embrace this new religion? I have been cheated by Christians; but I never defrauded any man. A Christian has broken his oath to me; but I never violated my simple word to any man." That honest philosopher would not have feared to look any man, woman, or child in the face, as far as honesty was concerned. Dishonesty, if allowed between man and man, will lead to dishonesty between the soul and God.

There is no fraud in God's creation (when unperturbed), from the least atom, to the most majestic mountain; all are subject to laws within their own sphere; and the same hand that guides the destinies of nations, feeds the ravens, and clothes the lilies. And the same sun that gilds the mountain tops, sends its rays to cheer and vivify the valleys below. The *trees* are not at variance with each other; if some reach a higher altitude than others, it is through a normal growth, and not through strife; and the loftiest and most vigorous trees shelter and protect the smaller ones from the rude storms, as naturally as the mother protects her infant child. If there be abstraction from, or blight upon, any of God's creation, it has come through man's influence. When man was placed as lord and ruler over the lower orders of creation, the forces of nature were young, and immature; but they were not corrupt; and they possessed latent powers, capable of development and growth into strength and beauty.

And, as the ages roll on, God's work will be accomplished, and his plans will be perfected. The great book of life, which contains the history of nations, and empires, is stored in the archives of the unseen world,—ever open to the inspection of those Angels who hold the scales of mercy and justice in their hands—ready to give to all a just recompense; not a farthing more nor less.

It has been said truly, that "an honest man is the noblest work of God." And we add: A virtuous, continent woman, is the glory of an honest man,—the joy of Angels,—and will be blest and honored by the Mother in Deity. The heavens are open to receive such souls; but the hells are not strong enough to hold them! Purity of heart is the soil, and Honesty is the central plant in the garden of the soul, around which all other virtues cluster. Industry and Innocence (her handmaid) hold sweet communion together, as they wend their way to the city of Light and Love.

REV. THOMAS K. BEECHER, brother of Henry Ward Beecher, has created no little stir among the Congregational brethren in New York by an elaborate essay in one of the leading religious weeklies, in justification and advocacy of auricular confession. A few years ago the Congregationalists were afraid this reverend gentleman was going to turn Episcopalian. Now, they are a little apprehensive that he is going beyond ritualism even, if not to Catholicism itself. Among other things of the same kind, Mr. Beecher says: "If it were the habit of a man to go to some reverend and trusted man of God once in two months and unbosom himself truthfully, can any sane man doubt that he would receive a benefit? * * * Penitence of sins is usually much deepened when a fellow man knows of it." *Et c.*

THE SHAKER WOMAN'S RIGHTS.

THERE is much written and spoken in these days with regard to "Woman's Rights," though we do not remember to have seen any article treating upon this subject with the qualifying word *Shaker* prefixed to the title. We, therefore, propose to say something about a class of women who have already obtained their rights, and who, though among the humblest in a worldly point of view, are the only women, we believe, whose rights of body, soul and spirit, are truly respected.

"Ah!" says the reader, who glances at the title, "A *Shaker* Woman's Rights! In what do they consist? A woman of the Shaker Order, if I am rightly informed, is cloistered for years within the confines of a rural home, possessing, apparently, but little actual knowledge of the busy world without—its rights or its wrongs—and how is she able to appreciate the rights of woman?"

Again, living in a communistic order, surrounded by diverse dispositions, one might suppose each individual would incline to cherish her own favorite views of happiness, seeking to secure her personal rights at the expense of others. Can she obtain these rights and the result be harmony?

With all due respect to your mode of reasoning, dear reader, permit us to repeat that, notwithstanding we fully comprehend your views on this subject, we still claim that those to whom we especially allude are the only persons in the civilized world who have equal rights with their brothers in the daily struggles of an earthly career.

Here let us state that it is by virtue of our loyalty to our God and to the covenant which we maintain, that we come into possession of all that truly ennobles, elevates and enfranchises woman. True, we are daily associated with various minds, where all strive to square their lives by the Saviour's Golden Rule. They are also bound to respect the rights of their sister companions; and where many live according to the dictates of an enlightened conscience, mutual good feeling prevails and harmony is the rule.

Do not think it a disadvantage, my friends, to be in daily sympathy with many kindred spirits, to be greeted by friendly countenances wherever your duty calls, and to feel a right to this pleasant association by living, yourself, mentally and morally independent of selfishness. Is not this state desirable above all others to the truly aspiring mind?

Our Shaker brothers, who have been impressed with singular views of their moral obligations toward God and their earthly companions, have also left all for Christ's sake and the gospel, and share with us the discipline of self-denial. These are among the best advocates of woman's rights, though their voices may never gain the popular ear by eloquent appeals for her independence.

Yet the God-like influence exerted by our brothers, combined with their unselfish lives, is a power to aid us in living virtuously. It is thus that they help to secure, to their sisters, the inalienable rights of Virgins.

We wish to be clearly understood that self-denial is the first, the second, and the third requisite, by which one may attain to the position of a truly enfranchised woman. One must "put Christ fully on," before realizing the depth of love possessed, the height of joy experienced, and the moral grandeur and beauty of the lives of those persons, whose characters are molded by the universal law of love, by which the Shaker sisterhood is guided.

Come then, kind reader, investigate, analyze and discuss the vitalizing principles of our communistic church, and see if the blessings of equality do not exist therein; where all have the *Right* to think, act, and live according to their highest conceptions of divine light, and where each aspires to wear, as her chief ornament, the royal insignia of Virgin Purity.

Asenath C. Stickney, Canterbury, N. H.

COLD words freeze people, and hot words scorch them, and bitter words make them wrathful. Kind words make people good-natured. Though they do not cost much, yet they accomplish much.—Pascal.

A SIMPLE VISION.

WHILE in deep thought discussing a grave subject, I seemed gradually and gently lifted mid clouds, fog and mist, in which for a moment I was enveloped. Suddenly the clouds parted and I emerged through the rift, when lo! such a lovely panorama! Houses, farms, gardens, forests and shade trees, beautifully interspersed with lakes and meadows, opened to my view as I had never before conceived.

The avenue through which I passed then closed. I remained seated on the billowy clouds, as they seemed to continue their undulatory motion, without disturbing my repose.

The landscape before me was of the richest green, the buildings pure white. No dazzling brightness pained my sight. A soft mellow light pervaded the atmosphere as far as my vision extended, rendering it marvelously transparent, so that I could discern the remotest object.

The nearest approach to any type of loveliness is the sweet, fragrant atmosphere, succeeding a short, refreshing shower in the balmy month of June, when earth is attired in her richest mantle of green; when every leaf and blade of grass glistens with the cooling rain drops, their tiny vessels have retained. So boundless the expanse I seemed lost in infinite space—my whole being absorbed in intense delight.

While surveying the beautiful scene I was impressed that it was a view of Believers' possessions; but whether in this or the spirit world I could not tell.

A crowd of thoughts rushed through my mind as follows: How deeply would I regret had I proved recreant to my faith—my high, sacred trust—and lost my place in the gospel work. I clasped my hands in joy and thankfulness, that I had kept my integrity through the vicissitudes of my short life, while a tinge of sadness somewhat neutralized my joy as my many imperfections passed before me, causing every cross and trial endured to sink into comparative insignificance, in view of God's love and goodness to one so erring. Then, a deep shade of sorrow and regret for those who had fallen by the way, losing the inheritance reserved for such as endure to the end.

On returning to consciousness of my surroundings I found only a few moments had elapsed, yet, they seemed expanded into hours, so much had I experienced in the interim. The day was bright, yet the very sunshine was murky from the contrast so plainly realized.

To those gifted ones, often blessed with beautiful visions of *the better land*, the momentary glimpse enjoyed by me will seem of little value. As a drop in the boundless ocean of God's love, through the multiplicity of avenues open for spiritual ministration, I hold it as a choice and precious gift, having been seldom privileged with so bright a ray from that beautiful shore—my spirit home. Or, perchance, the *future* of our Zion home on earth.

Eldress Joanna J. Kaime, Canterbury, N. H.

LOVE OF TRUTH.

THE Holy Spirit must find access to the inmost feelings of the soul, in order to educate, instruct, and become the governing influence to bring forth deeds of righteousness, that will form a Christian character, thus casting evil out of the soul.

Some imagine that God, or His Holy Presence, may be found in any place, and everywhere, because he fills immensity. But we have many evidences that God never intended that man should hide his transgressions from his fellow man, and he *cannot* hide from God who is everywhere present. And in this, the Fourth Dispensation, there are both male and female Confessors.

The most hardened in transgression acknowledge some authority, and feel the need of some atonement at a distance; but a *present* Savior, or Redeemer, is what every one needs, to help them to cast off their old imperfections and to become new creatures. To do this, souls must

come before human witnesses, and make an oral confession of every known sin, and transgression of the moral or religious laws of their being.

Many say, it is their choice to confess sin to God in secret, whom they fear and regard more than any man, or woman; yet have not these same people more fear of a man, or woman, like themselves, than they have of the invisible presence of God? Because when souls are confessing their sins, or praying to God in secret for remission, without any fear or dread, were they conscious that a person of like passions with themselves, especially a *hater of sin*, were within hearing, would they not be alarmed and filled with consternation, simply because the fear of the individual presence of man, or woman, is deeper in the heart than the fear of an unseen Deity?

If, then, it is infinitely more mortifying to confess sins with faith and honesty in the presence of a witness, than to confess them to God abstractly, it conclusively proves that this is the deepest work; and that evil is more effectually slain before a witness; and thus confession before God's appointed witness is the nearest possible approach to purification.

This work is not a mere ceremony; but it is a direct act of duty, to be continued throughout the process of redemption. It is a fixed principle; and every soul walking in the light will love this essential obligation. It is clear to the wise and considerate, because it proves sure death to the generative life of nature, and gives complete victory over sin. Those who desire to know what they shall do to be saved from the power of evil, will be willing to make any sacrifice, that they may come into the light which will redeem them.

Rhoda Blake, Mt. Lebanon, N. Y.

WOMAN'S SPHERE.

WE hear a great deal about woman's sphere as though there was but one calling in which woman could move without robbing herself of feminine accomplishments.

There are many occupations in which women labor with advantage to themselves and others.

Are these women in their element? Do they not know their sphere as well as men? Must all educated, intelligent women perform household service, to be crowned with the plaudit: "She has labored in her sphere"?

In barbarous nations women are used as beasts of burden, having no association with their lords and masters except for sensual indulgence. Are those women in their sphere?

And among other nations, more civilized, females are articles of merchandise. Are they in their sphere on the auction block?

What of our America—our own free, noble and would-be-liberal republic? Civilization has taken as deep a hold here as in any country on the globe. Yet, woman is a slave. An unpleasant declaration, but true. Cradled in folly, dandled on the knee of fashion, taught to esteem personal charms above moral excellence, how can she be otherwise?

In the marriage relation, when woman has not the control of her own person, is subject to legalized outrage, without any regard to nature's laws or physical ability—is she in her sphere?

What of the poor sewing girls in our large cities, who work eighteen hours of twenty-four for a mere pittance on which they can scarcely subsist, frequently compelled to sell their chastity to live—are they in their sphere?

Why should the sphere of woman be limited more than the sphere of man?

A law compelling all men to be farmers would seem bad legislation.

Do not women make as good lecturers, writers, teachers, as men? Why could they not make as good lawyers, senators and presidents?

Against woman suffrage we have the argument—"It would tend to the neglect of domestic duties."

Would the number of women detained from the polls by domestic cares exceed the number of men who are absent from sheer indifference?

What shall be done with the *surplus* women? They cannot all be wives and mothers unless polygamy be adopted.

Another argument is: "The majority of women do not want to vote." Is that any reason why those who *do* should be disfranchised?

Woman's sphere, as well as man's, should be working in humanity's cause, each bearing part in public service.

Thank God there are noble-hearted men and women who dare be independent, who brave public opinion, who protest against the vices of the age, and devote their powers to reform and elevate the down-trodden. May their numbers increase, and may God bless their labors, and may all the people say Amen.

Rosie Morse, Shirley, Mass.

HARMONY.

THE word *Harmony* presents to the human mind a fitness of one thing with another, and bears the impress of congeniality and consistency.

If God's creation had not been perverted, it would have been like a musical scale, differing in tone, and degree, but acting in concert; the natural in *its* place, the spiritual in *its* place; each doing its proper work, in its time and season, in perfect accord.

Harmony would form a covert of peace and love; and would bid mankind lay aside all envy, and malice, caused by its opposite—inharmony—and take shelter under its gentle wings, and be at rest.

It is sad indeed, to witness the effects of inharmonious relations existing in the human family at the present time; to see how hatred, strife and revenge bear rule; and how often its subjects resort to violent measures to accomplish their evil designs; and that spirit, if *indulged*, knows no limit.

Disobedience to law always produces inharmony. According to Bible history, the first parents of our race sowed the seed of discord which brought forth its fruit; and for which they lost their abode in paradise. The sin of disobedience has been more or less augmented and propagated by their descendants, down to the present time. The effect has been—suffering. The *causes* of inharmony have become so deeply rooted in the human heart that it is natural for every one, unless influenced by a higher law, to bring forth works that will cause dissension and division in the relations of life, instead of union—the cementing bond which harmonizes and blends in one.

We all exert an influence for good or evil. Each act, word, or look, produces an effect. The founders of our institution realized this fact; and they set the example of crucifying the lusts of the flesh, and of the mind; and putting away the *causes* of inharmony. They destroyed the foundation principles in themselves, which would divide soul from soul, and prevent them from gaining and enjoying heaven. They received a baptism of spiritual faith, that taught them to cultivate union, harmony and peace; and which caused them to look forward, through hope, to a more glorious future.

They were pioneers in the Gospel work; and of necessity passed through a fiery ordeal. But their faith in God sustained them. Discord, is a reef, whereon many vessels have stranded, that were sailing on life's sea. But obedience to those principles which create harmony, will give all a safe passport to the haven of rest.

Jane Weldon, Union Village, Ohio.

A LATE number of that stirring Calcutta weekly, "The Friend of India," says that a remarkable movement "headed by a native has set in among the people of Eastern Bengal." They read the Scriptures, live up to the examples of the apostles, have visions, discard medicines, and heal the sick by "laying on of hands." They are rigid vegetarians, and have great faith in the efficacy of prayer. Though nominally Christian Hindus, this "native" and his followers are Spiritualists. "The gift of healing" was highly esteemed in the apostolic age—why not now? Are mineral and vegetable medicines ever necessary? is a question yet to be settled. Dr. E. D. Babbitt, 437 Fourth Avenue, N. Y., has just brought out a volume entitled the "Health Guide," which must prove exceedingly valuable to both the physically and mentally afflicted. Dr. Babbitt not only tells the people, in this volume, how to get, but how to *keep well!* Ex.

REFORMATION.

I LOOKED upon society and wept, because of the flood of sensuality and crime deluging the earth! Then, through faith in immortality, hope sprang up within me. I looked again; and lo! I saw the thick darkness that had so long enveloped the earth begin to pass away before the sunlight of millennial day.

Intemperance, of every kind, creates darkness. Intemperance in eating and drinking destroys physical health—demoralizing individuals and nations. In streets and lanes of great cities, where wantonness is most rife, groggeries abound. Intemperance has draped the land in mourning; and we rejoice in the present movement for its suppression. Our prayer is, that it be not only rebuked but abolished! This great work effected, the way will be open for practical reformation in other things. One wave of truth will be followed by others in the work of human progress. Let us bless even the shadow that precedes the substance. The things pertaining to this life, if temperately used, are blessings. The reverse, when used beyond the actual needs of physical sustenance.

Plain, simple diet is far more healthful to the body than highly concentrated food with condiments and viands of the most delicate kinds. The former, as it gives health physically, is also conducive to sound, healthy mind—keeps it calm and collected—and gives good moral tone to the whole being. The latter engenders disease, and enfeebles both body and mind.

Many times children inherit diseases, desires and appetites of their parents; thus the effect of wrong-doing descends from generation to generation.

Intemperance is not a new evil. The Israelites, in olden time, ate and drank, and rose up to play (commit fornication). They ate and drank for pleasure—not use—therein they sinned—were self-corrupters.

Children in this day are precocious—they reach beyond the childhood state at an early age—and show unnatural development of intellect, and of the passional nature. They crave the indulgence of animal appetites; they taste, and are not satisfied; but cry, give, give, and the more they have, the more they want. And thus they fever body and brain, often resulting in premature death; and many opening rosebuds are crushed before fully blossoming into life. What a pity that the vital energies should be thus wasted in self-gratification.

A century has now passed by, since a band of listening souls heard a voice, saying, "Cast off the garments of sin—wash in the river of judgment—renounce all carnal indulgences, and be temperate in all things." That voice came from the interior spiritual heavens, and taught that there was more to be done. The ax of truth must be applied to the root—the very nature whence sin proceeds.

As we have listened to sad experiences of disappointed, heart-broken mothers and children, who have been made wretched by the power of intoxicating drink, we have looked for the helper; knowing, that when the proper time arrived, Woman would have a part to perform.

Now, that Woman begins to awaken to duty—is finding her proper sphere of action, and putting forth her energies in the right direction—there is hope. We see many noble workers of our sex, bending their knees and bowing their souls in prayer to God, asking in deep tones—not vengeance, but mercy for the inebriate. We, in our interior Zion home, also bow and supplicate our Heavenly Father and Mother to bless the work, and aid the toilers in the field of temperance reform.

Charlotte Byrdsall, Mt. Lebanon, N. Y.

DR. CHARLES DRYSDALE has written a very sharp reply to Herbert Spencer's saying that the "arrest of evolution" in the female brain is the cost she has to pay for the functions of maternity. "Whenever," writes Dr. Drysdale, "science has decided that women are nobler, happier, more useful, and less apt to deluge the world with excessive numbers of children, when educated and enfranchised, than when ignorant and tied to domestic servitude, I admit that evolution has brought about the time for us to insist on the enfranchisement and education of the sex." So it seems to us.

GROWTH OF THE SOUL.

THE soul's capacity for growth, and its longings for something higher and more enduring than earth can give, is a subject that has engrossed the attention of mankind, and should continue to claim deep and earnest thought.

The soul is often spoken of as a vessel that may be filled with wisdom and virtue, and vice versa. Some have thought that view conveyed the idea of limitation to the soul's advancement, in contradistinction to the sublime truth of eternal progression in knowledge and goodness, and that it would have a tendency to check the aspirations for growth and improvement.

But shall we not conclude, that if the vessel is the soul, then the vessel expands from time to time and makes room for more, and still more. The mind of a little child may be fully occupied to-day, but its unfolding life capacitates it for increased receptivity to-morrow.

If spirit existence and progression are to be represented by material things, I would select the fairest type of seed that can be found in the vegetable kingdom, which contains within itself the germs of future life and unfolding.

In each seed, within its tender rind,
Where golden threads in endless circles wind,
Maze within maze, the shining web is rolled.
And as they burst, the living germs unfold.

In the material world, the germ exhausts itself in growth; but the spirit is ever increasing its capacity and gaining more strength and vigor, being watered by the dews of a perpetual spring, and the soul is continually putting forth new branches and forms of beauty. There is an innate desire in every intelligent soul to grow and to rise into higher conditions. As a child aspires to manhood, so does man seek a broader, wider range of thought, and to enlarge his sphere of action.

Florence Martin, Union Village, O.

DEAR EDITRESS.—Although I have not been a contributor to the bright little Herald of Truth (The "Shaker and Shakeress"), I have felt a deep interest in its growth and prosperity, and have read its pages fraught with so much good, with real satisfaction. And my prayers have been fervent, my hopes firm, and my faith strong, that it may, and will be, a Light-spreading medium, and that it may be a means of raising the banner of truth higher, which must eventually prevail over error.

I have felt for a long time past, that God is at work on the earth (though somewhat out of sight of the natural mind), to bring about an effectual change. And when I read the first published account of the "Temperance movement," I was impressed that its origin was spiritual, and I was glad to learn through the columns of our paper, that my feelings were in unison with those of my brethren and sisters, in this respect.

I fully believe that earnest, soul prayer, will be more effective in pulling down the strongholds of sin, and conquering the dragon power of intoxicating drink, than any carnal weapon or destructive instrument that men can invent.

Let our united prayer be, that the work may increase until the evils which flow from intemperance may flee the land. In faith, let us say unto this great sin which has become a mountain, "Be thou cast into the sea," or abolished.

And to my sisters, who compose the Virgin Band, I would say: Let us toil on—pray on—hope on. We will not be faint-hearted; for God is with us. If we work for Him, He will hold us as in the hollow of his hand, and keep us from all harm.

Louisa Young, Groveland, N. Y.

THE Pythagorean Hierocles said, "there is nothing more worth seeing than the Brahmins of India, a people addicted to philosophy, who eat no manner of flesh, who live almost entirely in the open air, who have all things in common, who maintain continence, who cultivate the truth, who wear clothes made of linen, and who when eating adapt their motions to music."

MAN judges of the inward disposition by the outward acts: God judges of the outward acts by the inward disposition.

INDIVIDUALITY AND COMMUNISM.

WHEN Jesus, after instructing his handful of followers, that they were the salt or saving principle of the earth, said further to them, "Have salt in yourselves," he was giving the most direct confirmation to the idea of individuality. The righteousness of Noah or David was nothing to them, nor even his own, vicariously. Enough of this salt, or saving principle, in the soul, to make the individual invincible to all the attractions which lower the tone of goodness is essential.

How can the salt retain its savor and be resistant to the putrefying and destructive elements around? A slight sprinkling of salt gives a relish and zest to some articles of food and is a stimulus to vegetable growth; even as the society of individuals, polished by some of the Christian graces, is highly prized, even by worldly men. But the integrity of the salt itself is lost by entering into chemical combination with the elements to which it is thus subjected; and unless in quantities sufficient to be decidedly unpalatable, is not saving. But, if gathered to its like, and sheltered from all unnecessary exposure to the elements, it can retain its characteristics and be ready, if needed, to furnish the evidence of its savor, pungency, and use.

Continually are operating on our spirits the unselfishness or the ambition which will transform the latent good into pollution or decay, if the testimony pungent and strong is not burning within us, which prevents all compromising with evil, or amalgamating with deceit. Perfect transparency, as illustrated by those whom the Revelator saw "standing on the sea of glass," is desirable.

E. H. Webster, Harvard, Mass.

DEAR ELDERESS A.:

In a recent Number of the "Shaker and Shakeress, I read some remarks made by the 'Travelling Daughters of New York.' And I was strongly impressed with the importance of Woman's sphere and duty; and that she should clearly understand her mission, and not run as uncertain, nor fight as those who beat the air.

Woman, through ignorance and false education, has been a medium of unholy loves and vain hopes to man, and has ministered to his sensual desires and appetites, by seeking to be to him an object of pleasure, rather than a minister of principle, and a preserver of integrity.

Now, a new Era is dawning. Divine light is breaking forth, dispelling the dark clouds which ignorance, superstition, and sinful practices have formed; and its piercing rays have entered woman's soul—vivified her conscience—and she is found praying. Now with strong cries she is heard to say—"Lord, what shall I do to be saved?" and what can I do to save my brother from ruin? The answer to that prayer will be, Let Woman come forth, and through toil and a self-sacrificing spirit, act well her part in raising the standard of moral purity higher than it has ever been raised before, and become an example to her own sex, in regard to dress and wasteful expenditure in every department of life. Then, she will shed a saving influence, and be a bright example of virtue and integrity.

And in thus doing, she will speed the day when men and women will act in concert together in all the duties of life, and be found side by side in the Council Halls of the nation as mutual guides and helps to each other. In ethics, in religion, and in civil government, the voice of Woman will be heard, and by her quick intuitive perception of right, and her inspirational emotions springing from the love element of her nature, she will be as a cloud of glory overshadowing man in his arduous labors; and her counsel will be sweet solace, and will help to solve many dark problems, and dispose of intricate subjects, and disrobe malice and envy of their power.

C. Van Houten, Mt. Lebanon, N. Y.

CELIBACY AND WEDLOCK.—If single life is bad, then it stands to reason that double life is twice as bad.

THE bread of life is love; the salt of life is work; the sweetness of life, poesy; the water of life, faith.

HOME.

1. We have a home from the cold world hid, A spot con-so - cra-ted to God; And our feet are shod for the blest high-way
2. Here we can ban-ish the cares of earth, And fan-cies that lead a - stray; 'Tis here we strive that the an - gel death
3. Here waves of love a-round us roll, And o - pen the beau-ties of grace; Till their pow - er of good be - comes for us

Which the ran-som'd be-fore have trod. Here the star of In - no - cence for-ev-er shines; And beams of Char - l - ty glow;
May nev - er becloud our way. Thus the growth of a life in God is ours, The strength of the Con-quer-or's light;
A heav - en - ly home and place. And thus we're hid from a cold world's gaze, To know of a sin - less rest;

Here the In-ner thoughts are attuned through faith, To vir-tue's me - lo - di - ous flow, To vir-tue's me - lo - di - ous flow.
The joy that fu - tu - ri-ty's bliss re-veals, With im - mor - tal - i - ty bright, With im - mor - tal - i - ty bright.
When the breath of our being up-ward wings, To float in the land of the blest, To float in the land of the blest.

Chorus. *mp*

O home for the soul, Heaven be-gun be-low; We'll sing of thy beau-ty and tell of thy joys, Till all thy glo-ry shall know.

VALEDICTION.

Farewell, blessed of thy Father!
Enter now thy bright abode!
Well beloved of thy mother,
Cherish'd by the saints of God.
Dearest sister, "very pleasant
Thou hast ever been to me;"
Still, O may I feel thee present,
Breathing love and purity!
Now, thy loss, we'll not deplore it,
Though it may seem hard to bear;
God is good, He will restore it,
With his blessing everywhere.
We will mark thy footsteps lowly,
Walk the path of peace and love,
And with Angels blest and holy,
We shall join with thee above.

Catharine Hall, Harvard, Mass.

CHARLES NORDHOFF has been engaged in collecting the materials for a detailed account of the Communistic Societies now existing in the United States. He has been visiting and personally examining all of these societies—no slight undertaking, as they are scattered from Maine to Oregon. He proposes to give an account of the religious creeds and practices, the peculiar social customs and regulations, the history and present numbers, condition and industries of each society. The subject is novel and attractive, and the facts collected by him will be so presented as to be not only of interest to the reader for amusement, but of value to the student of social science, for their practical bearing and illustration of the possibilities and difficulties of a community of goods, a subject which is now widely agitated among workmen here and in Europe. Such a work will be a valuable contribution to the discussion.

THE CURSE OF THE AGE.

THE words which should be written in every home and impressed upon every mind are that the education that is to avail in this life is not to be learned from books, piano-stools, drawing-schools, and French tutors alone. This idea has cursed the people of this country long enough. Men and women are to-day wandering about with nothing to do, who have spent time enough poring over Greek and Latin, or drumming on a piano, and mental and muscular force enough, too, to have acquired knowledge of and skill in a business or trade that would have placed them beyond the possibility of want. The field for intelligent and skillful labor in this country is large and poorly supplied; that for accomplished imbeciles is small and terribly overstocked.

In a late number of the New Haven Evening Register, we find the following paragraph: It is said that there is not now living a single descendant in the male line of Chaucer, Shakspeare, Spencer, Milton, Cowley, Butler, Dryden, Pope, Cowper, Goldsmith, Scott, Byron, Moore, Sir Phillip Sidney, Sir Walter Raleigh, Drake, Cromwell, Hampden, Monk, Marlborough, Peterborough, Nelson, Stafford, Ormond, Clarendon, Addison, Swift, Johnson, Walpole, Bollingbroke, Chatham, Pitt, Fox, Burke, Grant, Cannib, Bacon, Locke, Newton, Davy, Hume, Gibbon, Macaulay, Hogarth, Sir Joshua Reynolds, David Garrick, John Kemble or Edmund Kean.

There is a law under which the procreative forces pass from the back brain to the intellectual and turn from the intellectual to the spiritual faculties.

NOVIATIE ELDERS AND ELDRESSES.

ELDERS.	POST-OFFICE ADDRESS.	ELDRESSES.
Elder F. W. Evans.....	Mt. Lebanon, Columbia county, N. Y.	Eldress Antoinette Doolittle.
" G. A. Lomas.....	Shakers, Albany county, N. Y.	" Abigail Crossman.
" C. G. Reed.....	Sonyea, Livingston county, N. Y.	" Betsey Suydon.
" Simon Mabee.....	West Pittsfield, Mass.	" Anna Ervin.
" H. S. Kellogg.....	Thompsonville, Conn.	" Harriet Storer.
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" Nehemiah Trull.....	West Gloucester, Me.	" Prudence Sawyer.
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" Stephen Ball.....	Dayton (Shakers), O.	

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GODS.

—
"I said, Ye are Gods," John x., 34.

Who said?

In Bible times, if not now, all the nations, and most of the peoples, had their Gods. They were "called Gods," because those, unto whom these Gods ministered, took them so to be; each believing *his* God was the very Deity—so did John the Revelator.

The lower down, in the scale of soul travel, men and women were, the more fully were they confirmed in the idea, that every thing spiritual—supernatural—was direct from Deity. Physical phenomena, as thunder and lightning, earthquakes and epidemics, were often believed to be the voice of God, or arbitrary visitations of his displeasure, independent of human agency, or natural causation.

When the Gentile Roman Centurion saw Jesus exercising authority over disembodied spirits, and likened him unto himself, who, as a military officer, had soldiers under him, to whom he issued commands, and was obeyed, Jesus declared, "I have not found so great faith, no, not in Israel."

A *Gentile* was discovered, who was more learned—better educated, in the knowledge of the Spirit world, and the Laws which there obtain, than any Jew; Jesus alone excepted.

Jesus was an extraordinary man. His love of truth and goodness was so simple and intense, that it resurrected him up, into the Heaven of all Heavens. He loved righteousness, and hated iniquity, to that degree, that it exalted him above the sectarian prejudices and national pride of his people and day.

He could detect evil, even among the Pharisees—the highest professors—and discover good in the Infidel Saducees, Samaritans and Gentiles.

This religious condition of soul, necessarily made him an enlightened spiritualist. He communed, socially, with Moses and Elias, and, no doubt, with thousands of others of the saints and prophets of earth, long ago departed. He spoke of having "bread to eat," beyond the comprehension of his disciples—Talked of "ten legions of Angels," and what help they could be to him. The Spirit World was open to his vision, from the hells into which the antediluvians had immersed themselves; up to the universal Christ Heavens.

He was born *Jesus*; just as Napoleon was born *Napoleon*.

When a boy, at school in Corsica, Napoleon played war, with forts of snow, and cannon of frozen water. He was Napoleon.

As a boy, Jesus learned to obey his earthly parents. As a Jew, he was obedient to John the Baptist. And then, as a spiritual man—a prophet—he learned obedience to the Christ Spirits, and became the Messiah.

Those Spirits were drawing him inward and upward, through all the spheres in the Spirit world, causing him to say, "If I be lifted up—resurrected—I will draw all men unto me," as fast as I can.

The Devils, in the Hells, and the Cherubim and Seraphim, in the Holy of Holies, were before him. He opened the everlasting gates of Truth, to all nations, kindreds, tongues and people—to all souls, in all worlds. He was a King—a Priest—a Prophet. He was just what every other soul becomes, who comes into the same soul-condition—"Kings and priests unto God," over others who have not yet attained unto that high religious estate—a simple love of truth and goodness—of God.

Moses was God to Pharaoh, as the Israelites were Gods to the Egyptians—"I said ye are Gods, but ye shall die like men."

The God of Abram, Isaac and Jacob was the God of Moses; and the God of Moses belonged to an Order in the Spirit World, who acted as "Angels of the Lord, and unto whom the word of God came," from the spheres above, even from the Lord *their* God.

The prophetic order existed in Israel and in all nations. It was universal.

Melchisedec was a prophet, and was Abram's superior—his elder. Yet Melchisedec was not even a Hebrew, but a Gentile. He was what "anti-christians" call a Heathen.

Jethro was a prophet, who instructed Moses and the whole Jewish Priesthood, in the art of civil government. He was their religious superior. Yet Jethro was a Gentile—an Ethiopian Heathen, who would not be allowed the rights of American citizenship, until the Civil Rights Bill, of Sumner, becomes American Law.

Jesus said, to the spiritually ignorant Jews, "If *he*, called *them* Gods, unto whom the word of God came," from spheres still above *them*; why call ye me a blasphemer, who claim to be only a son of God, and just what, even your own selves, by obedience, might become?

The Prophetic Order of human souls, to which Enoch, Melchisedec, Jethro, Baalam, Samuel, Elijah, Isaiah, John Baptist, Jesus, and "the Two Witnesses," down to George Fox, and James and Jane Wardley belonged, were Spiritual Media. When in their highest spiritual, religious condition, they were Mediums of Christ Spirits. At other times, they were capable, like Baalam, of being mediums for Spirits of lower Orders.

Prophets were expected to love truth, better than they loved life itself. They were often sent to reprove Priests and Kings, who had the power of life and death over them. They instructed and reprov'd Levites, who were mediums of the God of Israel; as they did

the constituted authorities—media—of the Gods of other nations—the powers that be. These often put them to death, as Herod did John, striving to drown the truth, in the blood of Prophets and Martyrs—so that Jesus inquired of the Jews, "Which of the Prophets have your fathers not stoned, or killed, when they were sent unto them?" sent by the rock—Christ—who thus "followed them," in all their deviations and wandering, in the wilderness of sin?

And it was *thus* that the word of God came to them that were called Gods—even to the God of the Hebrews, and the Gods many and the Lords many, of the so-called Heathen nations of Earth.

UNIVERSAL LOVE.

JUNE 16th, 1841, I felt impressed with a wonderful sense of *universal love*. I had a clear manifestation that *all good, all love* comes from God, and is God; for the reason that "there is none good but One God;" and that "God is Love." This love is infinite, extending itself, at least potentially, everywhere; and can only be excluded from the experience and enjoyment of any soul, by the repulsive force of the selfish principle. Who ever is governed by this intense selfishness, has circumscribed feelings and ends of his own to pursue, which are out of harmony with universal love; and he therefore rejects and shuts it out as an enemy. Yea, though it may be offered to, and approved by his better judgment, if he is determined to pursue his own selfish ends, he only hates and resists it most where it is most manifested. This may be plainly seen in the conduct of the Jews against the highest manifestation of love that has ever been presented to the contemplation and acceptance of man, in the person of Jesus. This love then is the universal medium of harmony to all intelligences who will truly renounce all selfishness, self-seeking schemes and devote themselves wholly to do and suffer the will of God, and minister to the equal good of all his creatures. All such are brought into a holy union and harmony, and whatever may be the distance, as to *space*, which separates them, their state is one, and they are, by this universal medium, brought into contact, to dwell in *one Center*. This union—this holy sympathy—this sublime and endearing relation to all the good and the pure in the universe, is plainly seen and felt by those who are let into its sphere; and truly every perception of goodness and glory that ever entered the mind of man before, sinks into nothing when once this is enjoyed. As this love is infinite, it surrounds, and really does, in some degree, permeate every intelligent being. But those who are in the selfish principle, are thereby prevented from perceiving its presence, or enjoying its happy influence, in a greater or less degree, as their selfishness is more or less intense. While my soul was wrapt in this sphere of love, my affections seemed not only in union and sympathy with all the *good* and the *pure* in the

universe, but to have a compassion and benevolence which ardently desired the redemption and happiness of every intelligent being, however debased by selfishness. Nor could I conceive of one single being so totally wrapped up in self as entirely to exclude all influence of the *universal Love*; and this little spark was so much of God, and made the possessor appear lovely. Yea, that little spark appeared sufficient, if cherished, to light up a fire in the soul that would consume the most intense spheres of the selfish principle, and ultimately unite the soul to the sphere of universal harmony. This made all souls appear lovely, as they evidently appeared the objects of God's love, belonging to Him; living in His universe; supported in existence by His power; constantly upheld by His love from sinking still lower into the black abyss of selfishness; and rendered as happy as they would permit themselves to be made. Another consideration which made all these appear more or less lovely was, that they were all equally under the care and providential government of God, and there appeared no discrete degrees in the gradation from the most dense sphere of self love, up to the confines of the sphere of universal harmony; though there was a vast difference between the two extremes. Indeed, the evil seemed so inconsiderable in the whole universe, when compared with the Infinite Goodness, that it was swallowed up in universal beauty and brightness, and seemed as nothing. This was undoubtedly viewing the bright side of the picture; yet, of this I am certain from experience, that however much real or supposed evil there may be in the universe, God may so fully inform and possess the soul with his Goodness and Love, and thus so completely happily and deliver it from all sense of evil, that it could not be more so if evil were really banished from the universe. And I apprehend that so far as I, as an individual, am concerned, with the evil that exists, I have only to see more specially to the destruction of that portion which exists in myself. Whenever this work is effected, and my soul shall be brought into complete submission to, and union with, the Divine nature, and filled with impartial love to all souls, then, if there be evil existing in the universe, it will not be evil to me. There is no good but in God, no evil but selfishness and that which flows from it. As far and as fast as we recede from the selfish sphere, we enter into God and come into harmony with all the good in the universe. Our souls are enlarged; our love is expanded, and partaking of the divine nature, we possess as it were a kind of ubiquity. Our love is co-extensive with the dominions of God; because, loving God supremely, we love whatsoever He loves and owns as his. Thus, as the apostle John says, "God is love, and he that dwelleth in love, dwelleth in God, and God in him." Oh, my soul, what has selfishness ever done for thee, but make thee wretched, shut out of thee the Universal Good and led thee to forsake thy Father's house and suffer famine in a far country? Then, at last, arise and go to thy Father—hate and deny selfishness in all its instances. When thou art emptied of sin and self thou wilt be filled with the infinite good and be enabled to love God with all thy heart, and thy neighbor—every creature of God—as thy self. Thus, thou wilt enter into the sphere of *Universal Harmony* and *Eternal Peace*.

R. W. Pelham, Union Village, Ohio.

A MAN diseased in body can have little joy of his wealth, he it ever so much. A golden crown cannot cure the headache nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, whosoever you lay him—on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and living, had a man much more than ever any man had, minister unto him much joy; yea, or any true or sound joy at all, where the mind is distract and discontent.

NATIONAL SINS.

THE constant use of superfine flour bread by the American people, is a prolific source of trouble in the flesh, and also in the bones, of the American nation. Its immediate effect is clogging the system with effete matter, through the constipation of the bowels.

Its remote effects are legion. Children raised upon it exclusively can never come to much, as doers of good works, though they may expend inherited energy; for it takes a few generations to waste the physical powers of a healthy ancestry. This, the real genuine Yankees are rapidly doing, and becoming extinct. They have ignored hygiene and physiology, to make paper money, and themselves are liable to perish with that money. Dyspepsia is their father, debility their mother, and their brethren and sisters are colds, fevers and unmentionable maladies calling for incomprehensible doctors and mysterious remedies.

Give children and youth bone-making material—bran-bread, milk and oat meal, with plenty of good vegetables and abundance of fruits. They will prefer to play with the lambs rather than to eat them.

Digestion is necessary to individual existence, yet it wears out the stomach and ends in death. Progress is equally necessary to the existence of an organization, but it is also destructive of old things. Better is a dinner of herbs with love and peace, than a stalled ox, and contention therewith; because love helps digestion, while cold indifference benumbs the whole digestive machinery.

Our forefathers and mothers fought the lusts of generation, while laboring under the disadvantage of physiological lusts, from which we are, in good part, released. If they traveled twenty miles an hour, it was by an expenditure of skill and labor we may not equal. We can go sixty miles an hour—three times as fast. Are we their superiors in either case?

Our spiritual ancestors used food and drinks that stimulated the reproductive powers. Unless we avoid such food and drinks, we shall not take up our crosses as successfully as they did. No one calls in question the fact that certain drinks affect the mental and spiritual status of those who use them. Why should it then be thought incredible that certain kinds of food do also affect the mental and spiritual status of men and women?

Dr. Whitlaw declares that all the prohibited articles of diet, under Moses, produced in those who used them, unphysiological conditions, tending to immorality, and to an unspiritual frame of mind, unhealthy to the soul, no less than to the body, and that this is the scientific law upon which "the law" rested. The Jews received the command. We are beginning to discover the science—the reason of the command.

AN examination of the flesh of one of the Indiana victims of trichina disclosed millions of the creatures colling and uncolling in the tissues. Such reports are calculated to give us all a truly Mosale horror of pork and pork eaters.

TRUE greatness consists in doing what deserves to be written, or writing that deserves to be read, and in making mankind happier and better for your life.

No manners are so fine as the most awkward manifestations of good will toward men.

PEACE AND WAR.

"PEACE on earth, and good will to men," was proclaimed by the Angels, who came to the Shepherds, bringing the glad tidings, that a Saviour was born.

The lowly Nazarene preached the Gospel of Peace and good will, eighteen hundred years ago, and has been worshiped as a God. But, how few have followed him in deed and in truth—like him, denying all ungodliness and every worldly lust?

Many pretend to believe in the teaching of Jesus, but in their works deny him. These draw nigh unto him, with their lips, but their hearts are far from the truth. They will stand up and declare their belief in Jesus Christ, and, in the next breath, excite the members of their churches to go and kill their brethren on the other side of some range of mountains, or waste of waters—thus preaching in direct opposition to the teaching of one they so highly extol.

"From whence came wars and fighting? Come they not of the lusts that war in your members?" So long as the lustful passions have pre-eminence over the more God-like part, so long will the day of universal peace be deferred. In time of war, the armies, of each side, pray to the same God—the God of war—to assist them in conquering the opposite party. If their God answered their prayers it would result in the destruction of both armies. Their prayers would exterminate them.

O, wicked and adulterous generation! Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts, and consume each other.

In prosperity, man is never content. On some kind of trouble, he ever is bent. Peace brings him riches, these heget pride, A vain, haughty spirit, o'er others to ride; Pride begets war, with its horror and waste, This, down to poverty, brings man, in haste; Poverty humbles, and lowers his pride, Humility leads him to work and provide; To mind his own business, from wrangling cease, Which brings him again, to plenty and peace, He seldom rests here, the same round he'll go, The cause never learning of comfort nor woe.

"He that ruleth his own Spirit is greater than he that taketh a city"—and finds a much better reward.

Willis De Grav, Groveland, N. Y.

UNION.

"But one thing is needful." Luke 10, 42.

HAPPY, most happy the soul, who can simply bring all things into union. To center in one point, more than one object, perplexes the mind. Double minded we stand and pause where we shall first begin, and neglect both. What is the one thing needful? It is plain our Saviour means the soul keeping close company with himself. This Mary did. She sat at his feet and heard his word. Every thing else is but cumbering work compared with this. This one thing comprises all the holiness, happiness and heavenly mindedness of the soul. If we have the presence of Christ's spirit, guilty fears vanish, dejecting doubts are scattered, legal terrors silenced, anxious cares subside, strong temptations lose their force. Satan is resisted, afflictions sweetened, turbulent passions calmed, raging corruptions subdued, pride is brought down, humility excited, peace with God enjoyed, holiness promoted, fear of death conquered, hell chased away, the prospect of glory in the full fruition of truth is aspired unto. Earth loses its charms. Heaven is in the heart—to be free from sin becomes the one desire of the soul. Say, O Christian, what one thing else can produce so many blessed effects as close communion with God? Is not this the one thing, above all others, needful? Needful at all times and in all seasons. Needful in the hour of prosperity and in the day of adversity. Needful in the solemn hour of death, and in the tremendous day of judgment. O, if this one thing is maintained in the soul, Believer, you may live as you list, and do what you please; for sweet communion with holy souls in Christ ever subdues the will, attracts the affections, and be-

gets holy conformity to rules and orders needful for the protection of the "household of faith." You will not list, you cannot like, you dare not follow any thing contrary to your Gospel Brethren and Sisters, while you live near to and dwell in holy fellowship with them.

Thus, religion is brought to a single point. Holiness and happiness are resolved into one thing. Love thy neighbor as thyself, each one seeking another's wealth—goods—and not his own. Here is but one faith to make you holy and happy. But there are a thousand things to prevent this.

O may this one thing—needful—Gospel Union—rise superior to all! Think, O my soul, of *Mary's* choice. Remember the Saviour's approbation of it. Choose thou also this good part, which shall never be taken away. Sit thou at the feet of the Saviours of to-day, as did Mary in her day.

Walter Vann, Pleasant Hill, Ky.

ANCIENT IRELAND.

IRISH law threw a shield around the woman's weakness. It never robbed her of her property and self-respect under pretense of making her more completely one with her husband. Such was the Celtic sense of equality. The property she brought to her husband in marriage remained her own, and could not be disposed of without her permission. How different the spirit of this provision from that of the law which makes a woman little less than a chattel, and magnanimously makes her husband her lord and master, and, it might be added, her proprietor.

The luxury of poor law unions was unknown in ancient Ireland. Apart from the authority of the old poem, in which a tourist of the day (the seventh century), giving a description, social and topographical, of Ireland, says:

"I traveled its fruitful provinces round,
And in every one of the five I found
Alike in church and in palace hall,
Abundant apparel and food for all."

The orphan was not victimized like another "Gin's baby," by being thrown mercilessly on the parish. The law provided for his adoption and support in some family in the neighborhood to which his parents had belonged. It is somewhat singular that the most recent suggestion in behalf of destitute children tend in the direction of a system similar to that which prevailed in Ireland more than a thousand years ago. Yet this is the country which English writers, in their ignorance and self-conceit, have been pleased to call "barbarous," and on which they pretend a benefit was conferred when it was brought under the tyranny of the feudal law.—*Christianized*.

A prominent feature in the legal system was the law of fosterage. By this law the children of nobles and gentry were placed in families of respectable persons of inferior rank to be brought up as their own. The different ranks of society were thus cemented and bound together by ties which in our colder and less emotional age can hardly be understood. Class distinctions, if not abolished, were made the means of uniting the members of the community in bonds of mutual loyalty and brotherhood more secure than the most stringent laws could ever have created. Among no other people that we know of was the sentiment of affection made so subservient to the stability of society. It is interesting at the present time, when the possession of land has become one of the great questions of the day, to know how it stood in the times of our Celtic ancestors. Absolute possession of land among them was a thing unknown. Even the chief, or king, was regarded as holding the portion he enjoyed merely by virtue of his office, and for the term of his office. Throughout all the grades of proprietorship the idea that the occupiers of land held it by a sort of trusteeship for the benefit of the tribe of which he was a member, prevailed. It may seem somewhat singular, within hearing of the arrogant assumptions of landlords in Ireland, to say, that a document exactly similar lies at the root of the English law of real property. "The first thing," says an eminent writer on the subject, "for the student of English law to do is to get rid of the idea that there is such a thing known to it as absolute ownership of land." English law regards the sovereign, in other words, the representative of the nation, as the only absolute owner, and the ordinary landlord as merely a trustee, holding it for the nation's benefit. How imperfectly this doctrine is understood or carried out, it is not necessary to describe. In ancient Ireland, however, the theory was not only acknowledged, but put in practice.—*Ex.*

SUTTON—a subordinate on a railway train. "The conductor," "sent him to the rear to flag another train coming up behind. On his way he fell on the track, and was run over by five cars and the caboose. His legs were completely cut off above the knee, but, remembering his orders, he cleared the track of the dismembered portions of his own body, and taking a flag out of his pocket, waved it until he had stopped the approaching train. Without this, a collision would have been inevitable."

TELLING EXPERIENCE.

BELOVED EDITORS:

In perusing your precious little paper, I came to the piece—"All these things shall be added unto you." I read it with astonishment and deep interest. It led me to reflection.

Upon reviewing my life, for the last fifty years, I can, with humble gratitude to God, truly say, that, notwithstanding my many short-comings, it has been a practical demonstration of the truth of that scripture.

I was born in England, of poor, but God-fearing parents. Was put to work at seven years of age. No education, except what a Sabbath-school afforded. There I learned to love, read and study the sacred scriptures. I had faith in God. That led me to face a frowning world, by a religious profession, when only fifteen years of age. My motto was, "Seek ye first the Kingdom of Heaven and its Righteousness, and all these things shall be added unto you." I was encouraged by the glorious example of many spiritual heroes, in scripture records. I passed through many trials and persecutions. I followed on to know the Lord, whom I was seeking, early in life. I had the means of saving a little money, to give me a start in life. In my twelfth year, my natural mother died. Life has passed roughly with me since that event. Now, I am thankful that I have found a Heavenly Mother who loves me as her son. When, in a far country I received indefinite tidings, that in America, there was a second, and brighter manifestation of Christ, than that which occurred in Jewry 1800 years ago, I felt that it was the call of God, to my soul. Then came a test of my faith, of a practical character. I had not the means of transportation thither. Here was a problem to be solved. Having lived in two excellent families, some eight years previous to my marriage, I went and laid the matter before them. They had religious union with my desired search for the Kingdom of Heaven upon Earth, and freely gave me eleven sovereigns, over \$50—, and sent me more, after my arrival in America. It came just when I was sick in body, and grieved in spirit, at the loss of a little boy, two and a half years old.

Then I visited the Shakers at Watervliet, Montgomery county, Ohio. This visit, after coming so far to make it, I had dreaded and deferred, fearing I might be deluded, as I had no definite reliable knowledge of their faith, nor of the lives it produced.

My Visit.—In a few days I began to receive internal evidence that I had, in fact, found the "Kingdom come," for which I had been so long praying. I had also ocular demonstration—not "in deep sleep and in the visions of the night," but when wide awake. I was powerfully shaken, while in bed, and heard a voice, saying—"This is what you asked in prayer. If you can accept it, upon my terms, well. If not, that is the end of all your praying."

I arose, and on my knees, promised God, and covenanted with myself, to be "strictly obedient to the Heavenly vision."

Next morning, I went to the Elders and confessed to God, my sins. I was blest—never before did the Sun shine so brightly, as on that, to me, joyful morning. The whole creation looked beautiful. Nor was my rejoicing evanescent. To this day, "my cup of salvation—of blessing—runneth over. Blessed be the Lord; for he hath heard the voice of my supplication. I have been helped. Save, O Lord, thine inheritance. Rule and Exalt it forever."

My conclusion is, that simple obedience to God's requirements insures the actual fulfillment of his engagements, and we have the happy experience, that by this *Second Gospel* testimony, the ax is laid at the root of the tree of evil, which causes all of human woe.

Nothing short of a deep sense of duty to God, and obligation to my fellow creatures, could induce me to make this public confession of faith. I am thankful for a resting place.

"Thou shalt not see a fierce people, a people of a deeper speech than thou canst per-

ceive; of stammering tongue, that thou canst not understand." "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation."—Isa. 33:18.

But I congratulate *you* on the mountain. "In the last days, the mountain of the Lord's house shall be established on the top of the mountain—exalted above the hills. Many people shall say, Let us go up to the mountain of the Lord—to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the word of the Lord, from Jerusalem."—Isa. 22.

I have sent the SHAKER AND SHAKERESS to the families I lived with, in England, and hope they will be as noble as the ancient Bereans who "daily searched the scriptures, to see whether these things were so, or not so." But, if in this life they reject my testimony, when they enter the Spirit world, and "their souls walk in dry places," I hope it may prove to be a seed; and that then they will lay hold of eternal life—that they may understand the scriptures, when they say (Ezekiel, 22, 24):

"Thus saith the Lord God; I myself will take of the marrow of the high cedar, and will set it; I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain, high and eminent. On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit; and it shall become a great cedar, and all birds shall dwell under it; and every fowl shall make its nest under the shadow of the branches thereof. And all the trees of the country shall know, that I, the Lord, have brought down the high tree, and exalted the low tree; and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and done it.

And more are the children of the barren—Shaker celibate Ann Lee—than of the married, wife, saith the Lord."

One of those children,

F. Vann, Watervliet, O.

WRITE.

The Spirit says, "Write"—What shall I write?—"Write what cometh unto thee."

Now, more than ever before, is soul atmosphere permeated with elements of progress—of human elevation—more than ever before, are the old heavens—old religious organizations, creeds and forms, on which men did rely—being dissolved—the elements, thereof, melting with fervent heat. Henceforth, will men and women *work out* their salvation, instead of having it rubbed in from the outside.

New Heavens are being formed in the Souls of the People. In the souls of such as aspire to the purity of Angels. No darkness in the New Heavens—neither act, word, feeling nor thought, that will not bear the searching light.

Who will ascend the hill of the Lord? Who will be living stones, builded into the Living Temple of the Living God? Splendid opportunity now, to draw the highest prize.

What of the old *Earth*—the *generative order*? That, too, has become affected. The fact is—the old *Heavens*, and *Earth*—*religion* and *generation*—have been so mixed up, compounded and confounded, that both are sick, past recovery. No D. D.'s nor M. D.'s can resuscitate them.

We must have new earth, as well as new heavens. In the New Earth—new order of generation, USE is the motto—the cardinal—the organic law—no *abuse*—no prostitution of generative organs. Those, whose aspirations reached not to the highest prize—the new Heavens—may find a field, lower down—in the new Earth. We do not say they will get lower-priced article. We only say they will get an article not worth so much.

What per cent, of what is called humanity, will aspire to the new Heaven—what per cent to the new Earth remains to be seen.

The remainder, through delicacy, we'll call *debris*—of no account.

Oliver Prentiss, Mt. Lebanon, N. Y.

THE SHAKERS IN LYNN.

HAVING seen, by the papers, the Shakers were to speak in Lynn, I took the cars, Sunday P. M., May 31, and there found Elder Vance, from Maine, and Elders John Whitely and William Leonard, of Harvard, Mass.; Catharine B. Walker and other Sisters gathered at Oxford Hall, occupied by the Supervisors.

Elder Wm. Leonard spoke at some length on the confession of sins, to Elders and Eldresses, and was listened to with marked attention.

The meeting was addressed by Elder Vance, and by J. M. Peebles, the champion of Spiritualism, setting forth the doctrine of practical religion, by good works, and of doing to others, as we would others should do to us, taking the Bible and Inspiration as our only rule of faith and practice.

The singing was truly delightful and enchanting; the faces of the audience seemed to shine with admiration.

In the evening, Elder Vance spoke, at some length, on the true marriage question, as taught in the Scriptures — and as practiced at the present day, showing the absurdities and misery growing out of the latter.

Sister C. B. Walker gave a deeply interesting account of her experience — why she became a Shakeress. She spoke in a clear tone of voice, that seemed to carry conviction to the hearts of all present. Every word seemed to be clothed with inspiration and love.

She said it would be impossible to convey to the human soul the joy and peace of mind that thrilled her heart, in self-consecration to Shaker faith. I never saw an audience so completely spell-bound and delighted as on that occasion.

The time has fully come, I think, for the Shakers to go out into the world, and let their light shine. The world is in darkness and needs the light.

I have visited, and been conversant, with the Shakers, more than a score of years, and have ever found them truthful, kind and honest.

Daniel Sargent, Boston.

WE REAP WHAT WE SOW.

BY H. CLAY PREUSS.

For pleasure or pain, for weal or for woe,
'Tis the law of our being — we reap what we sow,
We may try to evade them — may do what we will —
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, he sure,
And detects in a moment the base or the pure;
We may boast of our claims to genius or birth,
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,
And then when we fail the world hears the blame
Not nine times in ten, 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved —
We must make ourselves lovable would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the waters comes back;
This law was enacted by Heaven above,
That like attracts like and love begets love.

We are proud of our mansions of mortar and stone,
In our gardens are flowers from every zone;
But the beautiful graces that blossom within,
Grow shriveled and die in the Upas of sin.

We make ourselves heroes and martyrs for gold
Till health becomes broken and youth becomes old;
Ah! did we the same for beautiful love,
Our lives might be music for angels above.

We reap what we sow — oh! wonderful truth;
A truth hard to learn in the days of our youth;
But at last it shines out as "the hand on the wall,"
For the world has its debit and credit for all.

— The Industrial Age.

THERE is a terrible epidemic of trichina among the swine of Kaskaskia Bottom, Illinois. It is estimated that not less than from 10,000 to 15,000 hogs have died of this disease in that neighborhood within the past nine months.

COUNSEL FOR YOUTHS.

THOUGHTS.

BELOVED Youth in Zion. If you keep your thoughts pure, and bring them into complete subjection to the obedience of Christ, then your life will be blameless. The indulgence of sinful thoughts and desires produces sinful actions. "When lust hath conceived it bringeth forth sin." James 1st. 15th. The pleasurable contemplation of a sinful deed is often followed by its commission. Never permit yourselves to pause and consider the pleasure or profit you might derive from this or that sin, but close your minds against the evil suggestion at once, as you would lock and bolt your doors against robbers. If our parents had not stood parleying with temptation and admiring the forbidden fruit, this earth might be a paradise. No one becomes a depraved and abandoned character all at once. The mind first becomes corrupted. The wicked suggestion is indulged and revolved in the thoughts, until it loses its hideous appearance, and the anticipated gain, or pleasure, seems to outweigh the evils of the transgression. Your vain imaginations are apt to paint sensual pleasures in gay and dazzling colors. Beware! It is the serpent's charm! Look not upon the picture, neither allow the tempter to gain a lodgment in your hearts. Meet the enemy at the threshold and expel evil from your minds. Destroy it, or it will destroy you! As a rule, the more familiar you become with sin, the less hateful it appears. Therefore the more completely you preserve your minds from sinful thoughts, the better. Never permit yourselves to read any thing unchaste, or immoral; nor allow your minds to become familiar with the details of crime; but direct your thoughts toward pure and holy subjects. Contemplate the spotless characters of our Saviours — Jesus and Mother — and their successors; who have bequeathed to you a rich inheritance of holy precepts and examples; and walk in their footsteps; so shall your lives be virtuous and happy. Take care of your thoughts, and your actions will take care of themselves.

Daniel Orcutt, Enfield, Ct.

TEMPERANCE.

EDITORS OF THE SHAKER AND SHAKERESS:

Knowing that you take an interest in every degree of moral and spiritual reform going on in the world, which has for its object the elevation of our race, we thought we would let you know how the temperance cause is progressing in Cleveland.

This institution seems to be conducted almost exclusively by women, and has, ever since its inauguration, except being backed by some clergy of all denominations, and these two elements combined are giving the temperance cause an impetus hitherto unknown, and these again backed by the invisible, are very fast becoming a power in the land against the demon intemperance.

That the Temperance cause in Cleveland is gradually gaining strength every day, is evident from the following resolutions passed at a mass meeting held recently, published in the *Cleveland Herald* of the 16th inst., from which we make the following extracts.

"Resolved, That this movement be continued as it was begun, animated only by the spirit of kindness, and guided only by the law of love, toward those who sell intoxicating liquors.

Resolved, That we manifest warm interest in those who habitually drink, and we will not cease to labor for their reformation, by prayer, by personal kindness, and by proper attention.

Resolved, That through grace, the success attending the women of Cleveland, in their work of the last eight weeks, is most gratifying, and is without a parallel in any previous history of moral reform.

Resolved, That we favor the establishing of drinking fountains (water of course) in our streets, at suitable intervals, throughout every section of our city."

When a praying band of women visited a

saloon on the road leading from the city to our settlement, we felt to say in our heart, "God bless the women!" This is their peculiar mission — because they are chosen for this purpose, and they have our union, sympathy and prayers.

Elder James S. Prescott, North Union, O.

NOVELS.

WHAT is the secret of the fascination of novels and novel reading?

There is, in human souls, a germinal conception of a latent power of enjoyment — happiness — not yet attained unto.

As one said, of an evil experience — "That, which I greatly feared, has come upon me" — thus showing that he had formed an imagination of it.

So it is with a good experience. That, which I conceived, in mind, and desired, is actualized in my life.

We are saved by hope. We live, by anticipating something, which will, in the future, be fruition.

Novels are the world's prophecies. The spirit of prophecy is the life of the Christian. The just shall live by faith. Hence, the Christian needs no novels. As truth is stranger than fiction, so is prophecy superior to novels.

Religious meetings, abounding in the Gifts of the Spirit, are far more wonderful, fascinating and absorbing, than any theatrical exhibition — even as spiritualistic phenomena are superior to the acts of the necromancers, the substance, to the shadows, or the true science of government, which will result in the Millennium, to the arts of the time-serving politician.

The love of stimulation — of excitement of the senses, is only the measure of capacity, for enjoying spiritual things, objective to the spiritual senses. Each vice is as the shadow of the corresponding virtue. Vice, like stealing, shows the desire to possess, and the ability to enjoy, that which cannot be *rightfully* possessed except by honest acquisition. To be enjoyed, it must be earned.

Novel reading, alcoholic drinks, and improperly stimulating food, are like unto a man drawing upon a bank, wherein he has no funds. He is simply borrowing — contracting a debt, which may leave him a prisoner in some jail, out of which he may not come till he has paid the uttermost farthing.

Be real. Be true. Draw not upon fancy, for the good you may gain, by honest toil and unremitting industry.

Be sober — be vigilant — an unregulated imagination will waste the powers of enjoyment ere life has fairly commenced.

NOTICE. — To me, the Temperance movement appears so important as to almost include every other.

I feel a deep interest in every thing that tends to diminish the great and growing evil of intoxicating drinks.

Righteousness exalteth a nation, but sin is a reproach to any people.

I would that every bar-room and drinking saloon was banished from the face of the earth, or turned into something useful.

For half a century I have advocated the cause of temperance in all things, and in that time, have experienced but a few days of sickness.

I am thankful for our little Monthly. It bears a true testimony, sifted, screened and purified — a little here and a little there. Every contribution is like a sparkling gem, or a diamond, bright, sharp and flinty.

The Editors have my blessing and love.

Clark Hayden, Mt. Lebanon, N. Y.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

MINISTERIAL AGENCY.

—o—

ALL natural children in their infant and childhood state need guides and guardians. Without such guardians, they could not long exist; being not only dependent upon them for food and raiment, but they *lean* upon them—tell their *trials*—and look to them for counsel.

And where can we find a man, or woman, who, when in trouble, or pain, either mental or physical, does not seek relief from some sympathizing friend in visible form? If physically diseased, do they not ask to find a physician that will understand their condition and point out a remedy? It would not satisfy them to believe that skillful physicians, or healing media lived on earth centuries ago; they want some person, tangible to their external senses, that they can see, and feel; to whom they can speak and from whom they can receive a response.

The natural is a figure of the spiritual. Jesus said, "Except ye receive the Kingdom as little children, ye shall in no case enter therein." Spiritual children are as dependent for aid and counsel as the natural; and have need of teachers and guides who are higher in the scale of virtue and intelligence than themselves.

Jesus was a healing medium; he cured physical diseases, and cast devils, or evils, out of souls. God works through *Agents*, and the lesser is dependent upon the greater. There is a connecting chain of intelligences from the lower to the higher, until by progressive degrees, human souls rise into the divine spheres of light and love, where inharmony cannot enter.

It is claimed that God is Omnipresent—is in all places,—and in all things. If we admit that He is everywhere in his own creation, yet he is not seen and felt for the same purpose. We see Him in the stars, in the different strata of soils, in clouds, or in the song of birds; we hear Him in loud peals of thunder, and feel Him as a Power, riding the whirlwind and directing the storm; in all this, there is method—Order.

But in dealing with human beings, we see that God has reasoned with man and woman, through intelligent agencies, all down through the ages. He has appointed ministers and elders who have been as gods to the people, for the time being. Moses was a god unto Aaron—a law-giver to the Israelites. He was a medium for spiritual communication to those who were less progressed than himself—a link in the chain. And the laws which he received from disembodied spirits, or angels, for the people, although imperfect, were the best that they were prepared to receive; and sufficient unto that day, was the good thereof.

The Levitical Priesthood were appointed media, through whom the higher intelligences could reach the lower; and *vice versa*. It was God's altar of sacrifice for the people. To the order of priesthood, they brought their sacrifices for sins committed, and thus showed their deeds, and through the priests sought remission. Here we see that the principle of oral confession, to anointed witnesses, was acknowledged; a mercy seat was established in a certain place; and *there* God promised to

meet and commune with the people, through the order of the priesthood. The same law held good through the order of the Prophets, who were mediators between the more and less progressed intelligences, in both worlds, the mundane and the celestial.

Jesus of Nazareth, who was baptized with the Christ-Spirit, was a teacher of a still higher law and became the High Priest of a New Dispensation. He did not condemn the law, nor did he abolish the ordinance of oral confession; but when he went with the multitude to the river Jordan, where John, his forerunner, had pitched his tent, for the purpose of attending to those who came to him confessing and repenting of their sins,—seeking to be immersed in the cleansing waters of that river,—did he not give unmistakable proof of his faith in the confession of sin to God's witnesses?

What were the keys that he gave to Peter when he appointed him to be the first Leader of his little flock, that he was about to leave, when he said to him, "What ye bind on earth shall be bound in heaven; and what ye loose on earth shall be loosed in heaven; and whose-soever sins ye remit, they are remitted unto them." Did he not appoint a succession of the confessional through his apostles at that time?

It is written, that under the preaching of Paul, "Fear (or conviction) fell upon the people and many came and showed their deeds."

Jesus said of himself, "I am the light of the world." He also said to his disciples, "Ye are the light of the world." They who live in sin, and choose to continue therein will not "bring their deeds to the light, lest they be reprov'd." Such persons give evidence that they love darkness, rather than light.

They who desire to accept Christ as a whole Saviour, in the dual order of male and female, are thankful to approach the mercy-seat that was prefigured under the Law; but is now a *living reality* in the Gospel dispensation. It is the "door of hope," through which many have entered, and found salvation and strength, through the power of the Christ-Spirit, in both male and female. Now the wings of the cherubim and seraphim touch each other.

Appointed ministers of the New Covenant, watch over and guard the mercy seat, where perpetual communion is held, between saints on earth and saints in heaven; and a holy bond of union is formed, which cannot be broken.

CHRISTIANITY.

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JESUS of Nazareth, the founder or exponent of Christianity, came from the exclusive Order of Essenes, and became the corner stone of a more perfect system than had yet obtained among that sect. He opened a new fountain of inspiration to priests and people; and advanced the great work of progress toward the millennium of humanity. In practical life he was a pattern of holiness; and all orders of people have admired him in his virgin character, even if they were not willing to follow his example in that respect.

Although, at the time of the first advent of the Christ-Spirit on earth—embodied in the baptized Jesus—the civil governments were not sufficiently progressed, nor the people prepared for the permanent establishing of a Christian Pentecostal Church upon a basis that could stand; yet, from that time unto the present, effective forces have been at work to prepare the way for a new heavens and earth that would be based upon the Rock—Sexual

purity—Non-resistance—Love to God and to neighbor, which would be manifest by an equal distribution of all things that pertain to physical life. Those principles, when received and reduced to practice, will give freedom from many vexing troubles which attend those who live in the generative order.

Strange as it may appear, to the more spiritually progressed, whenever the higher Christian order and work is perceived and accepted by Truth seekers, there is mourning in the land; *especially* in the nominal churches; and indeed, *all* who love the world and the things thereof, mourn, because the Gospel testimony is like a sharp sword, proceeding from the mouth of those who bear it, to slay the carnal mind. Those who rise above the generative plane of life receive divine inspiration and power from the inner, or Seventh heaven, where souls, aggregated as Christ's ministers, pass through the spheres of God's creation, whenever and wherever sent.

J. D. Knight, Mt. Lebanon, N. Y.

ZION MUST BE PURE.

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If the Church of Christ's Second Appearing is to be as a "city upon a hill," giving light to the world, then, how great is the necessity of maintaining a swift testimony against every form of evil within her own borders. How can the higher "Law go forth from Zion," that shall be a teacher of truth and purity to others, unless those individuals who form the collective body within her gates, make a practical application of that law to their own lives? Zion must be pure. God will surely purge His floor; the wheat He will garner, and the chaff will be blown away by the winds of truth.

Those who are willing that the Gospel fire shall burn in their hearts, to consume the false and give room for the true, will make themselves worthy to eat at the Lord's table, and to drink of the pure crystal waters which flow from His eternal fountain. But they who live in carnal pleasure—serve the tabernacle—have no right to partake at the Lord's table."

The Holy Spirit is waiting and calling upon all to make ready for an increase of spiritual truth, by greater sacrifices of that which is selfish and worldly. The good shepherd and shepherdess of souls stand ready to enfold the innocent lambs in the arms of love, and they will lead them into living pastures which are evergreen and growing, being warmed and vivified by the sun of righteousness.

Oh, glorious, happy day!
God speed the rising sun;
Haste to the fields in bright array,
Ye laborers, every one.
There's work for each to do;
No soul should idle stand;
God's numbered ones are few,
And each should lend a hand.
Flinch not, nor doubtful feel—
The Angels cheer you on,
To tread with strength and zeal,
The path the Saints have gone.
For armies from above
Have reinforced our bands;
The banners, *Truth and Love*,
They bear with fearless hands.

Let hypocrites beware!
The battle will not cease,
Till Zion's borders fair,
Proclaim for love and peace.
Till every soul is sealed
To God and to His truth;
Till justice is revealed,
From aged down to youth.
Till, written on each face
Is Father's holy name;
And, Mother's love hath place
Throughout the heart's domain.

The harvest fields are white;
Then, let us all awake;
From off our raiment bright,
The dust of slumber shake.
The blessed morn is here,
Dull night hath died away;
Brave hearts, with purpose clear,
Shall toil in this new day.

J. Johnson, West Pittsfield, Mass.

THE gentlest spirits, when provoked, are the most determined. The reason may be that, not taking up resolutions lightly, their very deliberation makes them the more immovable; and then, when a point is clear and self-evident, how can one with patience think of entering into an argument of contention upon it? Beware the fury of a patient man!—Ez.

THE NEW CREATION.

—o—

"In thee and in thy seed shall all the nations of the earth be blessed."

This sublime oath and sacred promise was made by the God of Israel to Abraham the father of the *faith* of the New Creation. It embodies a law that has been gradually unfolding in each of the four Dispensations of God's love and grace to man. These had to succeed each other until the mystery of God was fully revealed—finished.

In the ministration, by Angels, of the Law of types and shadows, the ten commandments were written by the finger of God, in Hebrew characters, on *two* tables of stone, because they could not be contained by one table only.

It prophesied the *two* Christian Dispensations—Jewish and Gentile—male and female. And the sacrifice of beasts—male and female—pointed in the same direction. The male beast was slain first to make an atonement for animal physical sin, and then the female beast was slain as a peace offering.

Saviours came forth from Judah and Edom with garments died in blood—the generative life—see Zach. (vi. 13), "He shall build the temple of the Lord, and He shall bear the glory;"—the woman is the glory of the man—and "He shall sit and rule upon his throne, and the counsel of peace shall be between them both."

Jesus of Bethlehem, and Ann of Manchester, were heirs of the faith of Abraham appointed to accomplish the purposes of God, included in the oath, that all the nations of the earth should be blessed in his seed. The seed of the spiritual woman would bruise the head of the sensual nature of fallen man—the lust of generation—by resurrection out of the generative Order, thus creating a spiritual woman.

They became the parents of the New Creation which is based upon death to the work of physical, animal propagation. Life is sacrificed and hated—the *carnal life* and all it produces is forsaken, and a new life, even "eternal life" is revealed. In place of the natural there is the spiritual Parentage with its Brothers and Sisters, and a household of faith where all property is "in common," thus constituting the true Church of the Christ-Spirit, the Temple of God.

The soul that receives this word of faith has the beginning of the New Creation in itself, just as it began in the first son, Jesus, and in the first daughter, Ann. They were the first born of the Christ Parentage, first of many brethren and sisters; for to as many as receive the Christ-Spirit, they give power to become the sons and daughters of God.

Obedience brings the soul under God's everlasting covenant. To enter the kingdom of heaven upon earth, we must become like the first elder brother and sister in all things. Let the word of life have free course in our souls, and let every thing go that would bind us down to the earthly order of generation, and its concomitants.

As the natural child in its infancy knows little of its earthly parentage, and increases in understanding as it grows in years, so is it with spiritual children; they attain to the measure of the stature of men and women in Christ Jesus, and in Christ Ann, by slow degrees.

The natural elements in man and woman must be burned up by the baptism of the Christ-Spirit—melted with the fervent heat of spiritual love, which is as fire to earthly, carnal loves and affections, cares and interests. Then the Bridegroom and bride are revealed to their true sons and daughters.

Thus the souls of all true believers find in the hour of tribulation, that they have an anchor sure and steadfast, and they know in *whom* and in *what* they have believed. Even their bodies become pure, fit temples for souls to dwell in, through the chastening virtue of self-denial.

As sin entered into the world by the agency and co-operation of male and female, why should it not also be removed by their union in the Truth, as co-workers together with God?

Eldress Anna Ervin, Enfield, Ct.

KNOWLEDGE.

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THAT "knowledge is power," to a certain extent, we cannot deny. According to bible history, a thirst for knowledge was the prime cause of the fall of our first parents, who were placed to dress and keep the beautiful garden called "Eden."

All that was needful for man's sustenance—all that he could use and not profane, was freely offered to him without constraint; but there was a prohibition placed upon *one* tree called the tree of *knowledge*, and he seemed to desire to eat of the fruit of *that* tree more than of all the other trees; although a heavy penalty hung over him, if by disobedience he violated the injunction given him.

As we trace the ancestral line of history back to the original progenitors of our race, can we not detect the same disposition in all their lineal descendants, to crave knowledge of things that will afford present gratification to the senses, irrespective of law and order, notwithstanding the voice of God speaks to them through the conscience, saying "eat not lest ye die?" Obedience to truth is a life preserver. Disobedience gives pain and is a life destroyer.

The desire for knowledge in the human heart, when sought within the limit of law, and guided by wisdom that applies knowledge to *use*, is God-given, and is in conformity to his designs for the elevation and progress of humanity; and is *laudable* in the highest degree.

We wonder when we contemplate what the united intellect of men and women, in the mundane and super-mundane spheres, have accomplished, in revealing the hidden mysteries of science. To effect this work, lofty mountains have been scaled, deep caverns have been penetrated, great oceans have been fathomed, by which a knowledge of animate and inanimate things on the land and in the seas has been attained.

The wild lands of America and the jungles of Africa have been explored, and the religious manners and customs of all civilized and so-called savage nations have been investigated. The mausoleums of past ages have been entered, the remains of ancient sculpture and art have been examined, and the fossil remains of men and animals have been dug from the earth. The encyclopedias and halls of science of to-day tell, in part, of the success of the searches and researches that have been made in quest of knowledge. And as the facilities for accumulating knowledge are increased, the desires are enhanced for more; and at the present time great efforts are made to penetrate the ice-bound regions of the North, at the peril of life and property, in search of an open sea at the poles, if such sea exist.

While men and women by searching have found out God, to a marked degree, as manifested in the outward visible creation, so that they can describe the course of the stars, send messages from country to country with lightning speed, under the waves of the mighty ocean as well as over hill and dale; and the iron horse has found its way through the hitherto trackless regions of the far West, carrying untold treasures of wealth, the products of industry, from the Atlantic to the Pacific coasts; still there is much sorrow and mourning in the land; for the rich are increasing in wealth and luxurious habits of life, and the poorer classes are depressed in proportion.

War, intemperance, sensuality and crime are filling the land and destroying the vital energies of the people. Corruption and fraud are found in the churches, in the legislative halls of the nation, and all down through society from the highest to the lowest ranks.

The wisdom that cometh from above, that will cause men and women to fear God and work righteousness, has been ignored or lost sight of to a great extent. It seems to have been forgotten, or never understood, that sooner or later God will require a strict account of every thought, word and deed; and that in the light of his judgment all will stand *approved* or *condemned* before him.

Rhoda R. Hollister, Mt. Lebanon, N. Y.

GREAT effort from great motives is the best definition of a happy life.

CORRESPONDENCE.

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BELOVED ELDERESS ANTOINETTE:

In perusing a late number of the Shaker and Shakeress, I was deeply interested and edified with the article headed "Courage Toilers."

As I view the present condition of society, the aspect presents cause for great courage and patient toiling, on the part of those who possess wisdom, and have the ability to work for the elevation and redemption of the human race. There is need that every effort be directed to aid the Gospel work; that Truth may triumph, and the voice of Reason and Conscience may be heard.

We should not be *discouraged*, if we feel that the work progresses slowly; rather let us enter into the sublime patience of the Lord, and trust Him to weave our little threads (one at a time) into the great web, though the whole pattern is not shown us.

God's people must be willing to labor and wait for the fruit; remembering that one day with the Lord is as a thousand years, and that the grand harvest of the ages shall come to its reaping in good time, and the day shall broaden into a thousand years, and the thousand shall show one perfect and finished day.

I realize that I am but as a grain of sand, possessing neither large talent, nor power. But my sympathy and prayers are enlisted in the glorious cause of advancing truth: and I will strive to "let Patience have her perfect work," and bring forth her celestial fruits. Angels bless the patient in spirit, and let us all be co-laborers with them; and while we toil to sow the good seed, and look around us for duties to perform, let us look up to a higher source for strength to discharge those duties, and for our reward.

Our Captain and Pattern said, "Lo, I am with you always!" With such a promise to cheer us onward, why should we not willingly toil and pray—trusting in humble confidence—giving our hearts to God in grateful adoration?

Maria Witham, Enfield, Ct.

SELF-DENIAL.

—o—

If we make progress God-ward, it will be through self-denial, the opposite of self-indulgence.

The all-wise God has given laws to regulate and govern our actions. If we study and obey those laws we shall find protection, and be saved from the sorrows and troubles that all feel who violate them.

We, as dependent beings, are but small particles in God's universe of intelligence, and can do nothing without the aid of his Spirit to quicken and animate our souls. We may be endowed with intellect and natural talent, but unless we cultivate the moral and spiritual part of our being, we do not answer the design for which we were created, and shall be accountable for the non-improvement of our highest faculties.

If we realize our dependence, and in child-like simplicity ask assistance, believing that He who hears the cry of the raven, and clothes the lily of the vale, will also hear and reward us if we diligently seek, then we shall realize the truth of the promise, "Ask and ye shall receive."

By denying the cravings of the carnal mind we triumph over the lower passions which yield no abiding pleasure, and make room in our hearts for God's Spirit to dwell, which, by degrees, will educate and lead us into all truth and teach that we were created for a noble purpose—to find and occupy a sphere above the animal plane.

Laying aside worldly wisdom and seeking through child-like innocence and trust, for the wisdom of God, the understanding becomes enlightened, and doubts and fears are dispelled from the mind.

We find that it requires strong faith and as great self-denial in us (as it did in Abraham of old) to make a full sacrifice and give the whole heart to God. But those who thus dedicate *all* will receive a great reward. Their souls will be as a watered garden, they will be neither barren nor unfruitful, but will eat and drink of living bread and waters and thirst no more.

Mary Middleton, Union Village, Ohio.

BEAUTY.

IN what does real beauty consist?

There is a beauty in personal form and feature; and there are many beauties in Nature and Art, but the highest, crowning beauty of all is, that of *souls*, made pure by obedience to truth, and love to holiness. Untarnished by sin — faithful in every duty — they shine with a brightness that nought but purity of life can give.

The soul that has subdued, in itself, all that is evil, and is moved and governed by high and holy motives, looking beyond natural things, to the Divine Spirit, for light, life and strength; who freely consecrates time, talents and strength of body and mind, to the service of God, attains to a high degree of holiness and forms a type of soul beauty.

It is not enough for us to perceive, admire, and love such beauty in others; we should labor to follow their example and unfold the true and beautiful in our own characters; and manifest our love to God, by cheerfully sacrificing that which is self-pleasing, for the good of others. To soothe and comfort the weary — bind up the broken spirit and gently lead the erring into the path of truth and right should be our highest aim. This will make the soul beautiful!

Florence Martin, Union Village, O.

PEACE AT LAST.

I sought in vain for comfort, in pleasures of the world;
I saw its brightest visions turn to mis'ries untold;
I walk'd through scenes of sorrow, trusting earthly pow'r,
To sustain my fainting spirit in the trying hour.
I've made (Oh! God forgive me) idols on the earth,
And worship'd them, forsaking things of greater worth;
But all those things have vanish'd, and in sorrow deep
Left me alone — forsaken — to wander and to weep.
Now, rays of light are shining; in the distance I can see
Hope, Religion, — many treasures indeed are left to me;
Forsaking earthly pleasures, I turn to thee O God!
And humbly walk before thee in the path that Jesus trod.
Now, joy and consolation, my wearied soul has found,
In seeking full salvation on Zion's holy ground;
Devoting all my efforts to serve and worship God,
I'll bow in true submission, and bless his chast'ning rod.
He has led me out of bondage — sooth'd me with his love —
And taught me to prepare for a heav'nly home above.

TO THE TEMPERANCE BAND.

We unto you in kindly greeting,
Waft our blessing and our love;
Praying that each temperance meeting,
Will to souls a blessing prove.
Ask for aid, it will be given;
Guardian friends are hovering near;
Look to God for strength and comfort,
He the cause will guide and cheer.

Seraphims of love and mercy,
Go before and chant the song,
Beaming light, truth and conviction;
This will make your army strong.
Hear ye not the voice of Angels,
Hovering o'er each valiant band,
Speaking love and inspiration,
Giving strength to heart and hand?

Persevere, perform your mission,
God reserv'd this work for you,
Many souls in deep contrition,
Will your path with blessings strew.
Fear ye not; fulfill your duty,
Angels chant the song of life!
Female messengers of mercy,
Will subdue the stormy strife.

Nancy P. Riley, W. Pittsfield, Mass.

PURE LOVE.

PURE Love is a celestial gem; nothing earthly-born can compare with it. Love contains within itself the germs of all other gifts and graces. Purity of heart, Charity which suffers long, mercy and forgiveness are all found in love's embraces, and are the legitimate fruits which flow therefrom.

May I be clothed with the beautiful spirit of love; may it constitute my chief adorning while I dwell in an earthly form, and fit me for the companionship of pure spirits in the land of light and love! Then with the wise virgins of our own time, I shall be prepared to go forth bearing the lamp of truth in my hand that will shed light upon the pathway of the pilgrim traveler, and shall be ready to make efforts to raise the fallen, and point them to the path of virtue — the straight and narrow way that leads to happiness — to the Fountain of all good.

Mary A. Whitely, Shirley, Mass.

THY WORK.

A constant dropping of the good
Will wear away the stony heart,
Where flame of fire, and deluge flood,
Could not vitality impart.

Continue then thy little deeds
Of kindness, love, and sweet control;
For greatest gifts are to the needs,
And highest love is to the soul.

Pray on, work on; the light is near,
A perfect light and life in God;
Thou hast no earthly ill to fear,
When with the truth thy feet are shod.

The dawn of day that bursts in light,
Is hid behind one lonely hill;
The sun ascends and flees the night,
That we may work with God's pure will.

And where is God? by things well seen
We trace the order of his place;
In male and female to redeem,
And lead the chosen heirs of grace.

Endued with wisdom and with love,
Whose attributes they jointly share;
Uplifting souls to realms above,
Two powers as one for Zion care.

Mary Whitcher, Canterbury, N. H.

LAWS OF HEALTH.

DR. EVERETT, a graduate of the University of Pennsylvania, has been lecturing to the citizens of Newburg on the laws of health. He claims that health, moral character, and the temperance question depend upon physiology; that diseased conditions of the nervous system render people peevish and profane, and establish the demand for alcoholic stimulants. The doctor argues that so long as mothers and children are fed upon pickles, pepper and other irritants, there will be an after demand for strong coffee and tea, tobacco and alcohol; that our temperance agitation is a practical failure, because we do not have it on scientific principles — that is, that the food question is at the base of the temperance question. The appetite grows by what it is fed on, and highly seasoned and stimulating food indulged in for a series of years naturally begets an appetite for something still more stimulating.

WOMEN'S PHYSIOLOGICAL SOCIETY.

THE movement of the ladies to organize and sustain a Physiological Society in this city is certainly deserving of praise. That such a society should be talked about here is a good sign, and that it is progressing and gives promise of long life is a matter of congratulation. How to dress healthfully, to eat hygienically, and to live in all things temperately is what the society proposes to teach, and that the ladies are determined to accomplish their purpose is evidenced by their zeal and enthusiasm in the undertaking. How much wiser such an effort is than the at present useless plans of the women is to be found in this fact, that these ladies have started out to reform themselves. They propose to begin at their own tables, at their own firesides, and with their own toilettes. They will simplify their costumes, and being strong as a society they will grow strong as individuals. This they tell us, in the reports of their meetings, they intend to do, and seeing how much is to be done in the line they have chosen we prefer to believe that they are in earnest. They have made a great move forward when they acknowledge that the dress of women requires social legislation, and with this acknowledgment volunteered, and the as voluntary promise of a change for the better, there is certainly reason for public gratification. — *Ex.*

If some men died and others did not, death would indeed be a most mortifying evil. — [Bruyere.]

THE TEMPERANCE CAUSE.

MAY God bless the woman's righteous war between ruin and reform, and bring forth victory by hying low earth's deadliest enemies — intoxicating liquor and lust! Like fiery demons — red dragons — they enter many peaceful home-circles to despoil and lay waste; breeding therein a writhing, wretched mass of wild scorpions, to corrode, poison and bring to the very death, all hope of peace and prosperity. Thereby many noble forms are leveled to the dust, no more to rise, but are shrouded in shame — covered with a pall of black despair.

Again, God bless the women crusaders who have engaged in the temperance cause. That work is committed to their trust. Love and Prayer are the means — the spiritual weapons — by which they must work and win. May they produce mighty results in the glorious reform so much needed.

Ah! woman, worthy worker! Every one who is struggling against intemperance, and for emancipation from the slavery of sin, is worthy. God is your Leader, and we have faith that He will give you the victory.

The Shaker Sisterhood are with you in spirit, and reach forth the hand of fellowship to all who are conscientiously engaged in the work, regardless of station, wealth, color, or sect; and with you we uplift our voices in prayer, that God will speed the good time coming when truth and righteousness shall reign throughout the whole earth; when peace shall fill the land with joy and gladness, and mortals dwell together in unity as sons and daughters of the New Creation of God — blest by Angels of light and love — children of one heavenly Parentage.

Once more we say, God bless the workers in the Temperance cause, and speed the glorious end.

SIGNAL LIGHT.

Is my bark launch'd on an unknown sea
Dividing time from eternity?
Without chart, or compass, by which to steer,
Must I toss on these waves of hope and fear?
In vain I look ahead for a light;
The foam crested billows alone meet my sight!
O! where shall I turn for a skillful hand,
To pilot me safe to the better land?

O that a dove from some isle of the sea —
Would bring as to Noah — a message to me!
But no dove appears — no mast can I spy —
To awaken the hope, that a haven is nigh.
And, while I am looking in vain for a sail —
I tremble with fear, my bark is so frail;
So I lift up my voice, and supplicate aid
From that Power, whose mandate the sea hath obeyed.

Thou Almighty Power, thy help I implore!
Guide safely my bark 'till my voyage is o'er!
And whatever course thy hand shall direct,
I'll trustingly steer, if thou wilt protect.
But what is that glory which bursts on my sight?
Though far in the distance, 'tis heaven's pure light;

A signal on high is hung out for me,
It is the bright beacon of purity.

Can that be a mirage, I see through the haze.
The beautiful landscape that now meets my gaze.
With soft-tinted flowers, and fruit-laden trees,
And groves with green foliage sway'd by the breeze?

Ah, soon shall my soul its reality test!
Devotion secures me the haven of rest;
That soul-cheering thought has inspir'd my mind
To buffet these billows, that haven to find.

A. E. Persons, Harvard, Mass.

NEVER DESPAIR.

THESE are the hopeful words of the Christian. Yet there are times, when even hopeful, trusting Christians have felt sinkings, akin to despair. Jesus, on the cross, cried "My God, my God, why hast thou forsaken me?" Yet God is ever nigh to aid suffering, humble spirits, though he permits their trials to prove them and show them their dependence on Him. It is often, when the cloud is darkest, that the sun suddenly shines forth. Aid does not always come as we look for it, in our own natural wisdom; but in ways that convince us of the watchfulness of our good Heavenly Parents over us. It is through severe trials and tribulations that the saints are tried as gold.

Anna Ervin, Enfield, Ct.

KEYS OF REVELATION.

1. The type of life progress live, Viewed by a seer of old,

To the en-light-ened vis-ion In mean-ing doth un-fold. As-cend-ing and de-scend-ing

The pure and shln-ing way, The mes-sen-gers of heav-en Re-vis-it earth to-day.

2.
They come, O earth! to bless thee,
Their loving mission hail!
They sow beside all waters
The seed that cannot fail,
Truth's precious germs upspringing
Shall fruit immortal bear,
Rich prophecy of blessing
Which many souls will share.

3.
The ministry of angels
Shall light the darkened land,
'Till earth's benighted children
God's power will understand;
'Till Babel towers of error
To their foundations reel,
And gilded temple glories
A mighty shock will feel.

4.
The keys of Revelation,
Which long were doomed to rust,
Now ope the golden portals
Of saving faith and trust;
The soul unfolds her pinions
To rise from nature's gloom,
For strength of resurrection
Lies not within her tomb.

AN ITEM.—The day has overtaken us wherein we have the happy privilege to be participants in the increase of Christ's Kingdom. In what line of action will that increase manifest itself? Will it be in forms of belief, about which graceless bigots fight? or in a right life, which all can commend, and about which all can agree. If in a right life, what may be the laws which govern that life? The laws of that life are threefold. First. Divine law, manifested by benevolence, mercy and aspirations God-ward. Second. Moral law—love your neighbor as yourself. Third. Hygienic law—do nothing against your own body. The increase of Christ's Kingdom will apply these laws to all the ramifications of human emotion, thought and action, till there is nothing in us that is not of God.

D. F.

THE BEST PATHFINDERS.—Do my young Americans know who are the best pathfinders on the American continent, the great original pathfinders of the West? I'll tell you. They are the buffaloes. Yes, sir, it's true. Hear what a correspondent of St. Nicholas writes with the quill of a dear gray-goose friend of mine:

As the frosts of winter destroy their pastures in the north, so the heats of summer parch those in the south, and the buffaloes must, each spring and autumn, take long journeys in search of fresh feeding grounds. The large size and weight of these somewhat clumsy explorers make it rather difficult for them to cross the mountains, so they seek out for themselves the most practicable routes; and hunters and emigrants have found that a "buffalo-track" offers the surest and safest path for men and horses. The best passes in the Cumberland and Rocky mountains, and the regions of the Yellowstone, and the Colorado, have been discovered by following the trail of these sagacious animals.

I know this is so, for the great traveler, Humboldt, once wrote: "In this way the humble buffalo has filled a most important part in facilitating geographical discovery in mountainous regions, otherwise as trackless as the Arctic wastes, as the sands of Sahara."—Jack-in-the-Pulpit.—*St. Nicholas* for December.

RULE.—Eat that which is the best until you love it the best.

HOW TO HAVE SOUND TEETH.—The Science of Health says: "Mushes, gruels, puddings and soups may be made hygienically. But they should also be eaten hygienically. They must be chewed, not bolted. The nursing infant masticates its mother's milk, for which purpose it takes it slowly, drop by drop. Mastication is for the purpose of insalivation. Unless food is properly insalivated, it cannot be well digested. The teeth are the finest, densest structure of the body, and this means they are intended for hard work. Eat solid food at every meal; and when you take semi-liquid, or very soft food of any kind, eat very slowly and take a bit of hard bread, crackers, a green apple, or something similar with it. Then will your stomach please and be pleased, and your teeth, like your eyes and nose, and fingers and toes, will remain to bless and comfort you to the last. If all persons, after being weaned, would only chew their food enough, we would hear very little of aching and rotten teeth, and dentists would be nowhere."

A NEW SAINT.—Among the deceased men and women, good, bad and indifferent, canonized by the present "venerable prisoner" of the Vatican, and set forth for the prayers of the faithful as intercessors with God, is Peter Arbaes.

Being Inquisitor General of the Spanish Inquisition, he won golden opinions by the zeal, self-denial and faithfulness with which he burned heretical men, women and babies.

The Ninth Plus seems as unlucky in his saints as in his dogmas. But tastes always have differed, and Peter Arbaes is not the first red-handed wretch who has been canonized.

"In the prosecution of the examinations," we are told in the *Acta Sanctorum*, "no groans nor cries could move him; in the execution of the dreadful sentence he was turned aside neither by prayers nor tears." It was in the age when Columbus was preparing to reveal a new world, and when knowledge was already teaching humanity to kings and nobles, that our modern saint was sentencing women and feeble children to the flames, and was filling happy households with intolerable dread; was searching for his victims with barbarous assiduity, and stood among his fellow-citizens dripping with gore. Hated no doubt like Torquemada, who never went unarmed—feared with more than mortal dread—the Chief Inquisitor pursued his career of bloodshed unchecked for several years, and deserved the highest approval of his ruthless church. At last came his martyrdom, or rather the inadequate punishment for his enormous crimes. He was assassinated in the church of Saragossa by two young men, the father of one of whom had been imprisoned, and the sister of the other burned at the stake.

"Such is a Roman Catholic saint and martyr! The murderer of the innocent is held up to his clergy by Pius IX as an example worthy of imitation, and the most horrible form of blind fanaticism receives the sanction of the infallible Pope."

C. I. C.

MY GUARDIANS.

Unseen hands are daily sowing
Precious seed of love and care;
In my soul I feel them growing,—
Germs of truth develop there.
And I know the source is heaven—
Whence these treasures come to me;
Though by impress they be given,
Or through mortal agency.

Let me hold a claim upon you,—
Spirit friends released from time;
Deal to me of wisdom, endurance,
Strength and love, from purer clime.
I, so weak and erring, daily
Need a watchful Savior near;
Such be thou to guide my footsteps,
Keep my spirit free and pure.

Teach me lessons true and holy,—
Rudiments of higher life;
Fit my soul to dwell with angels
When I cease the mortal strife.
Teach me, while on earth I journey,
How to live with saints below;—
How to keep my union sacred,
And in heavenly graces grow.

Elizabeth Martin, Canterbury, N. H.

Some time ago petitions were addressed to Congress, asking for an amendment to the Constitution of the United States, so that that instrument should contain "an acknowledgment of Almighty God and the Christian religion." These petitions were referred to the Judiciary Committee of the House, and last week that body presented an adverse report thereon. The Committee say that the matter was the subject of grave deliberation on the part of the framers of the Constitution, who finally quite unanimously agreed that, inasmuch as this country was to be the home of the people of all nations, pagan as well as Christian, it was inexpedient to put any thing in the Constitution which might be construed as a reference to any religious creed or doctrine. The Committee are opposed to any change at the present time, and ask to be discharged from further consideration of the subject. This, we suppose, ends the matter for the present.

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F. W. EVANS,
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STOMACH AND CONSCIENCE.

Two manners of people exist—the Jacob class and the Esau class. To the first, the blessing of God comes in the sunshine of an inner spirit world, continually ripening them up for a sphere, wherein they will be invisible to the Esau class, and live upon food, that to it, would be as the manna to the Egyptian appetites of the Israelites.

To the latter class, the blessing of God comes in the sunshine of Earth, and in the dews and fatness thereof.

It is a question between stomach and conscience, as to which class each person shall belong.

"All the labor of man, is for his mouth," and we are made up of the kind of food we put into it. If we eat earthly food, we are earthly men and women. If we eat Angels' food—manna—we become Angelic—spiritual men and women. If stomach—appetite—have the control, and pleasure be sought, in physiological unrighteousness; money—the representation of labor—is prized as the means of indulgence. Money may be accumulated and held, from a mere insane love of it, without any use to be accomplished by its possession. That is acquisitiveness run mad—sheer covetousness.

In such persons, common sense is almost extinct, and every earthly and heavenly comfort is sacrificed for the purpose of economizing expenses. Whereas, money is nothing worth, except for the good that can be derived from its possession, either to the owner thereof, or to some other person.

As a nation, it will be generally recognized, that stomach predominates, at this present time, over conscience; and the love of money over the love of the use it represents.

Appetite and looks—lust of the eye and perverted taste—are the controlling influence that determine the kind of medicine and quality of food that men provide, and women cook, and also how they shall cook it. The same rule and principle, or the want of them, govern, first, the men, and next, the women, in relation to dress. Health and comfort, morality and religion, the good of the present generation and the welfare of the future, are subordinated to appetite and looks, to that degree, that he, or she, who stops to enquire of conscience, why do I eat and drink and do, this or that—what the object—the use—the comfort—in this article of food, drink, apparel or medicine, I contemplate buying and preparing for myself and others, is as much outside the social circle, as are the insane. And indeed, they are by appetite-created mentality, accounted as "Samaritans"—as "having a devil," or as being beside themselves—forming

ing a class, who are forever turning "the world that now is," upside down. They desecrate the Temples, destroy the gods and change the Ordinances of the Degree, that has accomplished its mission—become old and is ready to perish, and be supplanted by its successors, as a new wave of progress.

The same lines of argument—the same turmoil of passion, that the existence of chattel slavery, in America, gave rise to, terminating in a destructive, uncivil war, come into operation in all contentions and struggles between stomach and conscience, that have occurred, and will hereafter occur, in any new degree of progress, in Nations, in Societies, or even individuals.

Three classes are created. 1st. The Prophetic class, who receive the inspiration of the coming Degree. These are the Radicals, who proclaim liberty to the captive—whether it be the captive, man and woman, who are bought and sold, like animals; or souls, captive to some appetite—some lust of the flesh, or mind, that has had its day.

2d. The second class are the Moderates, who have been progressed by the Radicals, and repelled by the Conservatives. With this class Wisdom was born. And when it becomes extinct, Wisdom will die with it. They have, like the middle of a stick, a horror of the two ends—of all extremes.

3d. The opposite extreme, or Conservative class, whose stomachs are the Gods they worship, whose intellects are enslaved by their appetites, and who reason only to make the worse appear the better part—to prove that what they want, and will have, is agreeable to their conscience, which is subordinated to, and enslaved by their stomach.

It has not been revealed to these Moderates, that if the two ends were cut off there would still be a middle. The stick might be made shorter and shorter, until it represented the simious tribes, but the same order would still exist—there would be the two ends, and a *middle*, held together by the two ends.

Flesh meat is, almost exclusively, the food of the wild Indian, in his primitive state. It is wild animals, which require a large area of country, with sparse population. To change their diet is to change their whole social system. If they come to feed upon domestic animals, there must be fixed habitations, and a system of agriculture, like the Creek Indians have adopted, and adapted themselves unto.

If again they would change their diet, and discontinue the use of domestic animal food, that would involve the introduction of Horticulture, like the people of Vineland. Thus would they approximate the diet of the Israelites in the wilderness.

Had Moses lived, would he ever have taken the Children of Israel into the land of Canaan?

Had Jesus lived, would he ever have formed an organization?

In Canaan, they went back, not unto Egyptian diet, with its flesh pots, but to a mixed diet of flesh, vegetables and fruits. But the most holy class among them—the Nazarenes—ate no flesh, drank no wine, and lived lives of celibacy. These were what the whole body of the people had *begun* to travel toward, and would attain unto, when the Messiah came to change their diet and learn them to eat the most sacred of all food—unleavened bread, made of unbolted flour—the Lord's last supper. These things were written for our admonition, upon whom the ends of the world have begun to come. When the Seventh Trumpet begins to sound, the mystery of God shall be finished.

A young man, or woman, who begins life with conservatism, is as an Israelite who began life by desiring to go back into Egypt to get his education. They will not leave the world any better than they found it. Neither will such help to progress any society into which they may enter.

The *food* question is the *soul* question. A change of dietetics, is a change of the social system, for better, or for worse. Hitherto, all the changes, made by Americans, as a people, have been from bad to worse. To-day, the young are commencing life with a dietary that old people ought to be ashamed to die upon. The stomachs, of the young Americans, have absorbed and digested their physiological consciences. Superfine flour, and poisoned candies, are the two extremes, and there is not much wisdom in the middle. It is exceedingly small, at the waist.

There is but one reason why the *Females* are so small at the middle; and that is, they wish the whole world to know, they are as unfit, as they are determined, never to be *Mothers*.

Jesus went to extremes in his life conduct, to that degree that he was practically unpracticable, in the day he lived in. He formed no Church Organization.

David did not build the Temple. Solomon, his successor, used the material David had accumulated to build it with.

Peter and the Apostles organized the Jewish Pentecostal Church. Jesus ministered unto them the Christ Spirit, by which it was accomplished.

Jesus labored in the wilderness of abstract ideas, occult forces and subtle spiritual principles. These were the material that became incarnated in the external organization of the Primitive Church, that lasted three hundred years, and was then "scattered"—spread—through the whole Roman Empire, where it

worked like heaven, until a new organization was effected, after twelve hundred and sixty years of wilderness travel.

We are now in the wilderness of a second Degree. The first Degree has done its work, and has been used as heaven, to heaven Christendom. "The sound of its testimony has gone into all the world."

We must see to it, that we do not settle down, and become like the "magnetic ships, on the ocean," in an unchangeable condition.

The Lord's House — the Temple of the Second Degree — will yet be built by the Solomons and Peters — Saints — unto whom the Spirit is calling — come out of her — Babyleu — my people, that ye be not partakers of her sins of monopoly and sensuality — of stomach against conscience — and that ye receive not of her plagues.

AYER, June 10th, 1874.

DEARLY BELOVED ELDER FREDERICK,

You have probably seen the report of our meetings in Lynn, published in *The Banner* for June 6th. I also sent a *Lynn Record* to Bro. Daniel Fraser, and propose to send you, as soon as the papers ordered arrive, a better report in the *Lynn Transcript*.

The meetings were interesting, truly so. And one friend writes me since: "Personally, I shall never forget the visit of the Shakers to Lynn. It was a new era in my life. The time you spent here — from Saturday night to Monday morning — was of great interest and enjoyment to me. I have long wondered if a person could not be religious and devotional, without believing in the terrible dogmas which have been my stumbling-blocks from youth up, and it seems to me that in that particular, the Shakers realize my ideal."

A female medium, writing to Sister Catherine, expresses similar sentiments, and goes on to tell what she saw in our last meeting there:

"Three doves, with the olive branch, soaring around you — which seemed to indicate that you had brought peace — also a shield of silver light which seemed to surround your whole body, like steam, while you were talking, and a sweet spirit-face, that with eyes of beaming rest, seemed to say 'Well done!' How I would like to see the face of Mother Ann. How much I have thought of her, since hearing you tell of her."

"There was over Elder William's head, while speaking, a silver light that took the form of a sheaf of wheat, and at his feet a flowing stream of what seemed like the morning dew."

"On the right arm of Elder Vance, a drooped flag, bearing this inscription: 'The end is Victory,' behind him stood a spirit of ancient times, with a surplice and three bells, the tone of which I could not hear but could feel. During the singing, there was every thing beautiful to be seen, and while you were singing 'God is infinitely able,' etc., I saw a shower of stars falling, and as they fell they became fastened in the form of a chain, by links, till at the end they were made to inclose you all. I could say much more but shall weary you. Will only add, I saw a golden key in the hand of Elder John Whiteley, and a large white mantle was thrown on Brother Horace Taber."

"All this has some meaning, and in part unknown to me."

"I wish I could go and see you all, and learn to be strong in mind. It may never be my pleasure to do so, but I shall ever have a kind loving heart for the Shakers."

Two men have been already "to spy out the land," and others are coming.

The harvest work truly is great, and the laborers few. But we will not only sing, but believe, that "God is infinitely able to sustain the weak and feeble." Won't we? Time is crowding me to a close; but I want to tell how much we think of and speak of (in loving remembrance) the visit we recently enjoyed with the lovely inmates of the North House. Heaven bless them all, and add to their number of valiant soldiers, who will not flinch in the day of danger and conflict. For truly "The end is victory."

Special love from our Order, and believe me ever

Yours very truly,

Elder John Whiteley, Shirley, Mass.

THEOLOGICAL TREASURY.

SALVATION.

—o—

HEAVENS — happiness, unalloyed, never-ending, is the ultimate of all human aspiration. To be at rest in *Jesus*, is the hoped for sum total of tenets, inculcated by any and all persuasions. The word Salvation acts upon the mind, as does the word door, when the door opens, admitting us to palatial scenes. Salvation, too commonly conveys, to the general mind, the erroneous idea, that the punishment for sin, is, in some way, to be avoided; while the continuance of sinful practices may be indefinitely prolonged.

To obtain salvation, as we receive rain and sunshine — gratuitously — is the expectation of millions.

Contrast the numbers who want to be saved from the consequences of their sins, with those who want to be saved from all *sinful indulgences*. Contrast the multitudes who are willing to bear the cross and share the glory of Angelhood, sometime in the future, with the few who are making, for themselves, Angel characters now, by bearing the *Cross*, as did *Jesus*, against all sinful practices — and what do we find? "Straight is the gate."

Going back on the record, they that find Life, are few.

We reverently hope for a better record of the future.

It is reasonable to suppose, that the oft-expressed desire "to be saved from my sins," would more generally express the truth, if worded, "to be saved *IN* my sins;" and probably, there is no other instance in all Bible reading, where these two prepositions, express the possible and impossible more truly. If saved at all, it will be *away, apart from* our sins; but never *in* them, nor while loving to practice sin.

While the millions express their anxiety for salvation, but few wish their fleshly lusts and worldly ambitions disturbed; and if salvation means annihilation to the pride of life, and to the general catalogue of lusts, then, the number desiring salvation is reduced to a decimal. Christ came to save people from their sins, by the gospel of self-denial — taste not, touch not, handle not. But the doctrine of salvation by faith alone, "is the *ignis fatuus* of theology, that never yet has been realized — it is imaginary. It promises a heaven without

a cross; and immediate change from a life of fleshly lusts into one of angel purity — a road so easy into eternal felicity, that not one idol needs be burned, nor one base habit nor indulgence changed, no matter how earthly, sensual or devilish! Oh, beautiful theory, how many myriads hast thou thrilled with enchanting lays — oh, beautiful spider's web, how many human flies hast thou ensnared to their utter deception! What the world needs most, is salvation from sin, *to-day* — self-denial; total abstinence from human lusts. All the theologies extant, have been unable to give proof of salvation, equaling the internal evidences of a humble, true-hearted, travelling soul. And there is hope for the world, that mankind are outgrowing the bondage of popular pulpit dogmas. Strive as may the established theologies of our day, to seal the lips and blind the eyes of living souls, the truth of the present necessity of practical salvation, is working a grand convincing commotion in the hearts of the people. Christians do not sin — they are saved from the necessity of sinning; and the idea that we are all sinners and must remain so, is the second greatest lie of the devil, the first being "Thou shalt not surely die!" We feel a supreme pity for those whitened sepulchres, who preach and pray, year in and out, of their being miserable sinners. Let them take up the cross, of him whom they profess to love; and so, living will be an every day antagonism to sinful life, and an increasing salvation from the very thoughts of sin.

Jesus, born with a sinful nature, just like the rest of humanity, did, by laboring, struggling and wrestling with the adversary of all good, progress to a point beyond the power of temptation, and was saved from day to day. He stands to-day an evidence that we too may enjoy the same blissful fruition. Through the same struggles for salvation, must we all pass, or miss the prize. Our pattern — Jesus — became the way, the truth and the life unto all Christians. And when we walk that way, learn that truth and live that life, we shall experience the saving power of his gospel, and not only know that we are saved, but know of the means by which our salvation is accomplished; and be able to impart the same power to others. It was an ingenious device, of Luther, to have the "just saved by faith alone;" and this is the desideratum of lazy, sin-loving hypocrites, who want to enter heaven without earning their right there; who want Paradise brought to them, without their own exertions. But "faith, without works is dead," and will work "death unto death," not salvation. Let cunning speculators, in theology, continue to blindly lead the blind; twist the truths of scripture with anti-conscientious legerdemain; to pamper the appetites of travelers on the broad road; let them speak as is pleasing and encouraging to carnal understandings, and receive therefor, the applause of the multitude; and then, we make them welcome to their rewards, when God distributes justice.

Elder G. A. Lomas, Watervliet, N. Y.

NURSERIES, NEAR WINOOSKI, VT.,

July 6th, 1874.

ELDER F. W. EVANS, EDITOR OF SHAKER AND SHAKERESS.

RESPECTED BROTHER: — After some twenty-five years have rolled away, since I had the pleasure of seeing you personally, with other esteemed Brothers and Sisters, at Mt. Lebanon,

N. Y., who have ever held a place in my pleasant thoughts, I direct you this line.

Long ago I wrote to you and Bro. Bushnell, then living, and regret I did not receive your answer. The books, you presented me, have been read by intellectual persons. They were last carried to Burlington and left with radical and progressive men and women. They, being spiritualists, like myself, liked them.

As a traveling preacher I visited you. I was blessed and enlightened. I have out-traveled the popular religions of the day. I am a Free-Lover, and believe in the proper and scientific rights of generating the human species, in accordance with the Laws of Life, as sacred, pure and virtuous, because natural and in harmony with the reproductive forces of nature.

But progressive liberals are advocates also of continency, and, I believe, are truly of the most fastidious of the human race. For my part, I feel akin, to a large extent, with your people, who seem to walk so near to God and his Angels.

The ideas of Samuel Hurlbut, of S. Union, Ky., are before me, as expressed in your paper of May. I feel assured I can say Yea, with a heart full of earnestness, to his invitation to 100,000 Shakers wanted—to all he so beautifully says, from No. 1 to the end of No. 8.

The community life leads to higher attainments. Truly these should lead to happiness. Now, if radical "Free Lovers" could be accepted, to entertain their sentiments among you, as a people, I doubt not, you would have many accessions to your numbers.

I am thinking of offering my lands, at least in part, for Community. Radicals, as we are, we cannot affiliate with the selfishness, the impurity, the craft, the dishonesty, the untruthfulness—the total falsity of the world. We want a harmonious home, based on the social sciences, wherein we may have a Temple of Freedom, and live simple, or plain, virtuous, intellectual and progressive lives.

Why can you not, as Brothers and Sisters, open the door of your community? Extend the hand of welcome, and bid us come in, to the number of a few hundred, it may be—a Family or Families by ourselves, living out our progressive ideas, in entire harmony with yours, cultivating for each other, mutual and lasting respect; as sacred, without discordance or invasion of human rights—insured from intrusion. Such liberal, tolerant, yielding, to each and all, the sovereign right to elect, or choose, a pure, holy, celibate life; or a virtuous life, based on the principles of social science, with the scientific propagation of the human species, as advocated by the most advanced radicals, in "Woodhull and Claflin's Weekly."

Could you all accord with this wise arrangement—as I believe it is, and hope you can—I should feel to know the Temple of Harmony could be erected on the Earth.

I have ventured my thoughts—cultivating for you and for all you love and cherish, the highest sentiments of respect.

My family join me in wishing the Angel world may be all around you.

I am ever and faithfully yours,
Orrin Shipman.

July 14, 1874.

ORRIN SHIPMAN, Esteemed Friend:

Your important letter, of the 6th instant, is in my possession. The tone and spirit of it are good.

People may disagree in doctrinal matters, yet be one in spirit; or, they may be one in abstract ideas, and be diverse in spirit.

"Ye know not what spirit ye are of," was the gentle rebuke of Jesus to his Disciples, who had forsaken all others, to follow him.

You refer to a visit at Mt. Lebanon, some twenty-five years ago, and to the favorable impression made upon your mind, by individuals, and by our system. Among so many visitors and incidents, I do not recall that visit.

After stating that you are Free Lovers, of the Woodhull & Claflin school, you express a

wish to fraternize with us, to the number of a few hundred, at least so far as our outward order—the temporal—goes.

I infer, from the fearless, yet friendly tenor of your communication, that you are *free-lovers* from principle—a love of truth—and not for other supposed additional indulgence attending the practice of your ideas. That, in fact, begging the question that Shakers are right, and free-lovers wrong, *per se*, it is, with you, more a matter of misunderstanding, than of love for unrighteousness—of confusion of ideas, arising from the admixture of truthful principles that appertain to two distinct orders—two discrete degrees. This causes both your agreement and disagreement with the Shakers. In a word, the Shakers, with their asceticism, have more charity for, and do better understand *free-lovers*, than do orthodox sectarians, whose actual lives approximate much nearer to free-love sensualists, than they would care to have the world know or think.

Is it not an indisputable fact, that the popular idea of marriage, is that of a license, granted, by the respective parents, to the Bride and Bridegroom, for them to live in fornication, without public reproach or private condemnation? The Church and State authorities sanction this license—make it legal, and *churchal*—and the neighbors silently acquiesce. Fruitfulness in this union in sensuality, is evidence of nature's vitality. The law of nature—copulation for offspring only, being wholly ignored.

Shakers regard this as the "agreement with hell, and covenant with death." It is now being annulled by both classes of free-lovers—one class substituting general promiscuity, thus making bad worse. The other class talk of scientific propagation. The shakers discover no *practical* difference. Both are alike obnoxious to censure, from those in the New Earth and the New Heavens.

Two manners of people exist—two discrete degrees of life and progress—a *Propagating* order and a *Resurrection* order.

To the hosts of embryonic beings, existing in the world that lies between *conception*, and *birth*, the varying scenes of time and sense experienced by the army of children who have been born, live, move and have their being in the outer world, are incomprehensible. When, by evolution, these latter have become generative men and women, the scenes of life, in the Resurrection order are, to them, equally incomprehensible. Of it Jesus spake, when He said, "I have meat to eat, that ye know not of," in "that world, and the resurrection from the dead."

As a type of resurrected souls, the first—Jesus—was continually teaching others, what He knew they could not *then* understand. But, in the last day when they would be begotten again, into the kingdom of heaven, and be born again, into the kingdom of God, all things that He had said unto them would come to their remembrance.

If I have made my premises plain, so he, who reads, may run, the conclusions will be easily apprehended. Your complaint is, that you cannot affiliate with the selfishness, the craft, the dishonesty, the untruthfulness—the total falsity of the world, as it is. Judging the tree by its fruit—the system by its effects, you condemn it. In that, your class of Free-Lovers and the Shakers agree.

You want a harmonious home, based upon science—social science—where you can live simple, plain, intellectual, progressive, virtuous lives. That is just what the individuals, who have built up Shaker societies, wanted, and what they have found, or, rather, achieved. It has been done by forsaking all appertaining to the propagative order—natural relationships, arising from birth, and culminating in marriages; together with selfish property rights and duties, culminating in monopoly of life elements, which generate class distinctions and devastating wars.

Woman can never be free until liberated from physical maternity. Hence, as she feels the influences, coming from the Resurrection order—"the Law, going forth from Zion," of the equality of the sexes, possible in the spiritual order only, she fights maternity—she frets and chafes under its burdens and its restricting duties. Then she kills and destroys what the legal lustful free-lover has not destroyed and killed by his brute powers and unbrutal passions.

You ask why we cannot open our doors and take you in, as simple free-lovers, who desire scientific propagation, while those, among you, who may prefer, like the Shakers, to live pure, holy, celibate lives, have liberty so to do.

An important question, which I desire to answer logically, not intending the least disrespect to the questioner.

Suppose a pack of *wolves*, who live upon mutton, should thus address a flock of sheep: "God and Nature made us wolves and sheep and endowed us with all our faculties, powers, passions and appetites—both communities—the pack and the flock—recognize one common Creator, who is good. Why can we not fraternize and live in love and peace together? True, *we* are roving and unhappy, but, it is because we have not, like you, a home, a fold and kind shepherd, who protects and provides. We do not wish to do any thing wrong, or unnatural—any thing we ought not to do. Let us be good and fraternize together. We mean no more harm in eating mutton, than you do in cropping the grass and the flowers of the field. Lay aside your exclusiveness—be liberal—noble. Let us all live in one fold—each party carrying out a line, according to our inherent rights, observing the organic laws of our beings. This will be to the honor of our common Creator, and the mutual happiness of each other."

Can the leopard change his spots, or the wolf his tastes? Will they eat grass, like the ox and lamb? Or would the pack of wolves refrain, when hungry, from devouring the silly sheep, who had opened the door of their fold and admitted them in? Judge ye, of your own selves, what is reasonable.

Can two walk together, except they be agreed? And if the Israelites were so taught the law of separation, that they were not willing to sow divers kinds of seed together, nor, by generation to mix the blood of different species of animals, nor their own, by intermarrying with Gentiles, nor even to wear linsey-wolsy garments, how much more should the children of this world, who "marry and are given in marriage, be separated from the children of the Resurrection Order, who, like Jesus, live pure, holy, celibate lives?

Are you not like fish, who are dissatisfied

with the water, and yet would surely die upon the land? If those waters have become muddy—land and water mingled—is it not because the law of separation has been violated, and the waters have not obeyed the command: "Hitherto shalt thou come, and no further?" This creates amphibious creatures, in the earth. And the Revelator saw unclean spirits, like frogs—amphibious—come out of the mouth of the false prophet, and out of the mouth of the beast and of his image." Out of church and state—flesh and spirit—organizations.

Babylon means mixture. It is the continued attempt to mingle generation and regeneration together. *Such is Christendom.*

And now, that a Second Christian Church has been in existence for nearly one hundred years, you propose for it to lapse back into Quakerism, from whence it arose.

Upon due consideration, do you think the extinction of our order would be a blessing?

A Shaker is one who holds that *true marriage* has an order of its own—that a New Earth will arise, fulfilling the ideal of the most enlightened, scientific rationalists, like yourselves. In it all earthly good will be gathered, Poverty, War, Prostitution, legal and illegal, and disease will be supplanted by Plenty, Peace, Chastity, Health. The equality of the sexes will be established and secured, and *coöperation*—not *community*—become universal.

The New Heaven, or Spiritual Order—the Church—will be distinct and entirely separate from the civil government of the Natural Order—the New Earth—and will derive its authority, through Divine Revelation, from the Christ, or Resurrection Heavens. "There will be no more sea," or Church and State governments.

Trusting that the kindly tone and spirit of your letter are preserved in this communication, I submit it to the crucible of your rationalistic, spiritualistic, intuitional and revelational powers. May the very spirit of truth possess us increasingly, to the glory of God, and the good of humanity.

F. W. Evans.

DRUGS.

Most happy have I just been made, by reading, in the last issue of this monthly, the strong testimony of such eminent physicians as Johnson and Magendie, against the false science of medicine. Having no basis on facts, it can never become a science whereby the cause of diseases can be removed.

Alopath and Homopath imply other and new diseases, by means of which the absurd effort of curing the old one is put forth.

As well say, two wrongs make one right—that evil spirits may be cast out by Beelzebub.

Strictly speaking, disease is the merciful effort, nature puts forth, to remove an enemy from the body. It is a friend, not a foe, to be drugged, or doctored.

Snuff is an enemy. Sneezing is a disease. Instead of restraining, or fighting such efforts, we should befriend them.

Professor Magendie says: "Nature does a great deal." Yea, in the truest sense, all.

We may, and ought to, undo what we have done amiss. If the sick be cold, warm. If too warm, cool—cleanse, inside and out, from all filthiness of flesh—acting, in all respects, *with*, not *against*, the wise efforts of nature.

Dr. Franklin, in his celebrated almanac, had, among others, this wise saying—God cures—the physician collects the fee.

A fine poet expresses the same sentiment thus:

"Nature resists the injuries done her,
Drugs and doctors get the honor."

Thousands, who have not yet, the moral stamina to adopt the great Shaker reform—apply the ax to the root of evil—*lust* and *avarice*—will gladly join them in applying it to bad diet, and even more destructive drugging.

W. Perkins, Irving, Ill.

TWO EDGED SWORD.

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JUDGMENT shall begin at the house of God. And if its inhabitants scarcely be saved, where shall the sinner and ungodly appear, who are without God and hope of salvation, in the world?

So far as any, who are numbered with the people of God, are slaves to perverted appetites—physical sins—either willfully, or through ignorance, will they be under the curse—bondage to sickness and diseases.

Staying ourselves upon the Lord, as his peculiar people, the time has fully come—the trumpet of the second degree of Gospel travel begins to sound, calling us away from all bondage and slavery, to any of the lusts of the flesh and mind.

As a body, we must, by devotedness and perseverance, stand, like a rock in the ocean, against the flood of stimulating beverages, whether in the form of drinks or medical tinctures, as dragon's blood, No. 6, or of cordials, that prepare for the use of opium and other poisonous narcotics. These are not incentives to duty, nor do they prepare souls for the true service of God.

Is it not a singular hallucination of the mind, that leads professing christians to seek pleasure in unrighteousness—in the use of things, destructive of perfect health?

When Jesus said, "Except a man forsake all that he hath," did it not include the haughty arising from his adulterated nature—abnormal appetites in food and drink, and drugs and doses? Nature, as God created it, would preserve every faculty, desire and feeling, of body and mind, in perfect unison with the spirit of God—the Law of use. The result would be order, decorum, in all things, temporal and spiritual, in the new creation.

Why should there be physical infirmity as the product of physiological sin, any more than there should be condemnation of soul—remorse of conscience—as the effect of spiritual transgressions?

Nature and God are in harmony, as are science and religion. When there is a testimony against this, or that, as being *natural*, it is perverted nature; or it is that something, properly pertaining to one order, is intruded into another, and more spiritual order.

Let God be true, and truly acknowledged, if it prove every man and woman to be, by some ungodly habit, as a limb out of its joint and socket. God is no respecter of persons, and that which is hygienically wrong will create disease in the saint, as in the sinner—in the Shaker, as in the Presbyterian. As are the penalties for physical and physiological sins, in the one, so are they in the other. Where much is given, much is required.

Of all the people in Christendom, *you* have I known; therefore will I punish you for your bodily iniquities, even as I would have done for your soul errors.

Now, as there begins to be some plainness of speech, in the Shaker and Shakeress, in relation to our own society sins, let us set the world an example of humility, by accepting the reproof of a friend, as better than the kiss of an enemy—until the sins of Zion shall be sought for, by friend and foe, and shall not be found—till the iniquities of foul air, bad cooking, improper food, uncleansed sewers, stoppered-up drains, dirty water, mixed drinks, and the eating of physic, instead of food, shall be looked for—and there shall be none.

Clark Hayden, Mt. Lebanon, N. Y.

"Set a mark upon all, who sigh and cry, because of the abominations that are done in Jerusalem," was the voice of the Christ Spirit, to the Prophet.

Reformers see, *intellectually*, the errors of the present, and the truths of the future.

Prophets see, *spiritually*, the sins of the

saints of the existing church, which the increase of God, will remove.

Reformers belong to the *earthly* order—Prophets, to the *spiritual* order. In each, there are two classes. One breeds divisions, makes innovations, incites insurrections and creates revolutions. They attempt to correct existing errors, in the interest of their own selfhood, using war as a means. It is the *Devil* reproving sin—and the *Devil* opposing, and oppressing the Reformer, and killing the Prophet—one Spirit.

When that class of Reformers and Prophets conquer, they are defeated.

The other class are in union with what is. When *they* speak the word—the *coming* truth—it cuts both ways—cuts the Reformer, and the righteous, who need to be reformed—the Prophet, and the sinning saints, who will confess and forsake, in the light of the New Degree.

EDITOR.

OBEDIENCE.

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"For I am a man under authority having soldiers under me, and I say to this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it." Matt. viii, 9.

"Obedience is the first duty of a soldier" are the opening words of the British Articles of War, a copy of which is put in the hands of every private soldier. War chieftains have ever been alive to the paramount importance of maintaining discipline amongst their followers. Without this nothing but defeat and dishonor could attend the movements of the best appointed army. To secure obedience the severest penalties are attached to the crime of insubordination, and mutiny is mercilessly stamped out. Earl St. Vincent was the most rigid of disciplinarians and, it is said, he infused the spirit of prompt obedience throughout the entire British navy, and thus raised its destructive efficiency to a standard unparalleled amongst other maritime powers.

It is, indeed, the truest truism, that the subjection of one to another is necessary to success in any and every undertaking requiring the association of individuals. This fact is recognized the world over, and to secure order and submission to authority, pains and penalties are called into requisition, experience teaching only too surely that, in the present hellish constitution of society, this is the only way of attaining the end in view. Withdraw the influence of fear, and anarchy would result; for pride, envy, malice and all the evil passions of human nature would conspire to make people rebel against even the best of governments.

But in a millennial state of society, all will possess that strength of character and devotion to principle, which will enable them to govern themselves, and submit themselves to be governed.

Already there exist individuals on this earth—but alas how few in number—who are thus devoted to principle, and consecrated to Truth! Under the mild rule of the Gospel an appeal is made to the higher nature of human beings, and love induces that obedience which only fear commands in the world.

This is a very simple and a very sure test of Gospel travail. Do love and devotion to principle procure that obedience from me that fear of punishment would in the world? Just in proportion as they fail to do so, do I fall short of regeneration.

Hewson Brown, Mt. Lebanon, N. Y.

THE *Religious Philosophical Journal* of Chicago is winning golden opinions among moralists and the better class of spiritualists, because taking strong ground against the free-lust practices of many professed spiritualists. This is a "judgment day" in the ranks of spiritualism.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

WARS.

WHY should we marvel that the spirit and element of war have out-lived the centuries of the past and are so rife to-day in all nations whether professedly civilized and Christianized or otherwise, when that spirit has been fostered, encouraged and glorified, by every succeeding generation, since the day that Cain slew his brother?

And those who have accepted the Bible, as a whole, for the inspired word of God—that it is the Alpha and Omega of the Divine will to men—have taken shelter under the wings of the God of the Jews, when they have marked the pages of history with the blood of martyred heretics. And why should they be deemed culpable when the Hebrew God did justify and encourage war? It would appear, from historic records, that many times he was General-in-chief of the armies of Israel, and used spiritualistic powers to crush and slay tens of thousands of men and helpless women and children. Should not mortals be commended for striving to be Godlike?

When we come down to the Christian era, we ask, How could the Jews, who were conscientiously tenacious of the Law, and were bound to and by the traditions of their fathers—their kings and seers—be condemned for persecuting Jesus and his disciples who taught the Gospel? They believed in Moses, and knew that God spake through him, and gave the code of laws and commandments which had sustained and guided their nation through centuries. Of Jesus, they said, “as for this fellow, we know not from whence he is.”

Moses taught, “an eye for an eye—tooth for tooth.” Jesus said, “resist not evil.” The Law said, “Love thy neighbor and hate thine enemy.” Jesus said not so. Love your enemy—render good for evil. Instead of burning for burning—return blessing for cursing. This Gospel changed conditions radically.

Let us hear a few of the declarations of the Lord God of the Jews. (We must confess that the moral sensibilities are shocked, and a cold chill creeps over us when we read the following): “If I whet my glittering sword, and my hand takes hold on judgment, I will render vengeance to mine enemies, and reward them that hate me. I will send the teeth of beasts upon them, with the poison of serpents.”

Again. “The Lord will come with fire and chariots, like a whirlwind to render his anger with fury, and his rebuke with flames of fire. It is the day of the Lord’s vengeance. Give them sorrow of heart—thy curse;—persecute and destroy them in thy anger.”

“Thus saith the Lord God: Woe to the bloody city! Heapon wood—kindle the fire—consume the flesh—spice it well, and let the bones be burnt.”

Was there any thing perpetrated during the “dark ages” more cruel and intolerant in persecuting the so-called “Heretics” than the foregoing? Burning at the stake, the sword and gibbet—the rack and dungeon—and even surrendering human beings to wild beasts to be torn in pieces, could all find justification in the Jewish scriptures. Then how shall we find a solution

of the matter. Shall we conclude that the old scriptures are annulled—no longer binding upon the subjects of the New Covenant—which teaches love in place of hate—mercy in lieu of vengeance? Then we ask, Were those laws good and valid, in olden time? If so, by whom were they given? If, by the God of the Universe, why subject to change?

In this reasoning age, a Court of inquiry is called and an investigating Committee has already undertaken to find whether, after making all due allowance for mistranslations and interpolations, it be necessary to accept all the seeming absurdities and contradictions of the Scripture Records. Or if it be possible to harmonize the Scriptures with reason and common sense, as well as with the religious sentiments of the age in which we live.

It is evident from all of Nature’s works (which are but an outward expression of the interior spiritual forces of the unseen world) that it was not the design of the creative Powers to perfect the earth, or its inhabitants, by sudden organic changes and convulsive throes; but by gradual growth from one degree to another, as from infancy to mature manhood.

It is but reasonable to conclude that tutelar divinities from time to time have been adapted to the condition of the people, and that as they progressed and were prepared for it, higher intelligences could find access to them. The tutelage depeuded upon the preparation of those over whom they were sent to preside. It is also very evident, that at times, the prophets of those days were visited and inspired by spirits of a high order, even from the inner heavens; and they were caused to shadow forth in beautiful pictures, the glories of the coming ages, when their warring God should cease to rule—and their “spears should be converted into pruning hooks, and their swords into plow-shares.”

War is incompatible with true Christian principles, and never emanated from that God who is Wisdom and Love. It matters not whether religious frenzy, political strife, ambition, revenge, or jealousy be the moving cause, it is *demoniac*, and causes the fires of lust to burn in the souls and bodies of those who engage in it.

Let every truth-lover unite in prayerful investigation, and seek for more light—more truth—and let new springs of life open, that we may drink therefrom and be renewed. Let old things, ideas, thoughts and feelings,—be analyzed and shaken, if need be, all that is good and true will remain. The windows of the soul should be open to let in the sunlight of Divine revelation and the inspirational breezes which come from the heavens; and when the angels sound the trumpet for an increase, let all who profess to be rising with Christ in the new life, on the resurrection plane, be ready to advance forward. We must remember that to the increase, in the subjects of Christ’s kingdom, there will be no end.

ACTION.

LIFE and action are manifest in all the vast creation of God’s universe. Whether visible, or invisible to the external perception, change is constantly wrought by development, or dimmation: even in the sterile rock, or the mosses that grow thereon—action is apparent.

Look at yon mountain, we may say its aspect

to us is the same that it was years ago; but geologists would undoubtedly tell us of marvellous changes and transformations, that had been wrought by Nature’s ceaseless action, both when we wake and when we sleep. Astronomers tell us of changes in the stellar regions. “They that go down to the sea in ships, that do business in great waters,” could tell of the foaming changing waves of the restless ocean, and how those waters teem with life and action. The seasons come and go in regular succession, bringing seed-time and harvest—summer and winter, while forests deepen with the growth of years.

The mineral and vegetable kingdoms, and the lower order of animals produce their kind, in harmony with Nature’s laws; all acting in unison with the First Great Cause; but, where do we find man, who was formed to be the noblest—the crowning work of God’s creation? May we count him as the connecting link, a controlling force in the great chain that spans the universe, to unite that which is below him with the Giver and Fructifier of all life?

It is true, action marks his course. In Art, Science and Literature, he commands; but he often sways the sceptre of power unjustly, over those below him in rank and fortune, and thus misdirects, and abuses the talent that is given him for good and noble purposes. If man, as lord of the creation, had kept in rectitude—subject to law and order—and through dependence, had maintained an unbroken union and communion with his Maker, he might have made this earth a terrestrial paradise; and his connection with all of God’s creation would have been harmonious and true.

But through selfishness, pride and arrogance, he has wandered far from the position that he was designed to occupy; and captured, in a net of his own weaving, he has become entangled therein; and is unable to extricate himself. He has become a slave to the lower instincts of his nature. Thus, while in captivity to the law of sin, he exclaims, “O wretched man that I am! Who shall deliver me from the body of this death?” The finer feelings of the soul, are blunted and crushed by the deception of the serpentine nature. Even as a bird becomes a prey in the grasp of its alluring enemy, so does the human heart become a prey to wild, unsubdued, animal propensities. Many suffer the tempter to lead them to sip from the cup of sensuality, till they create depraved appetites, with unabated cravings, which they have not power to resist. Such fall lower and lower, until they are really forced as it were, to drink to the dregs, the cup which the Revelator said, “would be poured out in indignation without mixture.” Moral and spiritual death ensues—the soul is held with rigid grasp—the mental faculties are weakened, and the physical body goes down to a premature grave. Do we not see evident marks of death and decay in deformed men and women, with pale emaciated visages stalking broadcast through the land, at the present time? The image of the heavenly is effaced, and God is not found in their thoughts, nor ways.

But, when we look upon the grand picture that Nature spreads out before our vision, ever increasing in order and beauty, typical of the world beyond, we find a sweet and gentle monitor. Whether she speaks in the thunder’s

crash—the vivid lightning's glow—the ocean's roar, or in the rippling stream—we find her the same wise teacher. If at times she stands as a stern reprover, it is for the purpose of creating healthy action. Order is the product of obedience—disobedience results in disorder and confusion.

Query: Is there no way of returning to the statutes and laws of God and Nature? no way-marks left to guide the feet of the wandering, to the Father's house? Truly, if the prodigal sons and daughters, who have traversed the wilderness of sin, really become tired of feeding on husks, and will turn, and by true repentance, which is forsaking, retrace their steps, they will find the highway of holiness, that is cast up for the ransomed of the Lord to walk in; and that there is a refuge for the weary and oppressed, from the rude storm of a sin-blighted world—an ark of safety—a home of joy—a home for body and soul, where all material and spiritual needs are well supplied.

The invitation is extended to such, to "Repent and be converted that their sins may be blotted out;" and to prepare for "the times of refreshing, that shall come from the presence of the Lord." Justification must be attained by returning to orderly conditions. Through positive innocence, which comes by trial, souls may be brought into harmonial relations with God and Nature, and join in one universal song of praise and good-will.

Anna White, Mt. Lebanon, N. Y.

HOPE.

We shall meet beyond the river,
Where the harps Eolian chime,
There to clasp our hands together,
On the other side of time.
Towering mounts may here divide us,
Storms may threaten for a time;
Storms nor mounts, can there divide us,
When we reach that happy clime.

In the truth, naught can alarm us;
Foes without and foes within,
Ne'er can gain the power to harm us,
If our hearts are free from sin.
Not to live for joy and beauty,
Are we called while here in time;
But to walk the path of duty,
Till we reach the summer clime.

Look beyond! there's light before us,
Like a shining mantle there;
And God's love is with and o'er us;
We are folded in his care.
Let a holy purpose guide us—
While we stem the stream of time;
And from earth's illusions hide us,
Till we reach that sun bright clime.

Faith, the gift that God has given,
Is to us a beacon star;
That will lead our souls to Heaven,
From earth's elements afar.
When we reach the pearly portal,
Songs of joy shall to us come;
And dear friends, long since immortal,
Gladly bid us welcome home.

Maria Wheeler, Union Village, O.

INVOCATION.

OUR Heavenly Parents, we bow our hearts in humble acknowledgment of the manifold blessings we have received individually and collectively! And we ask a continuance of divine favors; the greatest of which is power to *live* truly—to be just to our own souls, and to all mankind. More especially do we render thanks that we live in a day and time when the Mother in Deity is revealed, as a co-worker with the Father. We have felt the power of love that emanates from her pure spirit. Now, souls are begotten and brought forth in the New Creation, bearing the image of the Heavenly. With the spiritual vision open, and with quickened understanding they are able to comprehend divine things; and by putting an end to sinful works, the mystery, which gathers round and clings to false theologies, is finished.

Our God, we not only ask a continuance of

the light and power, that have been so freely and mercifully dispensed to us, but we ask an increase of the same, to enable us to live still nearer to the truth, that we may honor and glorify our Heavenly Parents, by doing their will on earth as it is done in the spheres of light, by those who have risen with Christ in the true resurrection, and stand upon a sea of glass, singing songs of joyful praises that they have gotten the perfect victory.

By Divine assistance, we will renew our vows to endure the chastenings, which increasing light and truth may bring upon us, and place our all upon the altar of self-abnegation counting not the carnal life dear; but nerve ourselves to pass through the furnace, and not flinch, until we are refined from all that is earthly, and reflect the image that is heavenly. Thus, the Zion of God on earth will be a beacon light upon the hill of practical truth, that cannot be hid; but will give light to those who are in darkness, who have sought happiness in the broad road of sinful indulgence, and have never tasted the superior joys of a life consecrated to true principles.

We ask a blessing upon all the nations of the earth. Visit the rulers of every land, and teach them justice; how to render good for evil and blessing for cursing, that wars may cease to the ends of the earth; show them that it is far better for mortals, from the king to the peasant, to humble themselves in mercy than to be humbled in judgment. And especially, O Lord, do we ask, that a merciful visitation of conviction for wrong doing and repentance toward Thee, may rest upon our own nation. O, may the Spirit of Truth find a dwelling place in this land, that has hitherto been blessed above all others.

If, in thy wisdom, O Lord, thou hast chosen America to be the home of the oppressed of other nations,—where freedom of conscience can be enjoyed—grant that it may also lead in the van of moral action, and religious truth.

Eleanor Potter, Mt. Lebanon, N. Y.

SELF-CONQUEST.

HISTORY declares that those nations who have lived the most luxuriously and voluptuously, after a few successive generations, have degenerated into mental and physical effeminacy, and lost their power to efficiently sway the national sceptre, or for *self-government*; for what is true of nations, may be applied with equal force to individuals, of whom families, communities and nations are formed.

Every act of unrestrained self-indulgence, lowers the moral tone,—debilitates the vital nervous forces—detracts from mentality—darkens spiritual perceptions, and merges the individual into abnormal conditions of slavish servitude to the low propensity—life. The powers and functions of our being, are for *use*, not abuse; and the action of the will, should be subservient to the higher moral law, which directs to lofty aims, and genuine purposes, in the exercise of all the faculties; that *happiness*, not misery, may follow our deeds.

The ten days of pleasure, spent on one of the loveliest isles of the ocean, by Seged, the Prince of Ethiopia, where the beauty and simplicity of nature could not fail to mock his regal grandeur, leaves a moral to the pleasure seeking world, that is worthy of consideration. All that wealth could procure—genius invent, and art produce—the charms of beauty—the gaiety of fashion—the liquid strains of music, mingled with the voice of mirth—the tipling of the social glass, and fullness of feasting, interspersed with the flattery of courtiers, and the pompous array of kingly power and dictation, failed to give satisfaction. At the close of each day's varied scenes, there remained some poignant sting to pierce his heart, and wound his conscience. He proved beyond a doubt that "a man of pleasure is a man of pain." The lowliest of his subjects were happier, in their humble situation, than was Seged in the midst of lavish indulgences. "Vanity of vanities and vexation of spirit," is the sum of human life, when happiness through the gratification of the senses is made the only object of pursuit.

"*Deny thyself*"—taught the sweet souled—self-conquered Nazarene. It was just this beautiful spirit of self-denial, that thwarted the tempter—crushed the hydra-headed monster—*lust* in every form—subdued gross appetites, leveled vain ambition, stifled avarice, and carried him up into the sublime realities of spiritual life. In his expanded soul-love for humanity, he said, "If I be lifted up, I will draw all men unto me." He would not lower his standard to come to them; but whither he went, they might go. Through the same self-denial and self-sacrifice, they might ascend into the sphere of divine life and goodness, in which it was his delight to dwell.

"The joys of conquest, are the joys of man." The wise of the earth have proved this beyond doubt. Sages, philosophers, and truth-loving souls, in all ages, who have turned with disgust from the follies and evils of a worldly life, and have carried out their exalted ideal of a glorious, perfected life, have given evidence of the superior joys arising therefrom; even though error was mingled with their religious asceticism. Many carried the idea to the ultra point of belief, that the body was an enemy to the soul. Yet the principle involved, of subjecting the inferior to the superior part of their being, was right; for they who bestow all their care and concern upon the outward, and seek physical enjoyment, regardless of the unfolding of their higher natures and spiritual powers, are living for a low purpose.

Self-conquest, is the price of lasting happiness,—the soul's seal of lasting bliss. True heroism is requisite to accomplish this great work. Not the brute force of base passion, by carnal weapons, but the firm immovable resolve of enthroned Reason and immortal Virtue.

"Self-discipline is the soul of the law," said a Buddhist. And we add, It is the very soul of *right living*. The youth, who has moral courage when ripening into manhood or womanhood, in the flush and vigor of life, to strike out in the narrow path of *self-culture* and strict discipline in right educational principles, is on the royal road to unfading glory; and will achieve greater success than the sons of ambition, who seek conquest through ignoble strife to win the perishable laurels of earthly fame. "He who governs and conquers his own spirit, is mightier than he who taketh a city;" being conscious that they are perfecting a soul work that will create him, or her, in the image of Divinity, that shall command the respect of man, and win the plaudits of angels.

If "there was joy in heaven over one sinner that repented," will there not be greater rejoicing over one, who, through self-denial, crucifies the nature whence sin proceeds; and nobly rises above those elements? Beautiful were those words of wisdom and counsel, spoken long ago: "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Evil will surely follow those who willfully violate the laws of their being; for their deeds will cause them shame, and unless obliterated by confession and repentance, their sun of life will set in darkness; while gladness cheers and sweetens the cup of life, as the self-conqueror moves on the homeward journey. Like the "sweet influences of the Pleiades" the light of their memory shall be.

Martha J. Anderson, Mt. Lebanon, N. Y.

BEAUTIFUL EXAMPLE.

"WHEN ye are reviled, revile not again," was the teaching of the Divinely Anointed Jesus. How nobly he exemplified the spirit of forgiveness in his own life and character! When his persecutors afflicted him and filled his soul with anguish (as far as they had the power), and made his pathway thorny and difficult to travel, he did not retaliate nor seek to harm them, neither did he feel bitterness of spirit toward his enemies.

When he knew that the crucifix awaited him, and the hour drew nigh when his body would thereon be suspended, and his disciples whom he had loved, blessed and comforted,

had, through fear of ruthless foes, denied or forsaken him, how beautiful were his soul-breathings, when he said, referring to his persecutors, "Father, forgive them; they know not what they do!" Was not that a manifestation of love toward his enemies that was not of the world? They mocked him—smote and spit upon him—and crowned him with thorns; but all this did not move him to anger. With faith unwavering to the last he meekly bowed in resignation, and in sweet, deep-toned accents, said, "Father, into thy hands I commend my spirit!"

Would that all who profess the Christian name, follow his example; and strive to be like the pattern—like the first born Christian in regard to the principle of forgiveness. He took hold of Justice with one hand, and of Mercy with the other, and prayed, "Forgive us our debts, as we forgive our debtors." As we forgive men who trespass against us, so will our Heavenly Father and Mother forgive us, when we trespass upon the laws of God.

If people would repent, what is called "the Lord's prayer," understandingly, and make it effectual by *living* it, what a change would be wrought in society! Without a practical application, it is worthless.

The S, and S, is a small organ, but large enough to convey messages of truth. And we earnestly desire that it may be a fearless exponent of error, all that is false, and at the same time bear marks of true love, charity and Christian benevolence.

May it be like a snow white dove,
Winging its way from sea to sea,
Bearing the blessed balm of love,
Breathing good will and charity.

Martha A. Burger, Mt. Lebanon, N. Y.

MOTHERHOOD.

Who is a mother? She, who strongly holds

A little group of ties of kindred blood;
Whose dearest treasures are the hearts she folds,
Whose one ambition is their joy, their good.
Her deep, deep love, knows not the ebbing wave
That wrecks the heart on life's dark treacherous tides;

She takes the path that leadeth to the grave,
If on it duty, to her loved, abides.

Her self-forgetfulness is still the same,

Affection prompts her ever helpful hand;
From childhood's folly unto manhood's aim
She, patient, suffers for that little band.

Yet she is only like the brooding bird
That spreads her breast against the coming storm,

That trembles not, when thunders loud are heard,
But, self-reliant, keeps her fledglings warm.

From fierce gorilla, down to sightless mole,

The female loves and cherishes her charge,
Then cannot woman, with immortal soul,

That narrow scope of motherhood enlarge?
If she have children, they should bind her heart

To sympathize with every child on earth;
To make all mothers' care of her's a part,

And claim her hand to sow the seeds of worth.

But if no little ones around her cling,

Then is she free to toil where need is great,
To gather orphans' wealth her sheltering wing,

And be an angel in the way of fate.

Yea, she whose mind may tread a path of stars,

Whose aspirations heavenly circuits take,
Shall pass, with seraphs, through all bolts and bars,

'Till fettered captives learn their chains to break,
And wrongs, that now cry loudly unto God,

Will sink in silence, and dissolve in air,
When the weak victims that oppression trod,

Shall rise to freedom, and develop there.

No more will they the crystal goblet fill

With crimson serpents to infest the brain;
No more will they the unborn infant kill,

Nor blight its life with sin's corroding stain.
And draining luxury (death's haughty aid),

That slays with famine and with overflow,
With false religion shall be lowly laid,

Where cold oblivion's misty waters flow.

When, mortals feel that God created them,

In that grand "Image," male and female too,
Maternal love shall, like a diadem,

Enwrap the soul and give it impulse new.

Cecilia Devyr, Mt. Lebanon, N. Y.

FALSE AND TRUE.

As I lift the curtain of retirement, which screens my mind from the turbulent sea of life, as it generally exists, what do I behold? A striving, self-serving, world-loving throng. Consequent to the legalized sin, *land monopoly*, one underlying cause of human distress, and of the unjust bearing of other man-made laws, all classes of society are made sufferers.

Those whose circumstances permit, amass great wealth, which their own toil neither creates nor sustains; and they revel in luxuries deleterious to both body and soul; which cause an idle, artificial life, wherein contentment finds no abode. And, while they seek renown and honor in the eyes of the aristocracy, they are envied by those whose very nerve and sinew provide their support, and whose unremitting but unrecompensed toil secures, to *themselves*, scarcely the necessities of life; while they are debarred from that degree of mental, social and moral culture, requisite to carry them above the low society and debasing influences engendered by poverty. Thus is labor robbed of its dignity, and it becomes an irksome yoke to those upon whom it falls so heavily.

As life is stamped on every feature of the universe, those who do not find employment in simple, useful industries, will resort to illegitimate means. Hence we see those whose abnormal physical appetites, seek gratification in gluttony and other low forms of animal life, with corresponding mental excitements; for which ball-rooms, theaters, and other places of vain amusements amply provide.

Another class, gorge the *intellect* without reference to use, and without practical application. With such, spirituality is supplanted, leaving little room for the divine inflowings needful to render life acceptable to individuals, or a blessing to humanity.

With deep lament we behold the masses worship at Fashion's unhallowed shrine. Many, whose young hearts blossom hopefully in spring-time, which is a prophecy of good fruit in maturer years, are induced to sell all else (save a carnal life) to ape those who monopolize wealth, and degrade honest labor while they seek to exalt idleness, extravagance, and their associate evils, and make them respectable.

Rising above this vast multitude, we thankfully recognize those of sterling integrity, through whom the voice of truth is nobly uttered, relative to the various needed reforms of the day. We ask blessing upon every one whose life is dedicated to humanity's weal, and look with compassion upon sad, weary hearts, whose inner thirstings can never be satisfied with perishing joys; and who seek love in a broader purer sphere, than earthly relationships can afford; and we invite them, with us, to turn from the sorrowful picture.

The curtain falls—the scene changes—and what the vision? A peaceful, holy seclusion—sweet rest in the truth—a home for the soul. We see a band, in whom the fires of Pentecostal love have been kindled, prompting to a common brother and sisterhood—a united inheritance—an impartial distribution of the blessings of life. One clean spot on earth, teeming with beauty, and smiling with abundant harvest; made fruitful to those by whom labor is exalted and divested of its painful yoke, and brightened by the angel touch of consecration.

This is *true life*, in which all the faculties of being may be brought into the service of God, and still be richly fraught with enjoyment and a healthy condition of physical, social, intellectual and spiritual senses, be enjoyed. Eternal principles are lived by those who have pledged themselves to sell all for the "priceless pearl"; and a relationship is thus formed which robs death of its sting, and the grave of its victory. And by united efforts a second temple is reared whose doors are open to all true worshippers of the living God.

Catharine Allen, Mt. Lebanon, N. Y.

BERRIES AMONG WEEDS.

AMONG the most pleasant of our summer employments, is that of gathering strawberries. Whether we go into the gardens to secure the rich crops raised by our good brethren, or ramble through the fields and meadows in quest of the sweet *wild* fruit, it matters little: for interest and pleasure are combined with our labor.

It was my fortune, one warm day last summer, to discover an old strawberry bed that had been abandoned to weeds, which had grown very rank. I was impressed to make

a thorough investigation of the down-trodden patch, and was rewarded with an ample supply of *bright red berries*; and I also learned a profitable lesson.

I was led to reflect that the human mind is like a garden, wherein weeds and fruit grow together; and that, many times, it is difficult to see aught else but weeds; and how apt we are to turn away, and think it is useless to look for any good thing from such sources. I was instructed that it is far better to exercise patience, and to search diligently for good plants and fruit, and to use our best exertions to destroy the noxious weeds, and preserve the good vines or plants.

We are all placed in the garden of Eden, to dress and to keep it. The germs of a higher life are committed to us to develop; and, if we are diligent and faithful, we shall make our paradise more beautiful, instead of losing it; and shall draw thither good angels to dwell with us, and instruct us in those things which pertain to eternal life.

Inspired by such impressions, I resolved anew never to slacken my hand in cultivating the good soil of the heart, and in striving to uproot every plant which our Heavenly Father and Mother have not planted; and to carefully guard the good plants, and water them with charity and love, which will be like sweet refreshing dews. Then an abundant harvest will prove the integrity of my life, and be my reward, and my garden will *not*, through neglect, be like the strawberry bed, bearing many weeds, and a proportionate *small* quantity of good fruit.

H. E. Potter, Mt. Lebanon, N. Y.

QUESTIONS AND ANSWERS AT SPIRITUAL MEETINGS, DOCTOR SAMUEL MAXWELL, SPEAKER AND MEDIUM.

A. Christ was a spirit, entirely independent of Jesus; was a spirit a thousand millions of years old—in existence long before this planet. He took charge of his medium, Jesus, the man, and manifested His power to the world through him.

Q. Have you ever met that spirit, Christ?

A. I have never met Christ personally, because He is one of the grand old spirits, who has range of all the Spiritual worlds in space. His mission is of such a character, that He does but rarely come Himself to earth at all, or the rudimentary spiritual world, but works through agents or mediums, in these rudimentary Spirit-lands to carry out His work. His special work upon this planet is employing in the Spiritual world a vast combination of agencies to-day, to bring about this spiritualizing of our lives; to inject into the external world, so much of the experiences, the beauty and glory of that other interior life, as can find lodgment and appropriation in the lives of men upon this earth.

Q. Do the followers of Jesus usually meet Him personally?

A. Jesus, that beautiful soul has passed on from the first Spirit-world. They do not ever meet Him, because all persons, when they escape from the material body, must first come to this nearest Spiritual belt, or of one which surrounds the planet, but can only rise through each one, as they are prepared by growth.

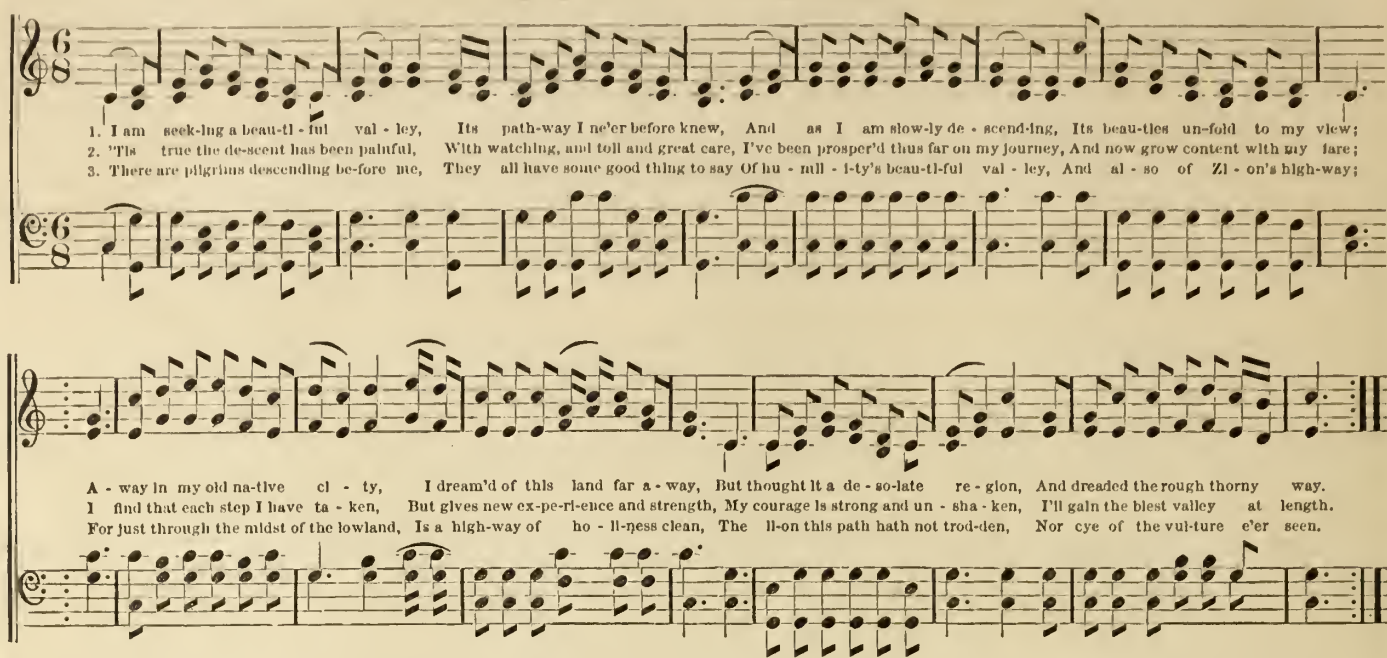
Q. You frequently allude to our "eternal Father," will you explain who this is?

A. There is, my friend, a great want of expression—the Father and Mother, two principles united in oneness. The divine life is both Father and Mother, balanced precisely throughout infinite space. Every cubic inch of this Father and Mother life, full of its wisdom, full of its love, of its power, and with a completeness of consciousness that transcends the most perfect consciousness that ever has existed in the human soul. This is the "All-Father," as well as the "All-Mother." To this as it is manifested to our souls in their inmost depths, we all turn with divinest reverence, for this pure, this infinite love, the spiritual wisdom, is the fountain from which comes all life, all consciousness, all being. This to us is the truth.

R. P. Journal.

We present to the readers of our Monthly some lines that were written by a novitiate sister of the Shaker fraternity at Mt. Lebanon, who soon after was reaped from the earth-life, and gathered to immortal spheres. They have been set to music since her decease.

BEAUTIFUL VALLEY.



1. I am seek-ing a beau-ti-ful val-ley, Its path-way I ne'er before knew, And as I am slow-ly de-scend-ing, Its beau-ties un-fold to my view;
 2. 'Tis true the de-scent has been painful, With watch-ing, and toil and great care, I've been prosper'd thus far on my journey, And now grow content with my fare;
 3. There are pil-grims descend-ing be-fore me, They all have some good thing to say Of hu-mil-i-ty's beau-ti-ful val-ley, And al-so of Zi-on's high-way;

A-way in my old na-tive cl-ty, I dream'd of this land far a-way, But thought it a de-so-late re-gion, And dreaded the rough thorny way.
 I find that each step I have ta-ken, But gives new ex-pe-ri-ence and strength, My courage is strong and un-sha-ken, I'll gain the best valley at length.
 For just through the midst of the lowland, Is a high-way of ho-li-ness clean, The il-lon this path hath not trod-den, Nor eye of the vul-ture e'er seen.

TEMPERANCE.

The things of old must pass away,
 That long o'er man has held the sway,
 And trampled on his dearest rights,
 And closed his eyes and dimm'd his lights.
 Of such is wine, so long renown'd,
 That laid the patriarch on the ground;
 The Lord of Lords that seals their fate,
 The King of kings that rules in state.
 Such is the glory of the cup,
 The high, the low, the rich will sup;
 And from the days of Noah down,
 The laws could only on it frown.
 All helpless now before its sway,
 Yet hope inspires a better day,
 For God hath said the strong must fall,
 Before the weak, who conquer all.
 No crowned heads nor scepter'd host
 Will in that day of courage boast;
 But truth shall guide the actors well,
 And prayer and praise in accents swell.

Emmory C. Brooks, Groveland, N. Y.

PERSONAL EXPERIENCE.

THE writer has lived with the Shakers, sixty-eight years—lived with those who believed under the ministrations of Mother Ann, who was the same, in spirit, as Jesus, in his appearing. They gathered into Apostolic order—Community of interest. They carried out the Christ principle to the very letter. They who had wives, lived as they that had none. They who possessed houses and lands, as though they possessed not—for the fashion of the world had passed away. They were a noble people, strong in body and in mind.

It was a great blessing to me, that my lot was cast with them, when I was young, away from the evils that are in the world, to learn to wear the Christian yoke, till it became easy and the burden light—to obtain the promised rest, to my soul—in this present time.

Elder Simon Maybee, Hancock, Mass.

HENRY WARD BEECHER probably gives utterance to more radical ideas than any other orthodox clergyman in the country. In a recent sermon he said: "The gates of Hell have opened into this world through ecclesiastical judicatories, and the greatest cruelties have been practiced by Christian sects, and the world has been presented with a hideous, bloody-mouthed God, that makes men only to drown them. The Church dominion in the world has been simply monstrous; there have been no excesses more abominable than those committed under Church discipline. The Church has been under the dominion of the Devils." Alluding to his position among the Congregationalists, Mr. Beecher said it was often asked, "Why, as he maintained such liberal views, he did not separate from them?" "I stay here," said he, "because there are men that say Congregationalist ministers shall not stand in the pulpit and say certain things, and I say that they shall!"

Theological controversy is "the Gates of Hell." They can be opened only by a spirit

of infallibility, that holds belief, of more vital consequence to salvation, than good righteous works. That thinks to do God good service by afflicting human beings, as Calvin did Servetus, because he did not believe that Jesus was the eternal son of God.

1. *Sexual promiscuity*—corresponds to savagism; or the gross, selfish and sensual in human nature.
2. *Marriage*, for the propagation and education of the race. This institution lies at the foundation of society and civilization in the natural order.
3. *Celibacy*: *alias* life in the mental and moral brain-region rather than the cerebellum. Plato, Jesus, Appollonius, Michael Angelo, Sir Isaac Newton, Miss Bremer, Florence Nightingale, John G. Whittier, the Quaker poet, and a whole galaxy of the great and good, lived and live celibate lives. All live thus in the Spirit World of immortality.

J. M. Peebles.

A SERMON TO GAMBLERS.

THE Rev. Mr. Hammond, revivalist, has been preaching a special sermon to the sporting men of St. Louis. He published an invitation to gamblers and fast men, and in response the church was crowded to its utmost. When no more could get in, about three hundred Christians kindly left in order to make room for the sinners. Probably a like congregation had never before been in a church. In the main, it was orderly, the only serious disturbance being caused by a drunken woman. Mr. Hammond began with an onslaught on tobacco, quoting to great applause this verse:

Tobacco is a filthy weed;
 It was the devil sowed the seed;
 It drains the pocket, scents the clothes,
 And makes a chimney of the nose.

Among other things, Mr. Hammond told them the following story of David Mattoon, a Rochester gambler: "He started one night for the theater, and got along beside a low brick church where an Evangelist was preaching. He saw the light, and an invisible hand drew him in. At the close of the meeting Mattoon, the professional sporting man, walked forward. Then and there he knelt down and prayed, 'God be merciful to me, a sinner.' He rose from his knees a saved man. He went home. He had \$3,000 worth of gambling implements. He burnt them all up. With a mother and sister to support, he said, 'What shall I do?' His hands were delicate and soft as a lady's. Everybody knew he was a gambler. After many fruitless efforts to obtain work—for people were all afraid of him—he hired himself to a grocer at \$20 a month. His old friends, and one in particular, tempted him. He stood firm. He said, 'I will never

touch a card again.' It was after this that he entered the service of the grocer. He neither drank, smoked, nor chewed. No Christian ought to do either. He became mayor of Oswego and was elected a member of the New York Legislature."

FOR LIFE WE RUN.

Behold the straight and narrow way
 To life eternal leads;
 To win we run, improve our day,
 Nor to temptations yield.
 All base desires we banish hence,
 True freedom to secure,
 The word of God is our defense,
 By which we life insure.
 The tempter, thus we overcome,
 The world within subdue,
 This victory first our Saviour won,
 His inward foes he slew;
 Yea his disciples do the same,
 Still learn his yoke to wear,
 Endure the cross, despise the shame,
 Hence his salvation share.

Dyer Slack, Enfield, Ct.

THE LEBANON SHAKERS.

THE Troy Press, in writing up a Shaker history, says, in 1779, the people in the vicinity of New Lebanon became greatly interested in the conversation of a Shaker who chanced in that direction. Many were ready to believe his doctrines. Calvin Harlow was appointed by the New Lebanon folks to see the people at Niskayuna, and to bring an account of them. When he returned he confessed himself unqualified to give a proper report, and Joseph Meacham and Amasa Hammond (both Baptist ministers) and Aaron Kibbe made another excursion with him to the Shaker settlement. The four believed that what they saw and heard was the truth of God. A settlement was formed at New Lebanon, and in a short time the converts there were more numerous than the original Believers at Niskayuna.

JESUITS.

THE Catholic Church is built upon Peter, and Peter built upon Jesus. Therefore that church brought forth an order of Jesuits—men, who imitated Jesus, instead of becoming Christians, as did the man Jesus, by being baptized with the Christ Spirit.

OBITUARY.

MARTHA POOL, aged 73; at Canaan, N. Y., May 5, 1874.

SAMUEL POOL, aged 83; at Hancock, Mass., May 29, 1874.

ALMIRA BARTLETT, aged 32; at W. Gloucester, Me., July 11, 1874.

DANIEL BRAINARD, aged 81; at Watervliet, N. Y., July 15, 1874.

MARTHA ROBERTS, at South Union, Ky., June 23, 1874.

DANIEL FRASER has moved from the North Family, Mt. Lebanon, N. Y., to Shirley, Mass.

SHAKER AND SHAKERESS

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1875.

"Seven Thunders uttered their voices."

GLORY to God in the highest—Peace on Earth. In place of war, Good will to all mankind, especially the Household of Faith, who have kept the Gospel and obeyed its first Testimony.

SEVEN THUNDERS uttered their voices—Seven Testimonies.

First Testimony—Against *Generation*—perverted and *per se*. This was the beginning of a New Heaven—new Religious System.

Second Testimony—Against *perverted physiology*—habits of food, dress and occupation, which tend to create and stimulate fleshly lusts, or that ultimate in generation.

Is it advisable, for the children of the RESURRECTION, to leave the use of *animal* food, to the children of the world, who marry and are given in marriage?

Would all, who eat *flesh* meat, be willing to be *butchers*? Change of Life involves change of diet, as with the Egyptian Israelites.

Third Testimony—Against *selfish agriculture*—Robbing the *Land*—taking from it, and not returning to it, the elements of food. The Land should enjoy its Sabbaths of rest—should be cultivated and managed, not in the Heathenish, but in a Godly manner.

The accumulations of ages, of fertilizing economy, on the part of nature, should not be wasted, nor squandered, for temporary ends and objects, without regard to the Laws of compensation which exist between the soil and humanity, and between present and coming generations.

Fourth Testimony—Against *perverted commerce*—creating class distinctions—a general desire to live without work—making labor dishonorable—Land greediness—a desire to own more land than can be taken good care of, ending in speculation.

By these means, the inhabitants of a nation are withdrawn from the land and heaped up in villages, towns and cities. The productive agencies of the country exist in the form of young men and women, whose food is all raised for them, by a few over-worked agriculturists. Their clothing, made by operatives and machinery, in large factories, where disease-creating conditions are ever present. These landless, homeless classes, in different nations, under the same system, are often involved in strife and strikes with the capitalists, or in national wars of mutual destruction.

Fifth Testimony—Against *perverted, debauched Literature*—the mind-food of mil-

lions—sustaining all the seven plagues of Babylon—Generative lusts, by obscene Literature—Physiological lusts, by advertisements, which cause the sale of adulterated and disease-creating food, and then of an endless amount of death-creating medicines, administered by legal and illegal quacks, who live and thrive upon the sins of the population, no better than themselves. It being like Doctor, like dupes.

No National wars could be long maintained without war literature and war Instrumental music.

Sixth Testimony—Against the *prostitution of Spiritualism*—Spiritualism, the mother of Science, has been largely prostituted to selfish ends and purposes. "In her was found the blood of Saints and Martyrs—of all that was shed upon earth." The holy wars and crusades, and the murder of Spiritual Media, as *witches*, is common to man, and has abounded in all the Kingdoms of our Christian Babylon, not excepting America. Millions of men and women, shabbily got up by perverted generation—badly educated, by perverted physiology, agriculture and commerce, who have passed to the lower Spirit World, return to Great Babylon—unclean spirits—making its Church Organizations their cages and domiciles.

Seventh Testimony—Against the *prostitution of Religion*—Religion, instead of Love, to God and Humanity—to God in Humanity, is so perverted, or inverted, as to become the synonym of *Hate*. Those, possessing it in the largest measure, being distinguished, as murderers, above all others, either as national warriors and manufacturers of war implements, so that the Heathens are constantly learning the arts of war from the *Christian* nations—as witness China and Japan—or they are pre-eminent as inquisitors—religious persecutors. Whole Peoples have, by them, been exterminated from the earth, and doomed to an eternity of unbearable torment.

RELIGION, in its normal condition, is a Dove of Love and goodness. It immediately flits away from the heart that admits the demon of hate. To contend about religion, is to lose the thing contended for.

THE Mikado is making almost as good a thing out of his reformation as Henry the Eighth did of his. One of the discarded gods of Japan is advertised for sale in a Japanese paper in the following terms: "For sale, at Kama-Kura, a very fine idol with six arms. It is fifteen feet high, and was cast in bronze, at Sheffield." Sheffield now shares with Birmingham the doubtful honor of supplying, with impartial generosity, missionaries and bibles to the more inquiring among the heathen, and idols to those who prefer to walk in the old ways.

REALITY OF MATERIALIZATION IN PHILADELPHIA.

To the Editor of the Banner of Light:

I am sorry to know that certain Spiritualists, who have not attended a single one of the sittings for materialization by the Holmeses, in June and July last, assume to decide, in advance of personal observation, that these manifestations are the result of imposture.

I attended forty of the sittings then held. No one who saw "Katie King" walk about, and heard her speak, and touched her, ever doubted, for a moment, that she was a living, thinking being. Either, then, she was what she professed to be—a spirit from another world—or else she was a confederate, secretly introduced by the Holmeses for purposes of deception.

But if human beings cannot pass and repass at pleasure through the substance of a brick wall or of a stout walnut partition, then, under the conditions we obtained, entrance to or exit from the cabinet except by the door into the parlor where we sat, was a *physical impossibility*.

It follows that, if human senses are good for anything as evidence, the "Katie King" whom I and four or five hundred others saw and heard last summer was a spirit not of this world.

Of all this, and especially of the precise conditions under which these materializations were obtained, the public will be better able to judge by reference to an article, to appear in the January number of the *Atlantic Monthly*, which I am preparing with the strictest care, containing a record of what passed during these sittings.

I stake whatever of reputation I may have acquired, after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of these phenomena.

ROBERT DALE OWEN.

Philadelphia, November 2d, 1874.

IDOL WORSHIP.

IF any presume that the day of idolatry is past, we would hasten to relieve them of the hallucination, and raise a warning cry against the false gods of the day in which we live. At no time, in all past human history, has idolatry been more prevalent than now—never has the imperative proclamation, "Thou shalt have no gods but me," been more needed, nor more opportune. And when we think of the gross blindness of the people in by-gone days, these remarks become all the stronger. We are too apt to look with extreme pity or disgust, upon those we have chosen to call heathen, because they paid much adoration to curiously carved blocks of wood or stone, forgetting meanwhile that these are the most harmless practices of all idolatry. The homage paid to flesh and blood, to gold, to institutions of various kinds, and to "idols dwelling in the heart," far surpasses, in extent and in depravity, any former age since the history of the world began. To enumerate for denunciation, all the idols that are holding carnival in unregenerate hearts, would fill volumes; and we purpose no such undertaking. But against the whole army of figures, animate and inanimate, that are occupying the place of

Christ in the heart, we would bear testimony, while we endeavor to point out some few prominent gods, that are worse, and more worshiped than any fixture of wood or brass ever erected by any heathen. That selfishness is the great idol and sin of the world, there can be but small success at denial. That nearly all things are made to bend to the worship of self, needs but little evidence to render general proof. Inclination may lead us to set apart the Bible as an object of adoration. The same may be said of the Sabbath. While we know that without the spirit of truth, the letter or materiality killeth; and that "the Sabbath was made for man" and not man to worship the Sabbath. Thus selfish inclinations would cause us to live to uphold any and all institutions that would further the demands of self. Instead of making institutions the means of self-control, abasement and consequent elevation, we too commonly seek to make them the objects that shall ultimate in selfish redundancy. Making money, position, fashion, dress, luxury, or any dominant desire we may have, is an idol before which we are tempted to bow perpetually, consecrating thereto the first fruits of our thoughts and affections. With us, as Believers, there is as much danger of idolatry as in any class of people known. We may pride ourselves upon the peculiar purity of our lives, and at the same time be idolatizing institutions of mammon in some of his protean forms. Living apart from the world may become a matter of such lazy selfishness that we make it a matter of studious gratification. We are liable to make the garments we wear, objects of worship, and instead of their being representations of principles that are true, they take the precedence of the principles themselves. Principle is the main thing. Let institutions, young and old, subserve the purposes of godly principle; and not principle humiliated to sustain any institution. Self-abnegation, in some particular point or points, may be very good; but this can never answer the purpose of an entire submission to principle. To eat or drink that we may expend our strength in the gratification of other lusts, is a common species of idolatry. The lusts for good (?) living will sometime appear to us as bad as any other lusts. The seating of some human favorite in our hearts to rule or bias our conduct, where only principle should sit, is still another common idolatrous shrine. The common god of the age is gold; and this god worships the goddess of fleshly lusts. And look where we may, the world over, we find but few exceptions from the general rule that the worship of women, land, and kindred monopolies, have been the idol-causes of all the wars and inflictions that have ever cursed poor humanity. Let the object of our heart's worship be God alone, and to love our neighbor as ourselves will be consequent fruits.

G. A. Loomas, Waterbury, N. Y.

THE importance of ventilating bedrooms is a fact in which every one is vitally interested, and which few properly appreciate. If two men are to occupy a bedroom during the night, let them step upon the weighing scales as they retire, and then again in the morning, and they will find that their actual weight is at least a pound less in the morning. Frequently there will be a loss of one or two pounds, and the average loss throughout the year will be more than one pound; that is, during the night there is a loss of a pound of matter, which has gone off from their bodies, from the lungs partly, and partly through the pores of the skin. The escaped material is carbonic acid and decayed animal matter or poisonous exhalations.

SECOND THUNDER.

BELOVED ELDER J. B. VANCE, *Alfred, Me.*

The Lyinn "Record," containing an account of your successful meetings there, is received. I have just finished re-reading your able address — wise in spirit, luminous and logical in matter.

To see the rising class — the young men — coming up to the help of the Lord, is a great comfort to my spirit.

"Who shall go forth in this fight? The young men of the princes of the provinces."

"Who shall order the battle?" Henceforth these must fight the battles of the Lord — Truth against Error — the New against the Old: the second thunder sounding to raise the dead in Nature, and to awaken those who are sleeping in the dust of the earth, in the present Gospel degree. Dust was to be the serpent's meat, even in the Holy Mountain.

In my day I have striven zealously to do my work. I have fought the good fight, and kept the living faith of a Gospel-increase alive in my own soul, and in the souls of many others. I glory in the cross I have borne against physical lusts, other than those of generation. I am joyful in this day because I have "suffered in the flesh," having ceased to eat flesh thirty-five years ago.

The battle has been a heavy one, for the pioneers, but victory lights upon our banner. The morning dawns; the end draws near, when the waters of truth, like the Mill river flood, will burst the barriers that have so long held them in check. Pretty soon the old theological dam will give way all at once. It cannot much longer withstand the wear and tear of waves succeeding each other, keeping up a continuous, everlasting pressure of new ideas, right from the inner heavens.

The primary fundamental principles of the Old Theology, laid down by the Council of Nice, reformed by Luther, Calvin, Servetus, and their successors, Knox, Edwards, Bushnell, Beecher, Cheever, Tyng; and reaffirmed and reissued by the Evangelical Alliance — these, with Scott, Clark, Miller and Grant, and *all the rest of them*, are done for — *the dam will give way!*

My work has been to help start the lower tier of theological stones and timbers in the old dilapidated structure. In the New York Tabernacle, a long time ago, I declared that the God of Israel was a medium of powers still *above him*; that, even under Scripture ruling, "He called them gods, unto whom the word of God, from higher powers — the Christ-Heavens — came."

It was strong meat for many; and when I affirmed that Jesus was not the Christ, any more than Ann was the Christ; that as she was a woman, and a Gentile one at that, so was Jesus a man, a Jew, who as truly confessed his sins as did Ann Lee, or as any one of us has ever done, everybody *felt* that that was just as the thing ought to be. But would not the old dam of the first cycle go, if these positions were admitted and suffered to become Orthodox?

Have we not all, in the world, been educated in the old theology of a God above

law, a mythical Jesus, or Christ, and of the holy Protestant Scriptures? Did we not practically believe and hold them as the word of God? Was not the Protestant translation the true one? Were not the apostles — to say nothing of Jesus — unbounded in knowledge, perfect in doctrine? The fall of man from the holy, immaculate state in which God created him, a full grown angelic being, by virtue of his existence, without any travail of soul — our great loss by Adam's great sin, *these must not be questioned!*

As antichrist began to work in the Primitive Church, has he not *continued* to work in this Church, in all physical and physiological matters; for was not sickness, amongst us, a matter over which we had no control? Was it not a wise dispensation of the all-wise Creator, entirely beyond human supervision?

I take these positions: First, the Mosaic law is fundamental to the Gospel; they belong together — complement each other. Second, there is a sharp distinction between Jewish and Gentile Christianity, which must be removed. Third, all parties and processes, connected with the generation of Jesus, are *unchristian*, and do not belong to the resurrection order. Fourth, no man or woman was ever born a Christian. Fifth, generation, whether of Gods, Christs, Holy Ghosts, Angels, or Men and Women, is demonstration, strong as proof from holy writ, that the parties concerned, from beginning to end, were in some one of the earths — the most outward and external proceeding from the creative fountain of Deity, the lowest of all normal spheres. The hells are abnormal. Jesus travailed into Christianity. Like all Jews, he believed in a physical resurrection, and headed a general movement in the spirit-world, to actualize it. He failed, but not without achieving a partial success, by raising Lazarus, returning to his own body, and also raising the bodies of many other of the saints who had died in the faith of a physical resurrection, and whom nothing but the fact of reëntering their former bodies, and then dying over again, could convince and confound. They all belonged to the same race of our modern antichristians, of whom the Second Adventists are the most logical type.

As a Jew, Jesus believed in war; he practiced it in the temple. When arrested, his company possessed, if indeed they had not sold garments to provide swords. He expected spiritual assistance, and as a good Jew, properly so. He headed a general insurrection against the powers that were, in the belief that he would be sustained by supernatural phenomena, as were the Jews, against the inhabitants of the land of Canaan. At his birth, he was so noticed. Why not in becoming "King of the Jews?"

The apostles all believed in the physical resurrection, "Dunlavy" did not perceive that fact.

Spiritualism is a science, not a religion. Hitherto, we, as Shakers, have been but a Gentile Pentecostal Church, comparatively ignorant of the physical truths of the Jewish order, which the Jewish Pentecostal Church fully understood and indorsed eighteen hundred years ago.

The marriage of the Lamb has not yet occurred, except so far as Ann Lee and her successors in office, power and trust, have been connected, by magnetic and spiritual association, with Jesus and the Jews of the Pentecostal Church, in the spiritual world.

This Gentile Mother Church will hear the seven thunders, before she will receive the whole counsel of God. Then will come the day that will be as the light of seven days.

It is a novel idea, that good old Believers, who thought themselves perfected Christians, far better than any Jews, will yet have to learn truth of them; that a perfect union between the old saints of former dispensations and the new saints of this order, must be effected, each party giving and receiving truths, one from the other, and becoming joined like a ring.

These and similar truths are now pressing upon Believers from the spirit-world. We must fall at the feet of Jesus, like Paul before Gamaliel, and accept him, not as a Catholic, a Protestant, nor a Greek Christian, but as a Jewish Christian.

The old "dam" must give way, then the "flood" of truth will carry off a lot of rubbish. Old things will pass away. When the "dam" breaks, the waters will do the rest. Judgment begins at the house of God; and it is a great work to convert into real Shakers, many Believers who have passed out of the body. How could it be otherwise?

When in the world, I was joined to a company of materialists—radicals—unto whom the first principles of the new earth were being revealed. We loved our fellow-man with a love that many Christians might do well to emulate. But God put it into our hearts to hate the *Old Mill Dam*—all the old theologies of Christendom, of Babylonian confusion. With the subtle waters of natural truth we worked away at the "old dam," like beavers, until we removed the lowest tier of foundation stones and timbers, held together by rotten cement, under shoddy contracts.

First, we claimed the right to think, to reason; the right of conscience. Second, that belief was the result of evidence, not of authority. Third, that woman was the equal of man, except in physical strength, possessing the same right; that it was her province to regulate reproduction in all respects, just as females of all other animals regulate it. In government, in property, and in all duties of citizenship, there should be no invidious distinction nor disparaging preferences. If war was improper for woman, that was proof that it was also improper for man—was wrong *per se*. Fourth, that the land belonged, by inalienable right, to the race, not to individuals; and that land monopoly preceded all the wars, and wars created chattel slavery, wages, slavery and poverty—diseases coming in from secondary causes.

We were as truly inspired, though we knew it not, to reassert and bring forth these primary truths of a new earthly order, as were Ann Lee and her compeers, to reassert and bring forth the first principles of a New Heavenly Order. And that new spiritual order will never exist in its glory, until

it recognizes, in full, the truths pertaining to a millennium on the earth, even as they are recognized by the first Pentecostal church in the spirit-world: A true, godly, scientific agriculture, conjoined with a perfect physiology, that will remove the causes of all diseases in the new earth and from the new heavens—a dietary as pure as was the manna, and as natural.

Because these truths are a two-edged sword, cutting both ways upon physical and theological errors, in the natural and spiritual orders, is he who iterates and reiterates them therefore an enemy?

Is not truth our dearest friend,

Guide and guardian evermore?

Will it not our plans subtend,

Reaching the immortal shore?

—Fraternally yours, F. W. EVANS.
Mt. Lebanon, N. Y., June 17th, 1874.

BIBLE SPIRITUALISM.

—O—

BY D. WINDER.

—O—

TRANSFIGURATION AND MATERIALIZATION.

—O—

TEXT:—"Jesus took Peter, James and John, and went up into a high mountain to pray; and as He prayed, the fashion of His countenance was altered, and His raiment was white and glittering; and behold there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.—They (Peter, James and John) saw His glory, and the two men that stood with Him."—Luke 9: 28-32.

—O—

THE history of the physical sciences,—their discovery, progress and development,—is being repeated in the new spiritual philosophy. A little more than two centuries ago, Galileo was imprisoned for uttering the discovery that our globe revolved on its axis. Previous to that time, and long after, eclipses of the sun and moon, the appearance of comets, and the lurid glare of aurora borealis, were regarded as supernatural phenomena, foreboding some dire calamity to the children of earth.

We have an example of transfiguration in the case of Stephen, the first martyr to the cause of Jesus Christ. When he was brought before the Jewish Sanhedrim, and false and grievous charges brought against him, we are told by the historian, Luke, that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." He was not only transfigured, but his spiritual vision was opened, and he cried out, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."—(Acts 6: 15, and 7: 55.)

Advance has been made in all the physical sciences, as well as in astronomy. The mysteries of the material world are rapidly unraveling, elevating the human race to a physical plane far beyond either the comprehension or credence of even our grandfathers. A corresponding advance is being made in the mental, moral and spiritual sciences. Not only the crude ideas of the ancients in reference to natural phenomena, but the old theological dogmas and creeds are being rapidly exploded, giving place to a more rational and consistent system of moral ethics. The present is evidently a grand epoch in the history of our world; especially in its moral, religious, and spiritual phases. And it is a significant fact, that the most startling religious and spiritual events of the present times, are almost exact duplicates of those which characterized the period when Jesus of Nazareth sojourned on earth. The history of the Nazarene and his followers is being repeated, although this fact is fully recognized by comparatively few at the present time, owing to the perversion and misapprehension of the events of both periods. In the imagination of the masses, the events of the Nazarene period are exaggerated, while the events of the present are disparaged and underrated. Unbelievers in modern spiritual phenomena delude themselves, in assuming that

if they could see such prodigies as are ascribed to Jesus and his disciples, they would be convinced; but the fact that thousands who witnessed the so-called miracles of Jesus, rejected all his pretensions, fully demonstrates this delusion. Influenced by pride and selfishness, when they could not deny the phenomena, they imputed them to satanic power and influence, or deceptive magical arts. It is just so now.

It seems to me that even the most advanced Spiritualists are not aware of the grand stage of progress already reached in this glorious development of heavenly experience and truth. As the materialization of disembodied spirits, so as to render them visible, tangible and audible to ordinary mortals, is now a demonstrated fact, by the most rigid scientific tests, I am persuaded the way will soon be opened for the free intercourse of kindred spirits, in and out of the flesh. We shall then realize the words of Paul: "Ye are come to an innumerable company of angels, and to the spirits of just men made perfect."

In our text, we have an example of two phases of spiritual phenomena, *transfiguration* and *materialization*; the latter in the cases of Moses and Elias, who had long been inhabitants of the Spirit-world; the former in the case of Jesus of Nazareth, still in the flesh. This phase,—*transfiguration*—I regard as the highest to be obtained by earth's children in the flesh; while materialization, with all its consequent results, is the highest phase of development on the part of disembodied spirits, in their relation to our mundane sphere.

Jesus was then in his material body, and Moses and Elias in their spiritual body. The transfiguration of his body, and the materialization of theirs, had, no doubt, the effect to produce a uniformity in their appearance.

While on this subject, I wish to draw the attention of advanced Christian Spiritualists to the peculiar physico-spiritual status of Jesus, during the forty days that intervened between his resurrection and ascension. The solution of this apparent mystery remains as one of the future achievements of Spiritual Philosophy. If we understood all now, we should have no more to learn; progress in spiritual knowledge would be at an end. The further we advance in spiritual science, the more we understand of the historic records of the New Testament; and the more firm and abiding our faith becomes in the truth of these records. Old theologies have proved a total failure in explaining and harmonizing these records. With them, the words "miracle" and "mystery" are satisfactory answers to all inquiries they cannot answer. With us, our answer is, "ignorance of spiritual laws."

In the first place, it is certain the records testify that the physical body of Jesus was dead and buried, and that his soul, or spirit, went to hades, the ordinary place of departed spirits, called the intermediate state. It is also certain that his physical body was raised from the dead, and re-occupied by his soul or spirit, until his ascension to heaven. These facts are distinctly stated by the four Evangelists, and recognized as true by the Apostles in all their speeches and writings. Peter, in his famous discourse on the day of Pentecost, says: "His soul was not left in Hell (*hades*); neither did his flesh see corruption." Theologians attach to the word "Hell" the idea of a lake of fire and brimstone. The detailed account of the scene at the sepulchre of Jesus; the testimony of angels who met the disciples there, and invited them to "see the place where the Lord lay;" the meeting of Jesus in person by the disciples, as they were hastening to inform their brethren; His hailing them; their holding Him by the feet, etc., all show that His physical body was reanimated. Hence He was called the "first fruits of them that slept." He was the first who was raised from the dead to die no more. He appeared to His disciples on various occasions after His resurrection; and on one occasion, when they were alarmed at His sudden and unexpected appearance, and supposed they "saw a spirit," He invited them to handle Him, saying: "A spirit hath not flesh and bones, as you see Me have." He also asked them if they had any meat (victuals), and He ate before them, to convince them that He was not a spirit, but the veritable Jesus of Nazareth, in the same body He occupied before His crucifixion. Between His resurrection and ascension, He had the power to appear and disappear at pleasure: to enter into the rooms where the disciples were assembled, with the doors bolted and locked for fear of the

Jews. He met the disciples on the road, and "their eyes were held that they should not know Him," until He pleased to make Himself known. This phase of Physio-Spiritual Philosophy, though remarkable and extraordinary in Jesus, was not peculiar to Him. In the eighteenth chapter of the acts of the Apostles, we have an account of Philip, the deacon, whom, so soon as he came out of the water, after baptizing the Eunuch, the "spirit caught away, and the Eunuch saw him no more." This phase of Bible Spiritualism remains yet to be developed in our new, or modern spiritual philosophy. As the angels are revealing the chemical process by which spiritual bodies are materialized, when we reach the phase of transfiguration, no doubt they will explain this also.

Is it unreasonable to conclude that the twelve men, whom Jesus educated as his scholars, understood what his views about the resurrection of his body were, and that, as he believed so did they believe?—ED.

SHAKER CONVENTION.

In Steinway Hall, New York, Nov. 22, 1874. Delegation of sixteen Shakers.

PROGRAMME.

WILL Shakerism depopulate the world?—Primary ideas of God—The God of the Jews not the Deity—Jesus not the Christ—Spiritualism a science, not a religion—It originated among the Shakers eleven years previous to the Rochester Rappings—The Angel of Spiritualism—Rev. chapter 18—Swedenborg cotemporary with Ann Lee—Father Evans' recent visit to the Eddys—Spirits can materialize and are materialized.

True religion based on physiology, and secures salvation of both soul and body—supplying all spiritual and temporal wants.

Two Great Fundamental Orders—the earthly Order, based on correct Generation, with co-operation, and the Heavenly Order, based on Christian Celibacy and Community—A new Heaven and a new Earth.

In the Millennium, the civil government will hold the land as common property, and all labor will be performed by co-operation—a final solution of the capital and labor question—The Equality of Woman recognized—All Government offices held by intellectual celibates.

The Spiritual Government or Order based on Divine Revelation, through Spiritualism, resulting in Christian Celibacy and Community.

History—from the Jewish Pentecostal to the Gentile Pentecostal Church, founded by Ann Lee.

"The Reign of the Beast"—"The Woman that fled into the wilderness," and the "Two Witnesses," were all in the 1260 years, ending in 1793, when the Shaker Order was established.

The "Beast that came up out of the sea," was Catholicism—"The Beast that came up out of the Earth, with ten horns," Protestantism—"The Ten Horns" were Skepticism, Infidelity, Scientism, Rationalism, etc.

Gentile Christianity is based on Generation and private property—its product is blood, war, prostitution and all phases of crime, through the union of Church and State which should be separate.

The "Doctrine of Devils"—"Seven Seals"—"Seven Trumpets"—"Seven Vials"—"Seven Plagues"—Perverted generation, Physiology, Agriculture, Commerce, Literature, Spiritualism, and inverted Religion.

Christ's Second Appearing took place in Ann

Lee—In 1793 the foundation of the new earth was laid in the American government, which is yet to be developed into a Millennial Order.

Danger of putting the Jewish War God into the American Constitution—Catholicism in Europe culminating in Infallibility—Protestantism in America has culminated in the Brecher-Tilton lawsuits.

A new Creation—Church and State are to be separate—The People will live in one of the two Orders—Generative Co-operation, or Celibate Communism—In both Orders will be Health of Body—All Disease, Pain and Death will be removed from the people, who will enjoy life in health and happiness.

G. F. Train writes, "The Shaker Convention was a grand success, and is still shaking Babylon through the press."

The Graphic gave a pictorial view of the Convention, quite good.

ELDER EVANS AND THE EXECUTIVE MANSION.

What a text! Would you be understood there is any relation between Elder Evans and the Executive Mansion?

I would be understood, may it please ye, no such thing.

What would I be understood? I would be understood, that in pursuance of Elder Evans' prophecy of the increase of God—the New Earth—the New Generative Order, wherein shall dwell Righteousness,—the next occupant of the White House may be a *celibate*. Why, bless your dear souls, don't you see, the Empire State, true to her motto, has already taken the initiative?

Sensible people comprehend that Official Station involves much drudgery. Fools don't see it. Sensible people comprehend that Paternity and Maternity involve much drudgery. Fools don't see *that*. In the New Earth aforesaid, the Righteousness aforesaid will vouchsafe to the performers of the drudgery last aforesaid, immunity from the drudgery first aforesaid.

Those who prostitute Official Station to low ambition, or pelf, and those who prostitute the Reproductive powers to gratification purposes, are fit subjects for Physiological Reformers. Amen.

O. Prentiss.

SYMPATHY.

"A soft answer turneth away wrath; but grievous words stir up anger." How little we appreciate the amount of good to be derived from kind words. The tides of men's lives are turned by kind words, fitly spoken. A cheery "Merry Christmas," or a "Happy New Year," will draw one from a gloomy contemplation of self, and fill the heart with charity and love for all mankind. Many, upon the verge of a foolish, wicked action, are, by a pleasant word, or kindly recognition, drawn away, and made to look upon their trials and crosses in a light modified by the sympathy so expressed; and with renewed zeal gird their armor of good resolves the closer, and spring forward in the battle they are waging against their own terrible pride and passions. So let us not only sympathize with one another, but *express* our sympathy; and in so doing enlarge our charity for the short comings, and our appreciation of the struggles of others in the way of right. Then let us cultivate our powers of sympathizing; let us grow womanly in this respect, and learn to use tact and delicacy in our sympathies. Let us cultivate our sensibilities, so that we may intuitively understand the conditions of others, and be quick to sympathize and help. Let no lives be lost through the lack of cheering words. E.

BOOKS.

The "Gardarene or Spirits in Prison," by J. O. Barrett, and J. M. Peebles, Colbey & Rich, Boston. The names of these authors is a guarantee that the money of purchasers will be well invested.

"Eating for Strength," by Dr. Holbrook, No. 15 Laight St., New York, filled with short articles and recipes, which those who cook or eat food will find useful.

"Primitive Christianity and Modern Spiritualism," by Eugene Crowell; Vol. 1, G. W. Carlton & Co., New York. A very interesting and instructive book—an educator.

[From the New Haven Daily Press.]

SHAKERS.

From Elder Frederick W. Evans, etc.:

We learned that the Shakers, who are the followers of "Mother Ann" (Lee), are believers in the fulfillment of her prophecy, which was "the gathering of persons to the gospel of Christ's second appearing, of which she was the messenger." For this they hope, labor and watch. They also believe in "community of goods," and instead of attending solely to one's spiritual necessities, they care for and supply the temporal wants. The Shaker societies have never extended beyond the bounds of the United States, which is accounted for by them from the fact that their religion cannot exist and flourish except under such governments as secure freedom of speech and of the press, liberty of conscience and perfect separation between Church and State.

About twenty-five years ago the use of swine as food was discontinued, and they use no alcoholic preparations except under medical advisement. Their objects in dress are modesty, health, and comfort, and unless these virtues can be promoted they never change their fashion. The other virtues which they claim are sexual purity, temperance in food, and all other things; neatness, industry, peace, charity to the poor, and a prudent, saving economy in all temporal things. Each sex works in its own appropriate sphere of action, there being a proper subordination, deference and respect of the female to the male in his order, and of the male to the female in her order, so that in any of these communities the zealous advocates of "woman's rights" may here find a practical realization of their ideal.

We were not of course permitted to observe their peculiar form of private worship (there was no public meeting), but every one knows that they serve God by singing and dancing, as they are "moved by the spirit." They quote the customs of the Jews, who made their Sabbaths joyous festivals, and rejoiced before the Lord with music and dancing as a justification of their mode of worship.

We will not longer tire your readers with our visit to the Shakers except to say that order and neatness everywhere prevail, not only in their numerous buildings but also on their farms and in the streets. So far as we have consulted with residents in the vicinity there is but one opinion regarding the dealings of the Shakers, and that is that they are upright and honorable in all their transactions between man and man.—"Our Local S."

CHINESE BANKRUPTCY.

THEY settle all money disputes among themselves, never appealing to the courts. They have a novel bankruptcy practice. On the last day of the year, the Chinaman who is unable to meet his obligations, pays the largest percentage he can, declaring his inability to do more. On New Year's morning his creditors forgive him, embrace him, and declare him "free of the books." Afterward, if able, he cancels the debt from pride, not obligation. In their cooking neither butter nor milk are used.

Albert D. Richardson.

WE don't believe there is a calm thinking man in Wyoming who does not feel that woman's presence at the ballot-box has worked for us, in the matter of elections alone, the greatest reform of the age. Our elections used to be a general public row and riot, which would put to shame a Donnybrook fair. Now they are as quiet, orderly and peaceable as any other assemblage, no matter how heated and excited may be the campaign.—*Laramie Sentinel*.

RELIGION is the exclusive property of none. All religions are true in essence and aim; all are sadly mixed with error and distorted by superstition. That religion will have a purer and higher interpretation is one of the certainties of the future. To this the labors of all good men converge and no doubt it comes as rapidly as it should.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

[Address at Steinway Hall.]

RENOVATED WOMAN.

—O—

FRIENDS: We appear before you as representatives of an Order of people, who have been misapprehended; and their mission has generally been misinterpreted. It is not our work, nor purpose, to reprehend others for not believing, and seeing eye to eye with us, so much as to reprove wrong in ourselves; and to practically raise the standard of moral virtue and spiritual truth, so high, that others may thereby be led to glorify God, in word, in deed, and in truth.

Names, sects, parties and *isms*, are of little account. Every sect holds some imperishable truth that belongs to God, its Fountain and Source. Truth will live. It is strong, and will ultimately displace error. As far as *Shakerism* embodies Truth, it is potent to shake what is false and untrue. But *Shakerism*, and its adherents, will be tested by truth's unerring standard; and whatever is erroneous in their theory, or practice, will be outgrown and left behind. The wheels of progression are moving and naught but truth will stand, "when God in the glory of His majesty ariseth to shake terribly the earth." The work of shaking is not a new thing. He shook the heavens and earth in the Jewish dispensation; (their civil and religious institutions.) And yet once more He has promised to shake all things that can be shaken. Shaking and removing error, and establishing truth, will not be accomplished by sudden revolutions and great upheavals in society, so much as by *degrees*, and in ways that will meet the reason and conscience of intelligent immortal beings.

The times in which we live are propitious, fraught with actual and portentous events. Slavery, in its grossest form, has been abolished. At what cost of physical life, material wealth, and moral virtue, the captive's chains were broken, will be seen and felt when the present generation shall sleep with their fathers. Such wounds are not soon healed.

Now, *Woman* is beginning to hear the trumpet's voice, which is sounding loud and clear, calling her to come forth from the tomb wherein her best powers and capabilities have been buried and lain dormant so long. The time is fulfilled, and an Angel of the Lord has rolled away the great stone from the door of the sepulcher, and is calling upon woman to leave her grave clothes behind—to be resuscitated—to assert her liberty, and to arise in the dignity of womanhood, under the influence of regenerate life and love, and henceforth breathe the air of freedom. She has a work to do—a sphere to fill—a standard to raise, and the demand for labor is great. If woman would work successfully, she must keep within her own sphere. The distinctive lines between the masculine and feminine are clearly defined.

Love, refined from sensuality, is woman's stronghold! There is great power in true love! As far as woman is guided and influ-

enced by that power, she represents the Motherhood in Deity. Man, by his stern logical powers, his strength and wisdom, represents the Fatherhood in Deity.

The sea and land have their prescribed limits. So with man and woman. Each should have full freedom to act in their own spheres, according to the behests of conscience—moving in harmony—being mutual aids, the one to the other; for without concert of action, little good can be attained.

As in the natural family circle it is difficult for man to fill the office of father and mother both, so is it quite as difficult for a male priesthood to minister and perform the duties and requisitions of both male and female. Male Saviors need the co-operation of Female Saviors in the work of regeneration.

The duality of Deity is a *grand truth*, long kept within the veil; for the reason, that humanity had not progressed unto it. As the veil is removed, and that truth is revealed, the mystery of godliness will pass away. Who will not joyfully trim up their lamps, and go forth to meet the Bridegroom and Bride—a perfect Parentage—to feel a Father's strength, and a Mother's love and care? O, the tenderness of a heavenly Mother's love! How barren the churches are without it! Many weary and sin-sick children have pined and sorrowed for a spiritual Mother's love, and knew not how, nor where, to find it!

Now, the maternal spirit, from the highest heavens, is descending through "many mansions," or spheres, using various instrumentalities, to vivify, warm and bless the race. Many hearts are made glad; and a shout is heard—Welcome! thrice welcome, every dove messenger, sent by our heavenly Mother, to the earth sphere. This beautiful spirit is quickening the hearts of many daughters, and opening their eyes to the necessity of energetic action. Already they are putting forth strong efforts in the temperance cause—taking a noble and honorable part, and from our hearts we say "God bless and prosper them." In the promotion of *Peace* principles, they are also working energetically, and, we hope, successfully. If *Peace* prevail, *War* must cease. All can see that two opposites—*love* and *hate*—cannot rule in the human heart at the same time.

We watch with profound interest every endeavor—whether by visible or invisible agencies—to reform and elevate the race to which we belong.

The *sexual* question which is now agitating the public mind, and causing society to reel and totter to its very center, is of vital importance. The fountain of physical life is corrupt—exceedingly *foul* and *diseased*! Can it be purified and made healthy? If so, by what means? The marriage relation is perverted, and now chiefly used, as a cloak for licentiousness—legalized adultery. Where, and what the remedy? Will it be found in casting off *all* restraint? These questions remain to be answered. But this truth we can fully comprehend, i. e. Man and woman, unaided by power from on high, cannot roll back the flood of sensuality, which threatens to deluge the whole land. ~Who can look

upon the rising generation, and contemplate the destiny of unborn millions (unless a radical change in society be effected), without having their feelings stirred, and uttering deep cries of, "Lord help and save."

We need a better, purer administration in civil government. The vanguards of the nation should be constituted of the best minds. As *public opinion* is one of the *great kings*, to whom the American people bow and do homage, the *creators* of public opinion should be men and women of sterling integrity and principle; who will raise a standard of morality and justice, in the councils of the nation. And they who, through love of self and vain ambition, are governed by political intrigue should be counted unworthy to bear rule. The religious progress of a nation greatly depends upon the status of the civil government of that nation; for the *civil* power is the basis upon which the religious must rest.

How much the growth of virtue and true religion is retarded, by FASHION, the *goddess* that rules and binds the female portion of the population of to-day; unto whom they bow the knee, and give their time and strength. It is a *great idol* in the land, that needs to be broken, just as much as the brazen images, and gods of wood and stone, that *Christian America* sends her missionaries into foreign (so-called) heathen lands, to demolish. There are some noble exceptions, who feel the need of true reform; they have resolved to spend less time at the toilet, and give their strength and influence to stay the fearful increase of crime, and help (if permitted) to form just laws in defense of equal rights, for all law-abiding citizens, whether male or female.

A stone of truth has been "taken from the mountain without hands," or visible agency, and is rapidly growing at the present time, i. e., Freedom for woman—her right to be and to act within the pale of God's laws, without constraint from man. That stone will continue to grow and increase, no mortal power can stay its course! Let woman arise and stand upon her feet, and shake herself from the dust of centuries that has gathered over her by the usages of society and false education, and come forth with new life, and engage in the conflict of truth against error, and work for humanity. Let her efforts be directed to uplift her erring, fallen sisters. Fervent prayer, dictated by pure love, will cause the heavens to bend! Angels will catch the sound of deep, heart-felt intercessions, and will joyfully lend their aid. When woman stretches forth her hand unto God, and earnestly pleads the cause of the poor and needy, will He not hear and answer? Woman, in the hands of a higher power, is destined to become an efficient worker in the cause of human progress. Let her be *true* and *just*—*strong* in virtue—repelling every wrong. Then will the creators and upholders of the armies and navies feel the loving, peaceful influence of woman, that will cause the war spirit to hide its hideous head.

By the purity of her life, and a testimonial sword proceeding from her mouth, *sensuality* will be rebuked, intemperance will flee the

land; and the white-winged dove of peace will find a resting place on this beautiful earth! May God, through his working Angels, speed the day!

SELF-DENIAL.

SELF-DENIAL is a subject upon which much has been said and written, and yet it is not exhausted. It is one of the grand old themes upon which we love to dwell; it opens a broad, expansive field of thought and exercise of mind, and affords means for self-improvement.

Jesus said: "If any man will come after me, let him deny himself, take up his cross, and follow me." Perhaps we have not a more perfect example of self-denial than is found in the life of Jesus of Nazareth. His was the full cross against all sin. He resisted every evil temptation and inclination. His whole life, as far as we have knowledge, was devoted to the cause of truth to promulgate pure, undiluted religion, uncontaminated by false creeds and theories. His mission was to establish a faith that would raise mankind from a state of self-servitude, in which he found them, into a higher condition of spiritual freedom.

To accomplish that object, history informs us, he sacrificed all selfish considerations, and went about doing good, teaching purity of life — of which his own was a practical illustration. By a life of self-denial, he was lifted up into the resurrection state, and drew others unto him; and he became a Savior — Redeemer — unto them. He was one of the greatest Philanthropists the world has ever known; and his name will be remembered and exalted through all generations.

While attentively reading the historical accounts of the life of Jesus — how he endured the scoffs and jeers of his ignoble persecutors — the question naturally arises, Why did he endure all this opposition? Why his unremitting devotion to principle — enduring the cross — despising all shame that his cruel oppressors sought to heap upon him? The answer is: "Because he loved righteousness and hated iniquity;" and was a chosen Instrument to perform a work for humanity, and to be their great Exemplar. His mission was to prepare the way of holiness, that others might, with safety, walk therein. And he became as a lamp to the feet, and a light to the path of all who choose to follow him in the work of regeneration; aided by ministrations from on high, he raised a standard upon which was inscribed Purity, Fidelity, and Self-sacrifice! There were beauty and excellence in his whole character. Every virtue found an abiding place in him. Benevolence, firmness, and strength of purpose to sacrifice selfish pursuits, were manifest throughout his life. He did not allow his powers to lie dormant and await some great revolution to arouse them to action, but by persevering energy he "overcame the world," and encouraged his followers to do as he had done. He said: "Be of good cheer, I have overcome the world." What world was it that he overcame? He did not use carnal weapons to conquer nations; far from it. He was a man of peace; and, if it were in his power to achieve military renown, his life was devoted to a higher purpose.

Jesus was a man of like passions with his disciples, and overcame those in himself by the cross; and he encouraged his disciples by bidding them be of good cheer; for if it were possible for him to conquer the world in himself, it would also be possible for them. The same power is given in our own time; if we will do the works, we shall experience the same results. And it is a binding requirement upon every one, who "names the name of Christ, to depart from iniquity," as he did, and to put on his life and character, and follow in his footsteps, and strive to promote peace and good-will among men.

That blessed day is approaching, prophesied of old, when "righteousness shall cover the earth as the waters cover the sea, and nation shall not lift up sword against nation, neither shall they learn war any more."

Dawn upon us, O glorious day of peace! May the work of self-denial diffuse itself throughout the length and breadth of our land,

and the Sun of Righteousness shed abroad its searching rays, penetrating the deepest recesses of the human mind, banishing, forever, the dark clouds of idolatry and superstition.
Ella Winslip, Son Yea, N. Y.

REMARKS AT STEINWAY HALL.

—O—
BY ANNA WHITE.

It is a satisfaction to me to meet with the audience before us, and to have an opportunity to communicate a few thoughts, and to give expression to some of the deep feelings of my heart.

I come before you in the humble garb of a Shaker. Yet I am not an alien. New York city is the place of my nativity — the home of my early childhood. Fortune favored me with a few years' residence in the State of New Jersey, where I roamed in those beautiful green meadows in sight of the majestic ocean, and I never tired of watching the flowing and ebbing of the tide, or listening to its surging waves. I was a child of nature, and believed in the saying that "God made the country, man made the city."

When I again returned to the city I could not feel at home. My father, mother, brothers and sisters were here, all of whom I tenderly loved, and many would have judged that I was in possession of all that would tend to make life happy and joyous. But to me it was not home. My heart was pained when I saw the inequality and injustice that existed — the wealthy rolling in affluence and splendor, the poor clothed in rags, and suffering from cold and hunger, I often said, "Where, O where, is God's justice!"

City life seemed so artificial. It did not meet the demands of my nature, nor satisfy the cravings of my immortal spirit. I turned from it all to seek a city which hath foundations where love and equality reign, the fruit of which is peace.

From a knowledge I had obtained, through reliable sources, I believed the Shakers were in possession of that which my spirit yearned to find. Accordingly in the year 1849, I visited the Society at Mt. Lebanon. The child-like simplicity of their manners, and the purity of their lives, won me to them, and after due deliberation I concluded that the home of the Shakers should be my home, "their people my people, and their God my God." With them I have toiled with my hands, and with them I have engaged in the worship of the living God, and to me those seasons have been as joyous as heaven, and as solemn as eternity — the sweetest hours of my life.

After twenty-five years' experience, almost to a day, I return to the city of my birth to testify that God dealt kindly and tenderly with me, when he sent some good angel to lead me to my beautiful consecrated home. I have never ceased to give thanks, and, henceforth, all the powers of my being shall be dedicated to His service in sustaining the cause of truth and righteousness upon the earth.

A man diseased in body can have little joy of his wealth, be it ever so much. A golden crown cannot cure the headache nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, wheresoever you lay him — on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and living, had a man much more than ever any man had, minister unto him much joy; yea, or any true or sound joy at all, where the mind is distract and discontent.

PETITION.

—O—

O Lord, my God, I love thee
With all my heart and soul
Do in thy loving mercy,
My mind and thoughts control.
Thy power alone can raise me,
Above the shades of death;
Therefore, O God, I'll praise thee,
So long as I have breath!

May I, to Thee, come nigher —
My Light, my Life and Stay;
With truths, my soul inspire,
O hear me when I pray!
And may thy blessing, Father,
Descend like heavenly dew;
Thy promises remember —
Thy Covenants renew.

Lydia Lewis, Mt. Lebanon, N. Y.

LIGHT.

—O—

ONE of the Apostles in his version of the word glory — made three divisions — "glory of the sun, glory of the moon, and glory of the stars." So when speaking of Light, it may also be classed under three heads, viz.: artificial, natural and spiritual. Artificial light is obtained through a variety of means — gas, petroleum, whale oil, wax candles, down to the rush taper.

In the natural, visible heavens, luminous bodies, called suns and fixed stars, revolve around the center of gravity; they do not reflect the light of other planets, but are themselves primary sources of light. Secondary planets, like the moon, have their place, their glory, as well as the Primary, varying in magnitude and degree; but the nearer the Secondary is to the Primary, the greater the amount of light received.

Light is the agent through which objects become visible to our senses, and it is indispensable to the growth and development of all material substances; without it there can be no perfection. Plants that are kept in dark cellars are pale and sickly in appearance, while those of the same kind, when exposed to the vivifying rays of sunlight, present a deeper, richer hue.

Natural things are symbols of spiritual things; the spiritual being superior, for the reason that the natural is designed to meet the temporary wants and physical needs of humanity, while in a terrestrial state of existence. The spiritual is created for, and adapted to, the soul-needs, and reaches to the life beyond. As the solar rays are essential to animal and vegetable life in the outer world, or rudimentary sphere, so also are rays of divine light, which emanate from the Central Sun of all worlds, indispensable to the soul's growth in the ever unfolding truths pertaining to the life that is eternal.

There are bodies terrestrial, and bodies celestial, and there is a glory and light pertaining to each. On the natural or generative plane of life, those who are the most just and moral, most strict in the observance of Nature's laws, are stars, or lights to those who are lower in the scale of morality than themselves. Those who, by reason of gross sins, are in darkness, are like plants in a cold dark cellar, morally and spiritually diseased; and they need the power of truth to lift the curtains that the light may shine upon their souls, and convict them of wrong-doing, and cause them to forsake it. And they need to be acted upon, and to receive the influence of the more progressed in their own Order.

Those who have risen to the higher Angelic Order — into the "resurrection" — above marriage, are bright spiritual lights that act upon those who stand the highest, and are the most progressed in the Natural Order. And they who are the most spiritually progressed, approach the nearest to the redeemed in the spirit world, and receive the most directly from the Central Source of all Light, and are thus enabled to shed effulgent brightness through spheres below them. Such become living, hallowed temples for the indwelling of the Holy Spirit — receptacles of Light and Glory.

Emily Offord, Canaan, N. Y.

INDUSTRY.

—o—

"Let us toil, for all that lives,
Sacrifice of labor gives."

To be alive in the work assigned us in life's busy sphere of action, is to be fulfilling the design of our existence on the earth. High powers and capacities enfolded within, need but the developing process (education) to bring them forth to uses best calculated to benefit ourselves and others.

Why idly dream of pleasure, or languish in indolence? Why seek rest in sloth and ease, instead of uniting with living moving forces which are actively engaged to progress and hasten the growth of all in Nature's realm? Toiling myriads therein, mock the trial. "Go to the ant thou sluggard, learn of her ways and be wise." Untiring industry marks the life of the tiny creatures, as they build, and gather, and store away their food for future use, on the real communistic plan, as do the bees. It is proverbial that the busy bee through all the sunny hours toils unceasingly sipping honey drops from fields of fairest bloom; yet God replenishes their cups with sweetness; and their toil is not in vain. Nor are the curious little workers selfish; they fill many a cell beyond their own need, and man with all his intellect, not half so "wise in his day and generation," feasts on the fruits of *their* industry, without realizing the worth of hard earned labor, spent in its accumulation, which *he* would be quite unwilling to give for others.

Thus it is with *all* the sweets and blessings of life and home; they come not by chance. Heaven has not ordained that they should drop down upon us to curse, instead of bless, our existence. These are the well-earned fruits of industry, gathered and secured to us through cheerful sacrifice in duty, and a lofty purpose of doing good.

It is in the beautiful well ordered system of Christianity, that we behold, outwrought, those glorious principles which create the common brotherhood of man, and sustain mutual, fraternal industry, in its highest and best forms. The Gospel never repealed the rulings, "In the sweat of thy face shalt thou eat thy bread;" but in justice—righteousness and equality—gives to labor new dignity, and transforms it from menial slavish servitude, to pleasant, active occupation.

Herein lies the Christian's warfare against selfishness, with heart wrapt in coat of mail—shrinking closely within its narrow sphere, in constant terror of being drawn too far from its contracted limits, into the broadening field of true philanthropy, where it will be robbed of that ease-loving spirit, which fixes bounds for the soul's expansion, and dwarfs the powers of mind and body. It is this low sordid selfishness that makes the world just what it is,— "a school of wrong"—where a greedy, grasping love of gain to waste in prodigality, and sensual indulgence, and where self-destructive pleasure is the ruling motive.

In our beautiful love-built Zion home, I behold, with exceeding joy, the actualization of the highest and purest ideal of life, which many have longed and waited to see, but were not able to attain unto. Here is, indeed, a spiritual communion of self-sacrificing souls, devoted unreservedly to each other's good, influenced by chaste soul love, they form a heaven upon earth.

"Always busy," I once remarked to an aged sister, who was plying her needle with the quiet but queenly air of one whom indolence had never dwarfed nor selfishness demeaned. "I never spent many moments idly in my life," was her pleasant response. Her long life, like that of many others, had been given in a noble service. Such fulfill the apostolic injunction "Not slothful in business; fervent in spirit, serving the Lord." It is this real fervency of spirit, enlisted in a good cause, that gives zest to labor, sunders the soul from selfishness, and lights it with a glow of expansive life, akin to the benign influence of sunlight.

O may the young, who are sharing the blessing of consecrated toil, make firm their resolve to live for lofty aims and benevolent purposes, to strike their roots deep in the soil of usefulness—spread wide their branches of

industry, and let their clustering leaves be the growth of well filled moments; then like grand old Oaks, their shade will, in time, be a grateful retreat for the toil worn and weary, and the blessing that faileth not shall be the reward of well doing.

Martha J. Anderson, Mt. Lebanon, N. Y.

DUTY OF CHILDREN TO SUPERIORS.

—o—

THE editorial upon "Government of Children," in December No. of SHAKER AND SHAKERESS, is calculated to awaken thought concerning the duty of youth and children toward their parents, guardians and seniors.

When I read, "Tis the duty of parents and guardians to study the germinal traits of character in children, and make due allowance for peculiarity of disposition, circumstances of birth, and how they can best secure their confidence," it came home to me; and I felt that I had cause to render thanks for the kind consideration extended to me in my more youthful days. True, I had passed the period of early childhood before I found those who really understood my nature, and could comprehend my needs. Constitutionally I was impulsive—strong-spirited—and independent; but the voice of reason, mixed with love and tenderness, led me to self-conquest. I have yet many years to pass before I reach the meridian of life, and I still feel the need of wise counselors to aid me; that all my physical, mental and spiritual powers may unfold, expand and grow, and be a blessing to myself and others.

I have learned one important lesson, i. e.: Those who, through love and kindness, restrained me when I was running too far, and too fast, and guided my wayward feet in the path of wisdom which leads to peace, were my truest and best friends. And I do not cease to give thanks to God for such Angel guides, as they have been to me. I am confident that youth and children who are the most submissive, obedient and teachable, receive the greatest benefit from the instruction of parents and those who watch over them for good.

Children and youth bear the same relation to advancing life that time bears to eternity. If children are dutiful, there is a modesty and pliability attending that period of life. It is their normal condition; and they are adorned with innocence and simplicity which makes them beautiful. They who possess those adornings, if attentive and industrious in learning, and practicing the lessons taught them, will increase in knowledge and goodness, instead of having those virtues turned to arrogance and self-conceit, which bar the way to cultivation and moral growth.

Habits formed in early life are the most enduring. Impressions made in childhood are slow to fade. The mind is then free from the cares and burdens which riper years impose—is ready for ideas—the memory is clear and retentive, suited to gather and retain the first seed sown, whether good or bad. Therefore, children and youth should have the opportunity afforded them to obtain true and just conceptions of life. The right use of instruction and knowledge, is to free the mind from ignorance and prejudice, whether inherited or acquired.

Life might be a paradise of beauty, if the seeds of disobedience had no soil wherein to germinate and grow. May we not hope the time will come when that woe will be removed? This state of things can be attained unto only by individual exertion and self-sacrifice. Obedience to conviction of right and duty in all things, will dispel the darkness and sorrow caused by disobedience. The result of adhering to principle would be to elevate individuals; then, to exalt nations.

Those who regard the laws of their being, and are true to their convictions, are the stronghold of the earth, and assist the public conscience in rising to a higher plane of action; and those who begin in early life to perform good deeds, may stand in the innocence and beauty of life through time, never feeling the blight of sensuality.

I rejoice to know that there is an Order of people where *principle* is first, and *pleasure* derived from the senses is subordinate. From their standpoint of observation, they discern the wrongs and evils of society—and mourn

their fearful ravages; while they toil and battle to destroy the dragon power that is devouring the youth of the land.

What then shall be the duty of the rising generation toward those who are giving their lives for the good of humanity, if not humble, submissive love and obedience? Outside of the Shaker Order, there have been parents who instilled right principles into the minds of their children, and reared them to be national guides—lights—in their day. To Washington, Lady Jane Grey, Margaret Propper, Abraham Lincoln, and many others, is honor due. They were stars in the terrestrial heavens. Believers in Christ's Second Appearing are called to be stars in the Celestial heavens, to teach the higher truths and the law of love. Under the power of that love the impulsive child is made penitent; the irreligious to feel reverence for sacred things. All this I have seen; and I am thankful that, within my Zion home, children are governed in justice and love, and are taught to be pure and truthful. The same impression cannot be made upon all minds. If some turn to the weak and vain things of the world, to seek indulgence in carnal pleasure, after having been taught the higher life, they never forget the lessons which have been given them; and inasmuch as they sin against light, they have to feel the stings of a guilty conscience. While those who study well and are true to conviction, will be as the flowers of heaven that bloom with beauty in the spirit-land.

Charlotte Byrdsall, Mt. Lebanon, N. Y.

MISSIONARY.

—o—

Go forth little "Shaker," your mission fulfill:
Proclaim the glad tidings of peace and good will,
Lift up thy bright banner, and on it inscribe,
"Love is our motto, and truth is our guide."

Encourage the fainting, and strengthen the weak;
If man would be happy, God's law he must keep;
For sorrow must follow departure from this,
And, just in proportion, diminish his bliss.

Go say to our Brothers and Sisters abroad,
Though erring, fear not; for our Parents are good;
They send to earth, *Saviors*, in mortals to dwell,
That souls may shun evil, and learn to do well.

And thus, by progression, mankind will ascend
In spirit with Father and Mother to blend;
As true sons and daughters, complete the great
chain

Encircling humanity's Ocean and Plain.

Eunice Cantrell, Mt. Lebanon, N. Y.

A SUGGESTION.

—o—

MINISTERS often hold conventions, to which delegates are sent from various churches, located in different parts of the country. Would it not be a good thing for ministers' wives and some earnest, pure-minded women, to hold conventions also, and take counsel together, and construct some rules of propriety to be observed by the spiritual leaders of the people, and exert a saving influence, over the Clergy, in this way? By timely effort in this direction, they might do much to save the reputation of their husbands, ward off shame, confusion and disgrace from the churches; and be help-meets, in a spiritual point of view, as well as in the domestic relations of life.

Where could man look for an impartial advocate and supporter of his character, if not in the partner of his life, if she be a true woman? In his ministerial duties, she might shield him from temptation, in many ways, and also be a Mother, in a degree, in the Church over which her husband presides; to whom burdened, suffering females might find access, and unbosom their griefs and sorrows and find some relief. If they would become ensamples to their sisters in the Church, in dress and manners, and strive to silence the tongue of slander—discourage envy and jealousy, I believe God would bless their efforts.

Nancy Pirley, West Pittsfield, Mass.

THE SHAKER AND SHAKERESS.

—o—

POSTAGE prepaid. It is decided to let the outside subscribers have the paper for fifty cents, as heretofore, and to charge all Believers fifty cents.

THE COMING YEAR.

Joyous.



1. Hail! hail the glad New Year! Its coming joy our hearts will cheer; The errors of the past we leave, And truth's advancing light receive.



By whose dif-fus-ion we may see, The Lamb and Lion yet agree, This happy coming year, This happy coming year.



2.

Though labors new await our hands,
We will not bind in iron hands
The talent God to us hath given
To make our home on earth a heav'n.
But sow anew the precious grain,
And scatter broadcast o'er the plain,
This joyous coming year,
This joyous coming year,

3.

The seeds of goodness, love and peace,
Of kindness with its rich increase,
These in our hearts' best soil shall live,
Till blossoms sweet their perfume give,
While ripen'd grain in sheaves well bound,
Shall in our garner-room be found,
This joyous happy year,
This joyous happy year.

WELCOME.

—o—

TO OUR MISSIONARIES.

Welcome as the sight of haven to the starving sailor crew,
Welcome as the sparkling waters to the desert traveler's view,
Welcome as the fresh'ning showers to the parched and thirsty earth,
Welcome as the truth of heaven to the soul that feels its worth,
Welcome as love's healing balm is to the bruised and wounded breast,
The return of Zion's mission to their Gospel kindred blest.
Yea, we greet you, well beloved! Ye have nobly fought the fight,
Victors' laurels wreath the brows of those who conquer wrong with right,
Hate with love, and selfishness supplant with feelings good and kind,
Who exhale a peaceful sphere of love and purity of mind.
Ye have cast upon the waters—but ye have not lost the seed;
It shall germinate in souls that saviors on Mt. Zion need;
They shall flock to Zion's borders, sick of sin and selfish strife,
They shall find a promised land and eat the precious bread of life.
Freely have ye sown the seed, and hounteous harvest shall ye reap;
Ransom'd souls shall yet rejoicing heartfelt blessings on you heap.
Not of the redeeming power of slaughter'd martyr's sacred blood,
Shed for ev'ry erring mortal drown'd in sin's o'erwhelming flood,
Was the hurthen of your message to the mixed and motley throng.
Nay, a more exalted theme—a testimony stern and strong,
'Gainst a selfish life of sin, against hypocrisy and sham
That gives carnality free scope while trusting in a slaughtered Lamb.
(Lamb or man, it matters not, the principle's the same; who seek
Salvation through the grace of God and faith in Calvary are weak.)
Help thyself and God will help thee was the burthen of your song;

Self-reliance, active effort is the maxim of the strong.

Ye have taught the law of kindness, not to fellow-man alone,

But to ev'ry living creature that can cruelty be-moan;

Ye have inculcated justice, mercy, charity and love;

Ye have blest all honest effort pain and suffering to remove.

And the angels bless your labors; we most heartily unite:—

We who here at home, in peace, remember'd those who fought the fight,

Braved the storm, the toil and turmoil, found in Bah'lon's husy mart,

Spreading Gospel tidings:—lovingly we clasp you to our heart.

Welcome, father, mother, sister, brother, Gospel kindred dear,

Welcome, Zion missionaries, kindly welcome here!
Hewson Brown, Mt. Lebanon, N. Y.

FORETHOUGHT.

—o—

NEW YEAR'S GIFT.

I'll write it on the snowy page
That now before me lies;
I'll blend it with the roaming themes
That to my vision rise.

I'll call it when emotions swell,
To check their flowing tide;
I'll wear it as a gift of God,
To humble all my pride.

I'll bring it as a helping hand,
Wherever need is found;
I'll sow it as a precious seed
Upon the holy ground.

I'll prize it as parental love,
To keep regret afar;
To bless the harvest of the year,
And be its ruling star.

I'll wrap my spirit in its light,
That darkness may not come,
I'll hold it as a motto bright,
Within my sacred home.

C. Devyr, Mt. Lebanon, N. Y.

EDITORS.

—o—

EDITORS cannot always help themselves. They are at the mercy of the agents they employ. But the engagement of such agents ought surely to form one of the sacraments of life. A man who undertakes to report what he sees, or hears, ought to make truthfulness his religion, and to be ready to cut off his right hand rather than let it write down falsehood. The lies and slanders which go up and down the land, blighting fair fames, impeding holy causes, and doing the devil's work of perpetuating evil, will take decades of years to undo. And on the authors of those misrepresentations will lie the heaviest guilt—the guilt of perverting good to evil, of wantonly turning the best instrument of truth to the base service of falsehood, and of betraying the confidence reposed in them, and thus weakening trust between man and man all the world over.—*Charles Vosey.*

ACCORDING to Bayard Taylor, the women of ancient Egypt enjoyed many of the rights for which the strong-minded sisterhood contend to-day. The wife's name was often placed before that of the husband, and the sons often bore the names of the mothers, instead of those of the fathers. Indeed, the man possessed no important right which was not equally shared with the woman.

SONNET.

—o—

Is future life a shadowy dream
A myth that puzzles still the brain?
Or closely folded as a ream
Of unwritten leaves, without a stain?
Closed volume, to material sense,
That governs with Imperial rod,
And brings the meagre recompense
A final home beneath the sod?
* * * The soul recoils; a secret spark
Flames with the light of endless day;
No longer veiled in dungeon dark,
Or screened by perishable clay,
It rises up on Hope's bright wing,
Of immortality to sing.

Martha J. Anderson, Mt. Lebanon, N. Y.

OBITUARY.

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SARAH E. JEFFERSON, aged 18 years, June 16, 1874, Harvard, Mass.

HANNAH SMITH, aged 66 years, November 26, 1874, Second Family, Mt. Lebanon, N. Y.

SHAKER AND SHAKERS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. February, 1875.

SIXTY CENTS
PER ANNUM.

EDITORIAL CORRESPONDENCE.

EDITOR TRIBUNE:

Will you publish a paper in response to two remarkable editorials, "Katie King," of the Tribune, and "How to investigate Spiritualism," in the Scientific American, of even date? The Shaker Order has "business relations with the outlying world, with which your Railroads, Steamboats and Telegraphs do not connect."—Will you give the Shakers a voice? Spiritualism and Geology are Sciences—Not Religions. The Shakers have studied Spiritualism, for a century, and put it to the practical uses of life. We have been patiently waiting for your over-wise people, to become scientific enough to hear and investigate its facts—to prove all things, Spiritualism included. We came to New York, to help you, and the press received us liberally—gave good notice of our Steinway Hall Meetings, of Nov. 22. But the Reporters, with the exception of the Tribune and Republic, utterly failed to tell the truth, or to refrain from gross misrepresentation. If the Editors and the Eddys are no more honestly dealt by, through the Reporters, than are the Shakers, Editors may learn that they know nothing yet, as they ought to know it, about either Spiritualism, or Shakerism.

I will send a corrected, printed proof slip of the article. Please reply.

F. W. Evans.

"Yes." We will not undertake to publish all manner of crazy reports from credulous people who fancy that they have seen Ghosts. But we recognize Elder Evans as a man of ability, and shall be glad to give him any reasonable hearing.

Ed. Tribune.

THE TRIBUNE AND SHAKERS.

THE Tribune was established, originally, in the interests of the common people, like the Roman Tribune—a magistrate chosen by the people, to protect the people from oppression by patricians or nobles—to defend their liberties against any infraction by Senate and Consuls.

Is not our modern Tribune a little too patriotic in its tendencies on the subject of spiritualism? No sooner are its patrons, and even its founder landed on immortal shores of the spirit world, than all interest in their welfare is at an end. I have sometimes thought, perhaps hastily, that the Tribune was an organ to defend the people of the United States, who are *in* the body, against all attempts of the people of the United States, and any other States, who are *out* of the body, from establishing a scientific communication and friendly intercourse through which they might seek to

destroy that which destroys—war, poverty, sexual incontinence, solid and fluid intemperance, together with the abnormal desires of mind and body, that engender diseases, which are excuses for medication and drug doctoring.

When the Fox girls were first in New York as mediums, I had a tilt with my friend Horace, in which he accused me of "having an axe to grind"—Spiritualism favored Shakerism. I replied, "Henceforth, *Spiritualism* is an *Institution of America*." Am I not justified by subsequent facts?

KATIE KING.

"We have received, recently, divers letters of inquiry, principally from the inland and agricultural portions of the country, referring to what the anxious writers are courteous enough to call the "recent spiritual manifestations." We must refer all such seekers after truth to those of our cotemporaries who have established connection with out-lying ghostly quarters: The Tribune only undertakes to deliver news from tracts accessible to railway trains, telegraphs, or at least, not to put too coarse a point on it, balloons."

As an order of people, we, the Shakers, do have established connections "with the out-lying ghostly world"—business connections too. Among this people, Spiritualism, which is showing so much power—see Rev. 18—originated. From here, Spiritualism went forth to humanity outside of this order.

Do you ask what good it has done? It claims to have released the thirty millions of Serfs, of the Russian Empire. If true, is not that glory enough? A friend from Albany, who went with the Palestine company, of seventy Americans, was present at a dinner given by the Emperor and Empress, at which the Empress, speaking of *Home*—the American Medium—states that it was by direction of Spirits, through *Home*, that the Emperor issued the *Ukase*, freeing the Serfs, and to this the Emperor assented.

That Slavery in America was destroyed by Spirit agency, I have never doubted. "John Brown's soul went marching on," as really as did the army, and he went not alone. Stanton was a confirmed Spiritualist, and his statements, to us, that Lincoln was equally so, were most explicit.

Will the TRIBUNE, as the friend of the common people, of the two conjoined worlds, let these important facts go forth to humanity?

In the editorial "*Katie King*," there is a "break in the wall." The satire is designed to make a clean separation between the real and the fictitious—the honest and dishonest. It is keen enough for the purpose; but do you not close the door, to the inner world, a little

too tight? Why not leave the gates, at least, ajar? When you put it on this wise: "This materialization must be either spirits, assuming visible shape, or a skillful trick of clever knaves—there is no half way ground," I like it. That is just the truth of the case. Just stick to that point, and we will get out of the fog. We can solve this problem, as we would solve any other scientific problem.

I was the first person, so far as I know, who defined spiritualism as a science, not a religion; placing it with agriculture, astronomy, geology and chemistry, to be dealt with accordingly.

By spiritualism, I would be understood the acknowledged existence of the spirit world—Human Immortality—the possibility of intercommunication between those in and those out of the body, and nothing more. The morality or immorality of the mediums—the occurring facts, whether important or puerile—the truth or falsity of communications, have no more bearing upon simple spiritualism, than similar things have upon electricity and electricians, or upon farming. Science is an orderly arrangement of facts. Give us the facts. The use or no use, the sense or no sense, we will attend to hereafter.

In an editorial of even date in the Scientific American, are the following tremendous utterances. They may correspond with your "Innocent Earthquake:"

"HOW TO INVESTIGATE SPIRITUALISM.

"There has been lately an extraordinary revival of spiritualism, and it again challenges the general attention. Nearly all the newspapers, and some of the most respected of the literary magazines, without reservation or protest, lend their columns to its advocates.

"This revival of spiritualism is probably due to the new phase which the spiritual manifestations have taken on: Materialization, in place of raps, tips, trumpet blowing, tying, levitations, ponderations, etc., performed by or through the medium, we now have the spirits appearing in *propria persona*, with bodies apparently of flesh and blood, and nicely dressed in such clothes as they wore when they dwelt in the mortal coil.

"Now these things seem to justify us in recurring to the subject of spiritualism, and in improving the opportunity to point out some things which Science has to do with it. And to make the matter short, we will limit our remarks to the alleged physical phenomena, the movements or changes of matter. We leave out of view, of course, the religious aspects of spiritualism; and for its bearings on psychology and physiology, we refer to what Faraday, Carpenter, Tyndall and others have written.

"In the first place, then, we can find no

words wherewith adequately to express our sense of the magnitude of its importance to Science if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century. Its discoverer will have no rival in renown, and his or her name will be written high above any other. For spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of Science. It denies the conservation of matter and force; it demands a reconstruction of our chemistry and physics, and even our mathematics. It professes to create matter and force apparently out of nothing, and to annihilate them when created. If the pretensions of spiritualism have a rational foundation, no more important work has been offered to men of Science than their verification. A realization of the dreams of the *elixir vite*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of spiritualism."

Having, for the last forty years, studied this science of Spiritualism—by it I was converted to Shakerism—with our own mediums, who have no motive, either of poverty or vanity, to practice fraud, I visited the *Eddys*, who knew not of my coming, determined to know of the facts there existing—I went, as to one of Tyndall's experimental lectures. After an unprejudiced examination, I pronounce the materialization that I witnessed, of some fifteen spirits, of men and women, to be as true and real—as genuine—as are any facts in agriculture or chemistry that I have ever witnessed. I fully realize the responsibility I assume by this statement. I do it as a duty to my fellows, who may not have the opportunities, I have had, in forming a union with disembodied men and women.

"Two theories only, are tenable, regarding most of the Spirit manifestations. They are real and true and honest, or they are a culpable fraud." So says the Scientific American. That is the pin to hang all doubts upon, until removed therefrom by facts—evidence. But when, to this, he adds, "the media, in these cases, are either the most worship-worthy of mortals," I demur entirely. We, too, fell into that trap. The facts may be real and the materializations true, and yet the mediums be as great cheats and liars, as were some of the Reporters—not the Tribune's—who professed to give, the public, the facts of our Steinway Hall Meetings, on the 22d November, and as *somebody* must be, in the great scandal suits.

Even when media are entirely truthful, it no more constitutes them worship-worthy, than is a pipe, that conveys precious or vile fluid—than is an electric machine. Again says the Editor, "Concerning raps and materializations, there is a question of fraud or no fraud, and this is a question of such fundamental character, that the answer to it is conclusive of the whole matter." Then come the tests, to settle the important question—A gun is suggested, to shoot the apparition. This, the Editor is afraid of, and warns the investigator that an action, for murder, would lie, should the fraudulent medium be killed.

Of the fifteen male and female figures of different sizes, ages and proportions, that I

saw, any one of them might have been subjected to that test. But I too, would give a caution. While any kind of a test, that a sincere enquirer might honestly require, as evidence, or to detect fraud, would pass harmlessly; should the *tester* be a fraud, the missile might rebound and kill the sender.

Then we have the "Lasso" suggested, "a dark lantern, some ink"—then "a strong grasp upon the materialization." Any thing, friends, if you bear 'in mind, that haply contending with something real, you may kick against pricks.

If "the peace of society is disturbed, and something must be done for quiet, or many good friends will go to Bedlam," I trust that all those Editors, who gave such liberal advance notice of our Shaker Meetings, will happily escape.

F. W. EVANS.

ALFRED, Me., Sept. 22, 1874.

BELOVED ELDER FREDERICK:

BUT for circumstances beyond my control, I would sooner have responded to your friendly greeting.

Your fatherly commendation of our efforts in Lynn, cheered me not a little. The encouraging truths, in your letter, strengthen me anew for further effort. The Comforter, Jesus promised, was the *Spirit of Truth*. While it acts as comforter, to those ready to receive it, it will cause all to mourn, who rely upon other power for safety, or protection. How many high wrought schemes have come to naught through its power! How many Idols have fallen from their high position, like Dagon before the Ark! From Aaron's Calf to the Pet Idol of to-day, men have been ready to worship their own creations of hand, or brain. Philistines are not sole mourners for the destruction of their Gods.

May we be so self-disciplined, that we can say, and speak advisedly—LET TRUTH PREVAIL, tho' every man be a liar—or mistaken in some things.

While able to see some things, to-day, hid from our view yesterday, let the thought of to-morrow's light enable us to receive the knowledge of to-day with humility.

Evidence, rapidly accumulates, of work, going on in the minds of men and women, causing the scales to fall from their eyes. They are no longer willing, even at the bidding of a hireling Priesthood, to bow the knee to a God, who could predestine the majority of his creatures to endless misery, and demand the ignominious death of his only begotten SON, to appease his wrath against the remainder.

That so many are unwilling to see through the eyes of others, or put on the spectacles of past opinions—that some, at least, have the moral courage to use the reason God has given them—fills my soul with rejoicing. I feel with you, that the beginning of the end has come—the *old dam* of superstition must give way before the accumulating waters of TRUTH.

Among the many Instruments God has employed to inaugurate this great work, I recognize those Radical Materialists, to whom you refer, and of whom you were one. They were inspired by a class of Spirits, who—however blind to many truths, since opened to you—saw with clearness, the false foundation on which the *Dam* was builded, and the deformity of the Idols, worshipped by the world

yeleped CHRISTIAN. You and your companions were ready instruments in the hands of those spirits. They so filled you with the *tear down* idea, that it remains with you to-day, in its pristine vigor—tempered, no doubt, with the wisdom of greater knowledge and broader experience.

While influenced by this Spirit, to strip, from this mythical Jesus, the robes with which Priests have clothed their Idol; is it not possible, you would, sometimes, take away what, of *right*, belongs to the *real Jesus*?

Heartily agreeing with you in your first, second, third and fourth positions—when I read in your *fifth*, that Jesus, like all good Jews, believed in physical resurrection, and headed a general movement in the spirit world, to effect it—that he believed in *war*, expecting spirit assistance to overthrow the powers that were, and make him King—I am constrained to say—Not yet do I so read history.

That the Apostles, for a time at least, did believe in a physical resurrection, I agree with you. Their so believing has been a stumbling-block in the way of educating the masses, that the Christ Resurrection is spiritual. Events of to-day, to some extent, obviate the difficulty.

From the Apostolic record, I fail to discover that Jesus so believed. His raising Lazarus is no more to the point than Elijah's or Elisha's doing a similar thing. When he said to Martha, *I am the resurrection and the life*—he that believeth in me, tho' he were dead, yet shall he live—he referred to quite a different death from that of Lazarus, or the Ruler's daughter.

That Jesus came back into his old body, and other Saints did so too, the Apostles, no doubt, believed at the time. We can excuse people, of even a hundred years ago, for thinking it the only sensible construction of the story.

But now we have evidence in our very midst, both in England and America, that Spirits can, under certain conditions, clothe themselves with *material* form, which can be *seen, talked with and handled*, as really as was Jesus, or any of the old saints. Is it not more in keeping with the Spirit of the age to conclude, that *no Spirit* can come back into its body, after animal life had entirely left it—that Lazarus, as well as others, was in that condition which might have ultimated in death, but was no more really dead, at the time, than many others, in these days of hasty funerals?

As to Jesus and the *swords*, let Materialists read Mathew's report of the *sermon on the Mount*, and then tell, under what conditions, a *man*, believing those divine principles, could take, or believe in the swords.

That his zeal for God's house, may, for the moment, have led him away from these divine truths, when he drove out the money changers, I will not attempt to deny. But, that he ordered the purchase of swords with the idea of thereby saving his life, or becoming King, is not, to my mind, consistent with the record. That he may have been so tempted, during his forty days in the wilderness, is quite probable. That he resisted, thus setting us an example which the Apostle plainly declares.

At the time *swords* were spoken of, he evidently expected death, and could not, consistently, have anticipated deliverance by men, or Angels. His rebuke of the disciple who,

with the sword essayed to protect him, was consistent with his teachings at all times, and plausibly explains his wishing them to have a sword, at the time, that he might give his dying testimony against it. So, too, when disciples would that he make use of the higher form of war, by calling down fire from Heaven, to consume his enemies, even as did Elias—he rebuked them as emphatically, as could even Elder Frederick, that they knew not what manner of spirit they were of.

Thus, Beloved Elder Frederick, I dissent from your conclusions, *not* because I believe Jesus was a God, and therefore could not err, but because I believe him to be a Godly man, entitled to the full benefit of his recorded words and acts.

Differing from your conclusions, while patronizing your freedom of opinion, is *prima facie* evidence that I believe every one should form his and her own opinion, according to his and her own best judgment.

Be assured, Beloved Elder, I love and revere your earnest, fearless spirit, in opposing *all error*, wherever found. May I imitate your example, by accepting the increasing light each day brings.

In Gospel Love, I am your Brother,

John B. Vance.

A NEW STANDPOINT.

—o—

AMONG the emigrants from this world to the next—of such as have figured largely in the affairs of men—I fail to find the first individual, who, if a mere wish would obtain it, would not have a sponge drawn over his past record.

Underlying his patriotism, he finds, on retrospection, a large substratum of *Ego*, hiding, for the time being, from *his own* eyes only, the absurdity of his “fantastic tricks before high heaven,” the absurdity of inferring, from his accidental, temporary elevation, that he was born to command *ad infinitum*.

He now sees that some, who were unknown to fame, are largely his superiors. He sees there is a *Power* that *over-rides* in the affairs of man. He sees that, from the material lying around loose, such instruments are selected as will best subserve the present purpose. When that purpose is accomplished, or the tool becomes dull, that tool is dropped and another is picked up.

In the instrumentalities selected, no new springs to action are created. The springs already there are put in motion.

The reward is measured, not so much by the end accomplished, as by the motive of the instrument.

O. P.

TRIBUNE EDITORIAL.

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THE *Tribune* is courteous and generous. It can also afford to be scrupulously just. Let us understand each other, and answer to a proposition, definitely, when we have stated it accurately.

The *Tribune* says, “We are compelled to say, that neither Owen nor Evans has said a word in arrest of the general judgment upon the mummery practiced at Philadelphia and at the home of the Eddys, in Vermont. Both of them seem to think the word of a Spirit is as good as that of any one else, if not better. Elder Evans expressly says, that the personal honesty or dishonesty of the medium has nothing to do with the faith to be given to his utterances.”

This is a serious mistake. The point at issue, is the fact of mediumship of the man or woman, and the materialization of the Spirit—not the “word,” or utterance, or character of either of them. Do the Spirits exist? Does the mediumship of the man or woman exist? And is the materialization fact—or

fraud? This is what I do say. It will bear repeating—for very important interests are involved in the scientific solution of this problem. Upon it I have staked my reputation, as a practical man—a lover of my kind, whether they be in their *first* or *second* physical body.

“By *Spiritualism* I would be understood, the acknowledged existence of the Spirit world—Human Immortality—the possibility of inter-communication between those in the body, and those out of the body, and *nothing more*. The morality or immorality of the mediums—the *occurring facts*, whether *important* or *puerile*—the *truth* or *falsehood* of *communications*, have no more bearing upon simple Spiritualism as thus defined, than similar things have upon any other science—upon Chemistry or Farming. Science is an orderly arrangement of facts. Give us the facts. The use, or no use—the sense, or no sense, we will attend to hereafter.”

And is it not “in arrest of the general judgment of mummery” of materialization, when I state, point blank, after an unprejudiced examination, I pronounce the materialization, THAT I WITNESSED, of some fifteen Spirits of men and women, to be as true and real—as genuine—as are any facts in Agriculture or Chemistry, that I have ever witnessed? I fully realize the responsibility I assume, by this statement. I stand by that to the public, both of my own Order, and of the outside world.

Are we not all disposed to strain at gnats, and swallow camels? How the theologians, to whom the Bible is the word of God materialized, *can* disbelieve in the principle of Spiritual manifestation, is, to me, a logical enigma. When food, for a million of people—more or less—was, for forty years materialized—when Nadab and Abin, and seventy Elders, saw the God of Israel materialized—and did eat and drink. Ex. 24: 9. And when Jesus and his disciples materialized bread and fish, for thousands of men and women, to eat—just as I saw *Honto* materialize cloth in plain sight of twenty-five people—and finally when Jesus was transfigured, and Moses and Elias were materialized, so that James and John proposed to build tents for them to live in—I marvel, either at the *gullibility*, or the *incredulity* of Christians.

After the soul of Jesus was out of his body, he either returned and reanimated it, for forty days: or he materialized a body that talked—saying, “A spirit hath not flesh and bones, as ye see me have.” Why then should not the same Law be operative among so progressive a people as the readers of the NEW YORK TRIBUNE?

THE true social desideratum at last is, not that women, equally with men, assume the exercise of authority; but that men, equally with women *forego* the exercise of authority. The genuine perfection of humanity instead of being the enforced obedience of one-half to the other half, is the spontaneous obedience of both halves to the law of God.—*Mill*.

THERE never was a great man unless through divine inspiration.—*Cicero*.

WINOUSKI, VT., Oct. 25, 1874.

Respected Friend and Brother, F. W. Evans:

I was truly gratified by your 10th October favor. You are so good as to send us the quotations from the Revised Statutes of New York, and I appreciate. I am constrained to say, your letter is a diamond—I shall ever so regard it—full of superb ideas. You are, in the fullest sense, liberal and tolerant. I would rejoice to see so noble and worthy a letter printed; it would be a source of joy to many a weary and progressive heart, to comprehend its beauty.

YOUR SHAKER AND SHAKERESS of November is at hand. Mrs. Shipman, a most excellent woman of great energy and enterprise, my son DeLion, my daughter Portia and I—all of us—count it a feast of fat things. For myself, I feel akin to you—I seem to gravitate to you, and to the celestial light I see all around you and yours. I am assured we are spiritually drawn together. I want to find men and women with great hearts; I want to attain to the highest good, no matter at what sacrifice; I want a revolution from the wrecks all around us, and would hail with delight the coming of the Reconstructing Angel of Truth. By the blessing of the angel world, may we be won to you, you to us.

“Legal Marriage” is enforced maternity—sexual slavery. *Free Lust* is a covenant with Hell!—an agreement with Death.

Free Love, by the aid of Science, Culture and Refinement, leads to Purity, to Self-denial, Self-abnegation. And this is a Law of Right.

Spirit life tells us, you, as a people, are nearer to us than any of our race. So, for the good of humanity, let us form an alliance. Is it not the biggest thing to lead blessed men and women up to a higher plane of life? Let me hold a place in your heart.

Ever yours,

Owen Shipman.

EVENING.—Several of our members, previous to receiving your good letter, anxious to go over to Valcour, being impatient to organize, went on to Plattsburg, and effected an organization. I will try to send you printed copy soon, with circular No. 2. Accept the assurance of my heart, overflowing with gratitude for your generous and brotherly offer of books; please do not send just now. Will rejoice to avail ourselves of your goodness in time to come.

We have several noble brothers and sisters, more spiritually progressive than others—for some lack these attainments. They, with me, desire to live on the self-denying, intellectual plane; so we have joy in loving our celibate brothers and sisters, and we are not aliens, nor antagonists to you. We want order, science, harmony and energy, with economy; also, your efficiency to revolutionize chaotic elements. The rock on which we are most likely to split, is Treachery and Anarchy. Now, if we wreck, I invite the noblest and best of you to come to our rescue.

Owen Shipman.

HINTS TO WRITERS.

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“Most writers not accustomed to the press imagine that a newspaper article, like an oration, should have an exordium, an argument, and conclusion. Not at all. The argument is all that is wanted. That is state your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it; but come to it instantly, and stop when you are done.

“Be short. The time is short, the world is very fast now, and readers of newspapers do not want long articles. Pack your thoughts into short words, short sentences and short essays. If you never do a great thing never do a long thing.

“Come to the point. If you have no point, lay down the pen and do something else, rather than write. It is not every one who can write for edification, and you may not be one who can.

“Write the article two or three times over carefully, making it shorter each time. Write on one side only of the paper. Write legibly. Keep a copy of what you send to the press. Editors do not return manuscripts. We cannot undertake to, and we so state every week, but are every week asked to. It is impossible to make the reasons plain to writers; but it is out of the question.

“Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do.”—N. Y. Observer.

EACH is the proper guardian of his and her own health, whether bodily, mental or spiritual—is his or her own physician.

GOSPEL TRAVAIL.

MANY practical experiences of others have I read and heard related with evident advantage and benefit to myself. Some were encouragements to perseverance in righteousness, and some were solemn warnings to "avoid the very appearance of evil." Now, after a long term of years in the holy discipline of virtue, I quite frequently retrospect the ground over which I have gone, and try to discover the principles, practices and habits, which have proved elements of success in reaching the goal for which I started. In hours of serene meditation in the solemn afternoon of life, one grand principle comes to my memory, which was early in active operation in my mind, and from which I have scarcely swerved a single time in half a century, *i. e.*, never to allow any discount on an honest fulfillment of obligations imposed by conscience, whether suggested by my own mind or furnished by the rules of piety, order and Christian decorum, adopted by Believers as means of safety, protection, and salutary discipline in righteousness. I have known persons to fall away from a very fruitful travail in virtue and piety, in so gradual a manner, that the several steps in the process were scarcely distinguishable by others, and, apparently, not at all by themselves. The little foxes were eating away at the tendrils of the vines and insidiously severing them more and more from the great and noble tree round which they had so long clung for shelter and support.

I have dreaded an indefinite, lukewarm condition of conscience more than any dangers to which a Christian pilgrim is exposed. I will illustrate a little. About thirty years ago, it was required of us young converts to avoid placing our feet upon the rounds of the chairs when sitting therein, and thereby save the paint on them. Some older and better men than myself would ignore and trample upon this little regulation, yet I never dared to do so. And why? Not because I thought there was any great degree of moral turpitude in the act itself, but because I felt that a departure from any rule I had once adopted would inevitably be a starting-point of incipient backsliding, and where it would end who could divine? I was taught to pick up pins, and strings, and bits of iron, and save them; and to this very day I dare not relax my zeal, even in this small matter, for fear my conscience might be demoralized, and my living impressions of practical righteousness in matters of weightier concern might begin to wane. So of keeping the Sabbath. I saw to my surprise some who would not scruple to depart from the holy service and sacred usages of the Sabbath as established by Believers. I never could afford to do it, not even so much as to walk or ride out for mere recreation, although I felt no hesitation in milking the cows, or caring for the horses, or performing any other necessary duty. I could see plainly that a little relaxing here would soon fritter away my earnest feelings and spiritual inspirations; I should lose the blessings of the day and institution, appropriated to religious meditation. In all matters pertaining to life, the pabulum of my mental and spiritual being consisted of that which the best and highest and most earnest efforts on my part could procure from the sweetest, purest sources at my command. I could not afford to lower the standard of sincerity in my conscience. Will any one say it is superstition not to walk over a pin, a string, or bit of iron, without picking it up and saving it? Not at all. It gives strength and tone to the moral nature more than a bitter discussion of theology a hundred years long. Hear this pretty story: Mother Lucy once visited a family of Believers who had just harvested their bean crop. She noticed that they had not taken them carefully from the vines but had left too many to waste, and she directed a brother to pick them over again. The brother went as directed and saved quite a quantity. But this was not all, nor the best. While he was gathering the beans, he was entirely overpowered by the goodness of God and the presence of angels, and cried for very joy the whole time. That day would remain a green spot in his memory forever. From this we may learn that what,

to an undisciplined worldly spirit, is trifling or superstitious, may be the essence of high and holy inspiration.

I have written this, not for the benefit of Believers of long experience. Such have already patiently traveled quite through this low ground.

"To reign with the bridegroom and bride."

But unto the inexperienced in Zion, this is inscribed in all kindness and humility, and my kind regards and affectionate love-greeting go with it.

O. C. Hampton, Union Village, O.

A HAPPY NEW YEAR.

—O—

Beloved Youth in Zion:

The first day of the year should be regarded, by you, as a marked day in the history of your lives; for it is the starting point of a new era in life's journey. The new date of the year, like the number on the milestone, will remind you that a defined portion of your earthly journey is finished, and that you are entering upon a new and untried portion. In wishing you a Happy New Year, I would impress on your minds the important truth, that in the stern battle for eternal Life, if you would *win*, you must *work*. You must commence the year with self-denial and self-discipline, if you would end it with spiritual prosperity. Be not afraid to form new resolutions, at the beginning of each year, such as will restrain from vicious habits and tendencies; now is the time to discard evil practices, and commence the cultivation of good ones. Be careful that the thousand poisonous weeds of vice do not choke the lovely expanding blossoms of virtue. Open a new account with conscience, and heed its timely admonitions, that you may not have, at the year's end, a heavy debt and nought but remorse to pay it. You are not living wisely, nor well, unless you make each coming year better than the past one—better for yourself and for others. A *good* life keeps the conscience clear, and a clear conscience makes its possessor happy. The youth who lives a *good* life—and why should any live a bad one?—strictly obeys God's requirements, as they are made known through His appointed leaders. Truth is the glory of youth, and is essential to their happiness in this world and also in the next; therefore make truth your motto, for "Truth alone will stand." "Lord, who shall abide in Thy tabernacle? He that speaketh truth in his heart." Youthful readers of the S. and S.: besetting sins of every name and nature should be at once uprooted and destroyed, never to grow again. If all who read this will make the effort, earnestly and hopefully, they will be able to say—This is indeed a Happy New Year.

Daniel Orelutt, Enfield, Ct.

CALAIS, VERMONT, June 7, 1874.

DEAR SHAKER AND SHAKERESS:

I have, at last, found a paper which teaches *Christ-religion*. I have had the privilege of reading several numbers of your paper, of late, and am pleased with them. I am almost a Shaker. My Heavenly Father has given me light of what is to be in the future:

THE FUTURE.

There is a time, not far ahead, when all intemperance is dead, when holy angels will descend, and every knee to God will bend. His righteous judgment be confessed. And all true Christians will be blessed—The Lion, by the Wolf caressed, and with them, will the Lamb be blessed. And little children lead the throng, With Hallelujah their best song—Peace—sweet peace, to man be given, With never a war, in Earth, nor Heaven—A cleaned up Earth, unmarred by vice—With one new Church all sweet and nice—By Love to God, in man inspired. No man-made laws will be required—Behind old creeds, there'll be no hiding—No need, when all are law abiding—When, in God's image, all complete, is man—including Helper meet—Then all the Stars may skip and play, and spread the tidings far away.

Joseph Pierce.

STEINWAY HALL MEETINGS.

—O—

Expenditures, \$470.95. Receipts, \$430.05.
Deficit, \$40.90.

MOUNT KISCO, N. Y., Dec. 19, 1874.

FRIEDRICH EVANS:

Yours, of the 12th, came to hand. You say you are willing I should come and prove myself by your Order. I am aware I could not unite myself to your Order, with any degree of satisfaction, to myself or others, without an experience, essentially different from the outside world.

I see the beauty and desirableness of the community system, wherein none act on selfish principles. All laboring for, and loving their neighbor as themselves. This, to my perception, is the Incarnation of Heaven upon Earth. I was delighted with my visit among you. It made an impression upon my mind, never to be effaced. How pleasant to recognize the Elders among you, as Fathers, with their long, varied and valuable experience. The younger men, as Brothers or Sons. The elder women, as Mothers—the younger as Sisters—a relation purely spiritual, noble, pure, holy and exalted—where the constant endeavor is to do the will of God, as is done by angels in Heaven—where intemperance, in *eating*, as well as in drinking, is carefully avoided. Where disease—the effect of law's infraction—is banished. Where sin, in its multiform manifestations, desolating humanity, in the outer world, is studiously left behind. Where the so called benefactors of the world, including lawyers, doctors and clergy, have a privilege to earn their bread by honest industry. Well may your worthy correspondent, A. B. B., regard your Institution as a "Beacon Light, hung up in these western heavens, to teach mankind what sublime achievements humanity can attain, for a religious principle."

The fact, that your Institution has, for so many years, stood the strain of the surging, tumultuous waves, of an adulterous generation, is, to my mind, conclusive proof that the Institution is founded on *the Rock*—that It has a great mission to perform—and that God, in his own good time, will show how powerful are these silent influences, for the liberation of the anxious throng, who are now praying to be delivered from the thrall of the debris of a shipwrecked generation, with groanings unutterable.

I am looking for light and direction. I have been pointed to Mount Lebanon, by an influence, which I am sure is from above.

But I have been in doubt whether the friends could bear with my infirmities. I have, as I told you, been troubled with periodical turns of what doctors call neuralgia in the head, which, I am satisfied comes from a disordered stomach, the result of improper food, improperly cooked. I would like to live on *grain and vegetables*. I expect you could prescribe a system of hygiene, which, if carefully carried out, might, in time, relieve me of the difficulty. People, in general, you are aware, live on pork, beef, hot buckwheat cakes, cooked in grease, pickles, mince pies, tea, coffee, rich cakes, fine flour and the like, bolted down without mastication. Then follow patent medicines—doctors, with blue pills, quinine, mercury, etc.—then the undertaker.

Have you any employment in which I could make myself useful? I would come as a learner, divested of disagreeableness, bigotry, over self-esteem—all bad qualities which would shut me out from that kingdom, which is righteousness and peace, joy, in angelic purity. I desire an eye single to the glory of God, that I may dwell in the light of eternal day—to know and do the will of God, in all things, at any and all costs. Please write me soon.

Yours Truly,

Gilbert Hubbell.

The general average of mankind are not only moderate in intellect but also moderate in inclinations; they have no tastes nor wishes strong enough to incline them to do any thing unusual, and they consequently do not understand those who have, and class all such with the wild and intemperate whom they persecuted, and then worshipped.

Food or drink should never be taken into the mouth either hot or cold, but near the temperature of the blood.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

MANY MANSIONS.

If a photographic view of a village, or of a commodious building, should be taken at the same time from different standpoints, would not every view thus taken be dissimilar? Would it be just, or wise, to assert that all the others, except the one taken from *our* standpoint, were false and unreal? All would agree that such village or building did actually exist. Then, would it not better accord with reason, and show more of the love of truth, to seek to know of what material the building is composed — whether its foundations are laid deep and strong, and if it be really capable of sheltering and protecting those who seek refuge from storms and tempests that may arise without? While thus testing its strength, and seeking to find out whether any of its parts can be shaken by the increasing winds of truth, that there may be a timely removal of the error, we would say, as did the apostle, "let brotherly and sisterly love continue, and let patience have her perfect work."

Theology is viewed differently by persons occupying diverse positions, rendering discussion and investigation necessary and profitable, if conducted with a view to elicit truth instead of producing controversy.

Religion is the vital element of the soul — its life. Theology is the outward form, to embody and clothe the real spiritual part. When the body is moved by the vitalizing principle within, then all will be harmonious. Science and religion will thus act in concert and a desire to get at the true — will be the ruling motive, while all differences of opinions, honestly expressed, will be treated with kindness and respect. Neither bigotry, conservatism, nor pride of opinion, should ever block the wheels of progress, nor draw the curtains of superstition over the windows of the soul, to shut out the increasing light of truth.

"In my Father's house are many mansions," said Jesus. When were those mansions built, and for what purpose? Were they all constructed at one time? If the soul's destiny is fully determined at the expiration of mortal existence, and all go direct to heaven or hell, why so many mansions? Shall we presuppose an aristocracy there — a Plymouth and Trinity Church for the high, and other churches for the colored people and the lowly, bearing distinctive marks of caste? Or, shall we understand that those mansions to which Jesus referred, were built in different ages and cycles, and were shaped according to the degrees of knowledge and progress of the people at the time? Their conceptions of God, the primordial cause of all causes, may have been vague and limited; yet they used the best material that they could command, and the mansions which they built were adapted to the conditions of the people, and were accepted, as forming a part of the Father's house.

There have been many builders all down through the ages, who have worked according to the pattern given to them. Moses was shown a pattern in Mount Sinai, and was instructed to build a tabernacle that would serve

the needs of the people at that time. However symbolical it may have been of the tabernacle to which the finger of prophecy pointed, that would eventually be built in such perfect consonance with truth, and so strongly fortified therewith, that "not one stake would ever be removed, neither any of the cords thereof be broken," it was evidently not *the one design* for all succeeding builders. Solomon and Ezra were commanded to build; they had *their* patterns; those were also included as belonging to the Father's house.

Jesus laid the foundation of a new structure, and left his followers to build upon it. It was not his mission to destroy the law; neither to condemn the *doers* of the law; but to show a more perfect way, reveal a higher law. He called those who were prepared to leave the old covenant of types and shadows, which had served a good purpose and done its work, to enter into a new covenant, which was more spiritual. The unprogressed Jews persecuted those who accepted the new covenant, and, like unconverted Saul, "verily thought they were doing God service." The spirit of controversy, and bitter railing, have never been productive of good fruits, in any age of the world's history.

Tens of thousands have honestly entertained opinions at one time, that they have as honestly changed for other opinions, at another time. From a variety of standpoints and degrees of altitude, we catch different views; but "Charity suffereth long, and is kind. Charity envieth not."

Had there never been any aggressive movers — iconoclasts in the world — where would have been the progress of the race? We are naturally all idolaters, have our gods to worship, either of wood and stone, the low forms of animal life; or through tradition and blind zeal we make gods of human beings and worship them. Whatever or whoever they may be, they are sacred to us; and if any one takes the axe of truth to break those idols in pieces, it is hard to convince us that they have been sent of God to do it. No living, inspirational soul, will be heard to say that we have already attained unto the highest degree of truth that is for the race. The keys of revelation, through some human agency, will yet unlock doors that have hitherto been closed. New sacrifices will be required, and new glories will open to our spiritual vision.

Whoever are called to this work, should look well before they strike, lest "they hurt the oil and the wine," and mar the seal which God has placed in the foreheads of his servants.

INFLUENCE OF KINDNESS.

I HAVE been led to observe how, in a thousand instances, little services and kind words rendered in time of need, which indeed should never be withheld, drew from observers expressions of praise, and they always leave a bright mark on the characters of those upon whom they fall. As we pass the rounds of daily life, in all its various employments, how characteristically do the motive powers of each one portray themselves, whether meritorious or otherwise; and we, whom providence, or destiny has placed together, how important it is that we scan the motives which lead to actions. Thus it is that we really learn to know ourselves, and the bearing with which we impress others toward us. We see those whose talents and philanthropic nature raise them above the common level of mankind. Such are destined

to become glorious workers in the vineyard of Christ; and their works of love and benevolence find no broader field for efficient exercise than in our own localities. And we observe that the benevolent, those who are always kind and pleasant, cheerful and hopeful, radiate light; they are as bright stars shining with effulgence wherever they go, causing clouds to disappear, as mists are overpowered by the bright rays of the sun. But always to keep and command this beautiful harmonious condition of mind, requires vigilance and self-sacrifice in many ways, which only add greater lustre and help to form a beautiful character. There are many who have the germs of noble men and women at their birth; but who for the lack of self discipline, a little exercise on those points, never really attain to that place in the scale of being that they otherwise would.

There are many opportunities wherein we may show a kind heart, by speaking pleasant words, which drop as dew on thirsty plants. Had we the power to see the soothing effects they produced on sorrowful hearts, perhaps already bruised and sore, almost beyond endurance, we would make it a constant study to select careful and prudent language, that we may not, in any unguarded moment, let pass from our lips words which would drop as lead in the already depressed spirit of our brother or our sister.

Are there any who have not in some period of their lives felt themselves so bereft of true friendship — the affections that sweeten life's bitter woes — and also the crush of disappointed hopes, that have so far blasted the past and darkened the future, that courage had almost failed? Then how sweet is sympathy, a kind word or a favor, if even coming from a child; a heart, thus humiliated, is able to appreciate kindness; and we should never forget that *all* need kind words and sympathy, when under trial, no matter from what cause; we are all the better for having rendered, and for having received them. Our greatest enjoyments are in our own beloved homes. Our nearest associates are those with whom we mingle daily — the inmates of our own household. And living so nearly connected as we do, we have need to bring into requisition those little civilities which tend so much to refinement, and produce harmonious condition.

Susanna M. Brady, Union Village, O.

CONTRIBUTION.

DEAR ELDERESS ANTOINETTE: Our little "Monthly," the "Shaker and Shakeress," is very dear to me. I always welcome it. Its pages are well filled; and I take useful lessons and derive much comfort and happiness therefrom. I would gladly contribute something to its columns, were I able to do so, and thus indicate *practically* my faith in, and love for, Community life and principle. When I feel my inability to present anything new, that would interest and instruct the readers, contributors and supporters of the *clean little sheet*, I am reminded of a certain person of olden time who cast two mites into the Lord's treasury, and was commended for so doing. It was not the amount given, but the motive which prompted the act, that attested the donor's sincerity — that elicited approval.

I am not unmindful of the labors of those who strive to make the paper so good and useful; and it would be a mark of selfishness, if I should remain silent and not give expression to feelings of gratitude for favors thus received. The beautiful sentiments so clearly expressed by the young sisters with whom I have often fraternized, and for whom I entertain a deep love, fill my spirit with joy. My sincerest desires are for their prosperity and growth in spiritual life and light. They give evidence that they are living for a higher purpose than merely self-pleasing, and earth's alluring charms, or to dwell in idleness, and slothfully spend their time, destitute of soul aspirations, and lofty aims.

Seneca, a philosopher, said, "We complain of the shortness of time, and yet have more than we know what to do with. Our lives are spent either in doing nothing at all, or doing nothing to the purpose — nothing which

we ought to do -- complaining that our days are few, and acting as if they would never end."

Among the ancient Indians, there was a tribe called "Gymnosophists." They had great aversion to sloth and indolence. It is said of them, that when the table was spread for their repast, the assembled youths were asked by their chiefs how they had spent their time since the rising of the sun. Whether they had been engaged in some useful employment. If upon investigation it was found they had been idle -- done nothing to deserve a dinner -- they were rejected, while the others who had been industrious, enjoyed the fruits of their own labors. They seemed to entertain the same opinion that the Apostle Paul did, when he gave commandment, "That if any would not *work*, neither should they eat." It should not be our purpose to eat the bread of idleness, either in a temporal or spiritual point of view.

They who feel the worth of immortal souls, will not cease to struggle in spirit, and pray earnestly to God that the convicting power of truth may be felt throughout the length and breadth of our land, that will cause souls to feel the necessity of living virtuous and godly lives. It has been said truly, "virtue is the foundation of all honor, and the source of all beauty, order and happiness." It enhances the value of all the natural endowments of the human mind, and to it every faculty should be subservient. The more eminent a person becomes, the more prominent will appear their deformities, if virtue be not the controlling influence and guiding star of their lives.

Virtue will give dignity to character, and will ornament the soul, when we shall have put off the mortal. Beauty and wit may fade and die. Many things which we learn that are applicable to the earth-life, will pass from memory with their disuse. But virtue, innocence and love, will remain the soul's guardians and companions forever. Superior beings, in all worlds, are bound by virtue's strong cords, and one law governs the whole of God's universe. Those who are wise will search diligently to find the pearl of great price, and when found, will not hesitate to "sell all to obtain it." As the poet says:

"Go, thou in life's fair morning, go in the bloom of youth,
And buy for thine adorning, the 'precious pearl of truth.
Secure this heavenly treasure, and bind it on thy heart,
And let no worldly pleasure, e'er cause it to depart.

"Go while the day star shineth, go, while the heart is light;
Go, ere thy strength declineth, while every sense is bright,
Sell all thou hast and buy it, 'tis worth all earthly things;
Rubies, and gold, and diamonds, sceptres and crowns of kings.

"Go, ere the cloud of sorrow steal o'er the bloom of youth,
Defer not till to-morrow, go now and buy the truth;
Go seek thy Great Creator, learn early to be wise,
Go, place upon his altar, a morning sacrifice."

Phebe Van Houten, Mt. Lebanon, N. Y.

FOR THE SHAKER AND SHAKERESS:

Elizabeth Doobeny's farewell to the Community, after a Sabbath day's enjoyment, of their worship and repose at Mt. Lebanon.

BROTHERHOOD.

Brother I know thee not in name,
But feel thy future home is mine!
Our loving father is the same--
And my heart is knit to thine.

SISTERHOOD.

Sister, I know that in thine eyes,
And in thy accents soft and sweet
A Saviour reigns without disguise,
Where all the Christian virtues meet.

ADIEU.

The moment, though a fleeting one,
In which I've felt thy sympathy,
Shall, while these eyes behold the sun,
Rest graven on my memory.

CAUSE AND EFFECT.

Or all the "many inventions mankind have sought out," none seem so little fraught with good to him, spiritually, as those which offer him immunity from the effects of sin. Why? Because, the one thought now is to avoid the penalty, not considering that the cause is the wrong to be avoided, and that the penalty is nothing more nor less than the consequence which must follow certain causes.

Cause and effect are inseparable, and must succeed each other, as certainly as the ebbing and flowing of tide, or the oscillations of the pendulum. "The soul that sinneth (against the laws of its being) shall die," was fulfilled, though the mortal body might not then have perished. Its spiritual perceptions and life were so paralyzed that the true and higher life was sacrificed for the time, and has thus continued, until one came with power enough over the body to fulfill the law of obedience, put it in subjection to the spirit, and show how it could be done.

The Adamic Parents waited not until the time when they could generate rightly. The result was a murderer, instead of a being on as high a plane as themselves. Though becoming as gods, through the creative function, they sunk from the innocent and guileless, till now, the fig-leaf covering has become the most *engrossing thought*, instead of the *cause* that produced its necessity. The primeval innocence is gone, and nothing can restore it but the avoidance of what has so long destroyed it, and filled earth with wantonness. Let us draw a figure as did the Master, to illustrate from common life. In your house you have an ice closet which was constructed to run its waste water into a vessel beneath it. But lately it leaks and the pan does not receive it, and your floor is wet and you are annoyed.

"That can be remedied says one, have a platform made as large as can be put under, with a border around it, and run the water from that." Well, you try it and it keeps most of the water from the floor. But suppose you could look into the refrigerator and see the floor beneath that zinc, soaked and decaying, the charcoal saturated with water, and the under floor almost ready to drop out. Would you think your refrigerator was saved? Would you not say, What a fool I was to doctor effects instead of searching for the cause? All I needed was something to reach the *cause*. A little skill and solder, and sense, seasonably and suitably served, would have sufficed.

But in this tabernacle of the body, we ignore the laws of its construction, and into its fine delicate membranes we crowd any thing we happen to, without regard to its needs or capabilities, and then feel surprised if it cannot keep doing, and the machinery all run smoothly while the vital forces are wearing out, prematurely, in an outlay which is at the same time defrauding the mind and soul of their life and inspiration.

Or perhaps, we dress so tightly that the thin delicate texture of the lung cells cannot resist the pressure, and they consequently are not inflated and thus lose their life element and become diseased locally. Then, by not performing their functional work the white blood or chyle, fails to become charged with the oxygen it should receive through the lungs to change it into the healthy vitalizing fluid, and the individual becomes pale and wasted, or burnt up with the fever nature intensifies to assert once more her healthy poise of function.

We will speak of another fruitful cause of mischief, for whatever interferes with health of body, has its reflex on the spirit and causes unhappiness and waste. We perhaps bring the delicate valves of the skin almost in contact with the chill or frosty earth, and thus close up the gates nature has provided for the ejection of a large amount of exhausted and impure matter, and then call it disease, when nature opens one of her more apparent relief gates to preserve the life.

We have made life so full of inventions, so artificial and complicated with fashion, parade and sham, that there is one continual strain on body and nerve. Although any quantity of labor-saving ma-

chines have been tried, yet the ornaments and complications increase in greater ratio and there is no time left for rest of spirit, or for introspection. Many a tired and harassed house keeper must look longingly forward to the rest of the grave.

So far removed are mankind, from simplicity that the greatest boon now is, a resort to the wilderness, the mountains, or the ocean; where man's inventive genius has not yet robbed them of the simple grandeur and charm of nature's works. There they find healing and invigoration.

Though all animal, and plant life seeks the light and sunshine, except in its highest meridian, still humanity, with similar internal organs and mechanism, shut themselves up in dark and dingy rooms, and bar out each ray of sunshine that would force itself in, lest carpets be faded, or flies flourish, for even they cannot live in the dark, except in a dormant condition. We exclude life and health conditions, and wonder that we ache, and groan, and die palsied, wonder that life is deteriorating; wonder that the daughters are not equal to the mothers.

Verily the Fathers builded better than they knew, when they thoroughly cleared the land of trees when preparing a location. And the utility of blinds must certainly be questioned, if the glorious Autumnal Sun or blessed warmth of his Winter shining must be excluded,

"He maketh his sun to rise on the evil and on the good," and none are so far removed from the Father's loving providence, that this is not their right.

Truly said the wise Teacher. "The light is sweet and a pleasant thing it is for the eyes to behold the Sun." "The people that walked in darkness have seen a great light." Why spoken of so exultingly, if light is not blessing, and darkness and anguish almost synonymous curses?

Or, why the promise? "Moreover the light of the moon, shall be as the light of the sun, and the light of the sun, seven fold, in the day when my people are healed of their wounds and bruises." Or, why say of those who oppress the helpless that "their sun shall go down at noon, and the earth be darkened in a clear day"?

As light, and the opening of the interiors, are in correspondence spiritually, so are sunlight and health in the natural.

But one more figure. There stands a house. It is not old and is nicely painted, but there is some defect, or sickness on one of its sides. "Oh, well," you say, "it is made of poor material." But are you sure *that* is the trouble? Away upon the roof there is a hole where there should be a shingle. Not near the defect, it is true, but in range with it, and much of the leakage has obeyed the laws of hydrostatics and quietly glided down on the rafters, and has found an outlet through the finish which once made the building a thing of beauty. And that is only an effect which it is proper and right to expect of such a cause. Can you blame nature, or aught but your own neglect, if the building should crumble? You would have too good an understanding of *cause and effect* to say that the builder, or his work was the cause of the mischief. You can only say the aperture in the roof should have been attended to.

But of the wonderful house which the spirit occupies, the entrances are guarded by sentinels, who are free agents, enlightened by reason and instruction, and though they say, Withhold! and try to stop the door, *inclination and carnal security* say, "Leave it open! If a leak start I can mend it. There is *pain killer*, just the thing." Or if the mechanism gets over-worked and under-fed with the bracing air, or sunlight, use a little *liniment*, or start it up with a dose of something which is so repulsive that it is in labor till it expels it. And that you call cure. How long can the mortal tenement endure such treatment? Strange that a Harp of thousand strings should keep in tune so long.

But we started with the sickness of sin; and now ask, if the same principles, of common sense we would apply to other things, are not in order here? Shall we keep on sinning, because Christ died for sinners? or because sin

can be confessed? Does that stop the sin and its consequences which are, physical and spiritual deterioration, any more than the platform saved the refrigerator?

"Mankind were created upright," manly and nobly as lords of lesser creations; but, "they have sought out many inventions,"—depraved and perverted habits, have named, and classified the effects, and called them inherited evils and disease; whereas, if we viewed them as consequences of our own, perhaps, ignorant transgression, and sought their antidote in avoidance of producing causes, would we not be more consistent?

Can we wonder that Jesus said, "Except a man deny himself and take up his cross daily he cannot be my disciple"? Not only subdue the passions but the appetites. The leakage which is ruining manhood, is unbridled appetite; and the deceptive invention, that there is a way to avoid its consequences, and thus divorce cause and effect.

E. H. Webster, Harvard, Mass.

CORRESPONDENCE.

LAFAYETTE, Ind., Dec. 6, 1874.

HIGHLY ESTEEMED EDITORS: In the multiplicity of life's duties, I have neglected one, that to me, is very important,—the renewal of my subscription for your valuable, ah! priceless little monthly—twenty of which are taken in our great, fashionable and rapidly growing city.

I am fully convinced that you have entered into the great and final work of redemption, designed by our Lord and Saviour for the elevation and salvation of man. Your communities are certainly paradisiacal abodes, for the care-worn and sin-sick soul.

I believe in an overruling power—a rewarder of all souls, according to their works; and that you will ere long reap an abundant harvest from the precious seeds of truth you are sowing, through the "SHAKER AND SHAKERESS."

The temperance ladies here read extracts, and sometimes whole documents from your paper. We believe, with yourselves, that *gluttony* is twin brother to *strong drink*; and we highly approve your sentiments on the subject. May the Lord in wisdom direct both you and us in the great work of reform.

Inclosed please find one dollar for two copies of S. and S., and much oblige a true friend and sister in the work of reform. I see a great spiritual revelation just at the door.

Yours for Progression,
Sarah A. Nagle.

EATING BETWEEN MEALS.

HALF of all ordinary diseases, says Dr. Hall, in his *Journal of Health*, would be banished from civilized life, and dyspepsia become almost unknown, if every body would eat but thrice a day at regular times, and not an atom between meals. The interval being not less than five hours, that being the time required to digest a full meal, and pass it out of the stomach. If a person eats between meals, the process of digestion of the food already in the stomach is arrested, until the last which has been eaten is brought into the condition of the former meal; just as, if water is boiling and ice is put in, the whole ceases to boil until the ice is melted and brought to a boiling point, and then the whole boils together. But it is a law of nature that all food begins to decay after exposure to heat and moisture for a certain time. If a meal is eaten and in two hours another, the whole remains undigested for seven hours, before which time the rotting process commences, and the man has his stomach full of carbon—the very idea of which is horribly disgusting.

KEEPING MEALS WAITING.—Little things often interfere with our comfort very much, and one small annoyance is for men to delay coming to dinner when called. Sometimes they have an hour or more of work which they will do before quitting, and then they go to the house to find the dinner cold, and the cook discouraged. Nothing is more disheartening to a tired woman than a table full of dirty dishes ornamenting the table an hour and a half later in the day than usual. Punctuality is a virtue, that men should learn, if they are in the habit of being uncertain about coming to their meals. Any woman worthy the name of house-keeper will be regular with her meals, if it lies within her power to have them so.

MOTHERLAND.

Daughters of the nation listen!
Liberty to you appeals!
Tearful eyes around you glisten,
While she supplicating kneels.
To their homes your fathers brought her
Through the flood and fire of war;
Through the thunderstorm and slaughter
Rolled her fair triumphal car.

And they said, "All men are equal,
With inalienable rights;"
Little dreaming of the sequel,
That has filled the land with blights.
For a while their sons defended
That great heritage with power;
Sought the good that was intended,
For the country's lasting glory.

But the demon, slavery, flourished;
Half approved and half ignored;
At her founts his life was nourished,
Till he grew to be her lord.
Boldly took not heavy duty
On such articles as tea;
Ills, not taxes, but rich booty;
Even pearls of liberty.
Then a lofty manhood rumbled,
Like a soulless mass of clay;
For its spirit had been humbled,
And its honor swept away.

Drop'd the flag, the stars were broken
As by clouds of inky hue!
And the stripes disclosed in token,
Blood and tears that bondage drew.
When, at length, its folds were lifted,
By the soldier's dying breath,
Was the nation's harvest sifted,
From the bitter seeds of death?
Do not intrigue, sloth and plunder
Still destroy her ripening grain,
While the world is struck with wonder
At her turmoil, loss and pain?
Is there yet no hope for nations?
Must all constitutions fail,
And the heart's uplifted patience,
Sink and let despair prevail?

Safe between two warring oceans,
God had kept a land to show,
When the Church and State commotions,
Blackened earth with crushing woe.
When the bells that priests created
Lit the inquisition's flame,
And the flesh was satiated
In the Holy Spirit's name.

From Republican Genoa
To the tortured Spanish land,
Came a man, impress'd like Noah,
With the rescue God had plan'd.
Europe had no aid to furnish;
Tyrants heard no pleading tone;
They had thrones and arms to hurnish,
Schemes for prowess, all their own.

But a woman heard the story
Of a land beyond the sea;
And bright visions of its glory,
Gifted were her eyes to see.
She the jewel treasure offer'd,
That adorned her as a queen;
And the gems thus freely proffer'd
Bridged the waves to shores unseen,
Where shall be a declaration,
That will make all women free!
Where our eyes shall see a nation,
That is fit for liberty!

Where the rights, divine and human,
Shall forever be secure,
In the land first bought by women,
And by her made good and pure.
For a government parental
Soon will bring true order forth:
Place what'er is accidental,
Build "new heaven and new earth."
Heavy is the task before us;
But it takes no winding course,
Cloudless light is shining o'er us,
In this day of vital force.

Cecelia Devyr, Mt. Lebanon, N. Y.

Blest is the sacred tie that binds
In sweet communion kindred minds,
Whose hopes, and hearts, and aims are one,
To live for truth and that alone.
Thus sharing union, comfort, care,
With Christian zeal unite in prayer,
That perfect love and peace may reign,
Throughout the whole of Zion's plain.

We all must of this love partake
To comprehend how Christ can make
Our earthly home a type of heaven,
Where death is banished, life is given.
Here we behold the Gospel light
Which shineth from the mountain's height,
Where truth and justice hear the sway,
And every sin is cast away.

Maria Witham, Enfield, Conn.

THINK before you speak what you shall speak,
Why you should speak, about whom you are to speak,
what will come from what you may speak,
what may be the benefit from what you may speak,
and lastly, who may be listening to what you may speak. Turn your speech seven ways, and there will never come any harm from what you have spoken.

"THE religion of a nation ought to be the embodiment of its highest intelligence in the most solemn moments of that intelligence." But that is not the fact to-day in any country.

SPIRITUAL ASPIRATION.

Our Zion home is lovely, secluded, and secure,
And precious our relations, so peaceful, and so pure;
Not all earth's fading pleasures, or wealth it has to give,
Shall lure me from these treasures, for these alone I live.

More fervently I'll labor to make the gospel mine,
That all its ties more firmly around my heart may twine;

Be mine the true affections, which from the earth are riven,
Which cling to Saints and Angels, to Christ and God, in heaven.

Be mine the Christian crosses, the sorrow and the love,
The daily prayers and watchings, that lift the soul above,
And lead the spirit onward, to seek the higher life,

Away from earth's corruption, confusion, care and strife.

Be mine to hold communion with mortals robed in white,

To rise with them in triumph to realms of endless light;

Where Jesus and hiest Mother, receive their faithful hand

Of souls, who braved all trial to gain the summer land.

With searching beams unclouded, roll on thou perfect day,

When shade, and storm, and tempest, shall all have passed away.

Flow on thou crystal river, thy broad and swelling tide

Will hear the weary pilgrim, to life's immortal side.

With heart attuned to gladness, I hear the chants above,

And feel the Angels wafting their sweet redeeming love;

And well I know my Saviors, will pilot me safe o'er,
To rest in peaceful triumph, and glory evermore.

Julia Johnson, Canterbury, N. H.

MANIFESTATIONS IN NEW YORK CITY, DR. SLADE.

Dear Banner: Gotham is being stirred to its very centre by Spiritualism. The following is taken from the *Daily Graphic*:

"The interest in so-called 'Spiritual manifestations' which has been developed by the course of the *Daily Graphic* in regard to the matter is rapidly growing. The *Herald*, following, as it is wont to do, the example of the *Daily Graphic*, recently sent a reporter to Chittenden, whom the Eddys, however, declined to admit to their seances. The *Sun* has lately been publishing a large quantity of letters on the subject; and at Elder Evans' Shaker Convention last night, the greater part of the conversation was on the subject of Spiritualism. The matter is in a fair way to be thoroughly investigated at last, and we are sincerely sorry that, so far as the Chittenden manifestations are concerned, the *Herald* has been deprived of an opportunity to test their genuineness."

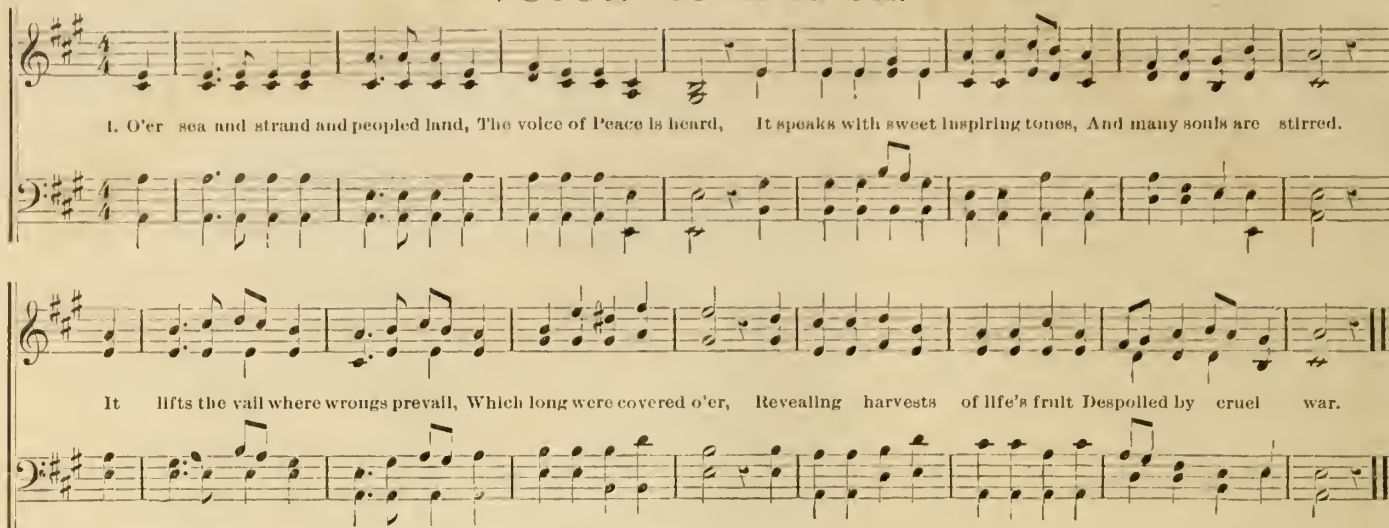
Elder Evans also gave the allopathic doctors grape and canister, and ventilated class-legislating, quack doctor, no diploma, ecclesiastical medical inquisitorial bill, and the Albany Legislature for having passed the star chamber act. He held his immense audience at Steinway Hall spell-bound for nearly two hours. God and good spirits bless Elder Evans for his brave words, say I. "Eternal vigilance is the price of liberty." Principles and not men, universality, not individuality. This is not Dr. Dake's nor mediums' funeral, it is the people's. And if such innovations upon civil liberty are not frowned down by the people, we will sooner or later have cause to regret our indifference and "masterly inactivity."—Banner.

THE WAY TO AVOID CALUMNY.—"If any one speaks ill of thee," said Epictetus, "consider whether he hath truth on his side; and if so reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ay," said he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him, said: "It is no matter; I will live so that none shall believe them." Hearing, at another time, that an intimate friend of his had spoken detractingly of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest, as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.

"Those principles which lift the soul,
From nature's plane to heaven's height,
Consume the dross, but leave the gold,
A shining metal, pure and bright."

E. Smith.

VOICE OF PEACE.



2.
O, sad'ning sight of death and blight,
Of misery, want and woe,
The waste of manhood's noble life,
Whence cultured wealth should flow;
The homes and lands which mourn the hands,
That bore the deadly steel,
Whose skill was turned to matchless strife,
Instead of human weal.

3.
For throbbing hearts have felt the darts,
And borne the curse of war,
And nations perished in the scourge,
Beneath the battle star.
God speed the time, when peace divine
On earth shall bear the sway,
When Love shall twine her laurel wreath
To crown the perfect day.

4.
The bards of old in song foretold
A time when wars should cease,
When earth would bloom a paradise,
Beneath the reign of peace.
That golden age on hist'ry's page
Shall gleam in truthful lines,
For even now its dawn appears,
Through bright prophetic signs.

TO SUSTAIN SHAKER AND SHAKERESS.

LET Believers contribute eighty cents to each individual, and receive, in bulk, as many papers as individuals — if they wish.

Can have an equal number mailed to outside subscribers, by sending ten cents postage for each subscriber.

For subscribers, in excess of the above, canvassers will remit fifty cents.

Canvassers are to receive, of outsiders, sixty cents.

Give subscribers' names in full.

The three volumes '73, '74, '75, may be had for \$1.10.

By Believers for \$1.00.

A MERRY CHRISTMAS.

December 25, 1874.

ELDER FREDERICK — Beloved Father in Christ — Permit me, on this, my first Christmas with you, to acknowledge, while I gratefully remember your many acts and words of kindness to me, during my residence with you. The labors of your pen have been to me like water to the traveler on the barren desert — like refreshing showers from heaven to the parched earth. And now, on this recurring festival, let me congratulate you on the peace and happiness enjoyed by your flock. May you long be spared to minister to an ever-increasing family — to witness many returns of this joyous and happy season. Such is the prayer of

Yours truly in the Gospel,
David Gill, Mt. Lebanon, N.Y.

OBITUARY.

SARAH HOLLISTER, Nov. 17, 1874, aged 66 years. Canaan, N. Y.
MARY MCCOMB, Dec. 17, 1874, aged 80 years. South Union, Ky.
EMILINE OSTROM, Dec. 19, 1874, aged 55 years. Mt. Lebanon, N. Y.
ANNA GATES, Dec. 25, 1874, aged 83 years. Mt. Lebanon, N. Y.

RECEIPTS AND EXPENDITURES FOR S. AND S.

1873 — Received, \$2,148.75 — Expended, \$2,061.48.
1874 — " \$1,807.02 — " \$1,678.15.
Leaving \$215.75 for editing, folding, directing and other services, for the two past years.

DEAR EDITOR AND EDITRESS:

I have been much edified in reading your editorials, the year past, likewise many of the articles in both departments. They were rare specimens of literary merit, sound, logical, argumentative, scriptural, full of pith, pathos and the fire of God's Truth. That is what the world and many among Believers, need, and must have.

Jesus "made himself of no repute" — not by immoral conduct, but by bearing witness to the Truth. He put forth Ideas, far in advance of the age. They were rejected by many, especially the Jewish orthodoxy. To them He was an "Infidel."

That the Good Samaritan, whom Jesus approved, was an Infidel, we have no doubt. He showed his faith by his works. To this class of Infidels in the world, who make no profession of Christianity — who gain Heaven by being honest in their dealings with their fellow men — our little paper meets with acceptance.

Blessed are such Infidels! I am willing to stake my all with this class, be they in what part of the world — in what world they may. It was this class of Infidels, in its highest types, that framed our United States Constitution — who, in their wisdom, and far-seeing Statesmanship, took the necessary precaution forever to exclude the possibility of introducing the Jewish War-God, or any other God or Christ, or Bible into that Sacred Instrument.

Again, we say, Blessed are such Infidels! We unite with all such, for the preservation of the Constitution of these United States — as it was — as it is — as it shall be. It was made for man — for all men and all women — of all nations, kindred, tongues and peoples, under the Heavens — for all Religions — subject to no ecclesiastical tinkering. So we say HANDS OFF.

James Prescott, North Union, Ohio.

KATIE KING EXPOSED.

It is said that a young woman personated Katie, when the real Katie was not forthcoming.

The TRUTH SEEKER thus discourses:

"It was found she had made her entrance and exit into and from the cabinet by means of a panel or secret drawer in the partition, and with her artful representations, she had succeeded in 'deceiving the very elect.' The philosopher and close observer, R. D. Owen, had faithfully attended upon Katy's seances, and has he not detailed the whole 'wonderful affair' in the *Atlantic Monthly*, and characterized the same as the most remarkable representations of spirit power? Now, however, since the fraud is exposed, the good man is

compelled to acknowledge himself deceived by dishonest mediums.

A lesson is to be learned from all this. If Mr. and Mrs. Holmes have been frauds, it does not prove that all others are. Chaff does not disprove the existence of wheat, and all the lies in the world do not falsify one truth. But so long as money is to be made in the roll of mediums, it is not strange, perhaps, that dishonesty is resorted to. The public must be chary, and not believe too readily all representations made. 'Try the spirits, that ye be not deceived.'

Words of wisdom, like apples of gold in basins of silver.

THE BITER BIT.

George F. Train thus writes me:

MILLER'S BATH HOTEL, 41 W. 26 st.,
NEW YORK, Dec. 29.

Dear Elder Evans:

Shakerism continues to shake Christianity, and Spiritualism continues to demoralize Christians. After breaking up Gordon, the Hugh Boy at Apollo Hall, medium Wassen at Tammany, after exposing Katie King at Philadelphia, after fighting the Spiritualists at their meetings and through the press for years, Dr. Miller, who went to Chittenden to capture the Eddys, has himself been captured! The biter has been bit at last; he has gone over, bait, line, hook and sinker! His last postal card reads:

"Prepare to meet thy God, for he is up here among the mountains."

SURRENDERED.

Thus runs a postal card from Dr. Miller:

CHITTENDEN, Dec. 28, 1874.

Dear Elder Evans:

Your article on Spiritualism in *Tribune*, Dec. 26, is just at hand. You are all sound on the genuineness of some of these manifestations; I have been through it — have been with the Eddys ten days. They are as true as steel; the truth about them has not half been told. I differ with you on the subject that Spiritualism is not a Religion, but a Science. I think it is the Science of Religion. The Eddys have captured me, soul, body, and spirit; old things have passed away, and all things have become new.

Yours,
Eli Miller.

"Steady!" is the word, in the English military service, in times of trial — in the crisis of a battle — when defeat and victory balance each other. So say we — Steady, friends, steady! keep cool and collected, if you expect to ride the whirlwind of Spiritualism and direct the storm of Materialization to ends useful to humanity. Ed. of S. & S.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. March, 1875.

SIXTY CENTS
PER ANNUM.

GIFT OF TONGUES.

"I SAW an Angel flying in the midst of Heaven—the religious world in man—having the everlasting Gospel to *preach* unto them that dwell upon the earth—to every nation, kindred, tongue and people." The *preaching* was to fear God and worship him—not to worship the beast and his image. Here is the patience of the saints who keep the commandments of God and the testimony of Jesus, which is the spirit of prophecy.

There appeared a white cloud with a woman sitting upon it, like unto Jesus. That cloud was composed of persons, "clothed in fine linen, clean and white"—with characters, like the woman. She thrust, into the earth, a sharp sickle, to reap it—the testimony of Jesus against generation.

The *sign* of the first Gospel degree, was the Gift of Tongues—Mother Ann spake in seventy-two different languages, thus showing that she was in rapport with the representatives of the nations, who needed the Gospel in the spirit world, and that to all of them the Gospel would be preached, and a crop gathered therefrom, of such souls as were ripe unto the harvest.

Throughout the sounding of this first testimony the gift of tongues invariably rested upon those whom the Spirit raised up as leaders to preach and minister the Gospel, from Mother Ann, to Samuel Johnson and Richard Bushnell, who were greatly gifted in tongues.

GIFT OF HEALING.

THIS Gift will be the *sign* of the second Gospel testimony, as the Gift of Tongues was of the first.

When the Spirit begins to raise up the leaders of the new faith, they will be endowed with the Gift of Healing, in a pre-eminent manner. This will be both as a sign and as a ministration of intrinsic good. A sign that the Gospel has increased—progressed from faith to faith, and that health of body is, hereafter, to be conjoined to health of soul. And as powerful and heart-searching testimony will be borne against the *tributary* lusts of the mind and the flesh, as the first witnesses bore against the *consummation*—fleshly lusts and generation.

In her day, Mother taught that all should build their faith upon the Gift of God—Revelation—and not upon her personally, much less upon the persons of her successors. This is the Rock of the Order—the Foundation of the Gospel—and from it cometh the *Gospel increase*.

Paul found some, who asked, "How are the dead raised, and with what bodies do they come forth?" A rational, scientific inquiry, which he essayed to answer, according to the light of that day, to him vouchsafed. His argument was, that there was a natural body and a spiritual body.

If we call the soul the spiritual body—perfect in all its parts—clothed upon with the natural body, we have a basis for the materialization of Moses and Elias. The Apostles saw them, as we saw the Spirits at the Eddys—except that we witnessed the materialization of *many* Spirits, who appeared as perfect human beings, as were any of the company present.

The reanimation of dead bodies, and the materialization of disembodied spirits, led the Apostles to believe for a time, in the physical resurrection.

Faith and Physiology have grown together, in each of the dispensations, toward a time, when none shall say, I am sick—"and neither shall there be any more pain," indicating that the natural body is out of order—Divine Order.

After the temptations of Jesus, "he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan." Matt. 4: 23-25.

This was the good he did. It was practical.

"After the baptism which John preached, God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and *healing all that were oppressed of the devil*." Acts 10: 37, 38.

He contended against the actual existing evils of society, by which his people—the Jews—were afflicted.

"Ought not this woman, *whom Satan hath bound*, lo! these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13: 11-16.

His mission was to destroy the works of the devil—diseases—the result of Mosaic sins.

"When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoil." Luke 11: 21, 22.

Even the Gentiles were allowed to gather the crumbs that unbelieving Jews had carelessly thrown away. Jesus and Disciples went all through the cities of Judea. If there be no gift of healing, not under law, we see how much we have got to learn. May we not say with the poet, the proper study of mankind is man?

The same power of organization, or clothing, that could reanimate the whole body of a dead person, or that can clothe the whole soul with a natural body, as in materialization, could restore any one part of the physical body, that was apparently missing, or repair one that was deranged or disorganized. For we must constantly bear in mind that the spiritual body is whole—perfect.

How often, persons, who have had a limb amputated, assert that they *feel* it to be there as real as ever. Hence *faith*, in the patient, to take on materialization, is almost, if not quite, a necessity. And that faith—the vitalizing element in the gift of healing—should rest in God, as the source of all good.

[From the Oneida Circular.]

THE GREAT HEALTH REVIVAL.

"WHEN he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness, and all manner of diseases." Matt. 10: 1.

His command to them was:

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10: 8.

This was evidently a commission to do all that he himself had done. Mark says:

"He called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits." Mark 6: 7.

Afterward Mark says:

"They went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 12, 13.

Luke says:

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases; and he sent them to preach the kingdom of God, and to heal the sick. Luke 9: 1, 2. "And," (he adds), "they departed and went through the towns preaching the gospel and healing everywhere." v. 6.

At a later period Jesus organized a second mission of *seventy* disciples, and sent them into the field with the same power and the same instructions. It is probable that this movement was made when the demand for healers, excited by the previous labors of Jesus and the twelve, had reached a pitch of fervor that went beyond all possible supply: for Luke says:

"After these things the Lord appointed

other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, *The harvest truly is great but the laborers are few.*" Luke 10: 1-9, as though the great crisis of the revival had come, and he had but a meagre force of seventy men to send into it. His instructions to these missionaries were, as before, "to heal the sick in every city." And, "they returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

We have now before us the outlines and superficial elements of the Great Health Revival, from which we are to form a conception of its dimensions. The time of the whole movement was about three years. That Jesus worked steadily at his business of healing, up to the very last day of his career, is evident from the message he sent to Herod just before his final arrest:

"Go tell that fox, Behold I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected." Luke 13: 32.

The Great Health Revival was enacted in all the important cities and villages of Galilee, Samaria and Judea, and extending to the regions beyond Jordan on the east, and even to Tyre and Sidon on the north. Among the towns, expressly mentioned, are Jerusalem, Capernaum, Jericho, Cana, Bethany, Bethsaida, Sychar, Nazareth, Nain, Cesarea, Philippi, Dalmanutha and Decapolis. The excitement caused by his cures extended far beyond the scene of his personal labors. It is said, for instance, that "his fame went throughout Syria;" and again, that great multitudes sought him out, when he was preaching and healing at a certain place, and "followed him from Galilee and Judea, and Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon." Thus we cannot estimate the extent of the region covered by the Great Health Revival as less than the whole of what is now called Palestine, including Idumea on the south—a total area of more than 11,000 square miles. It is about 200 miles long and 60 broad. It had a population of 6,000,000, which is nearly double the present population of the State of New York.

How often the evangelists repeat that he healed "*all manner of sickness,*" "*all sick people taken with divers diseases and torments,*" *every sickness in all villages and cities,*" "*the lame, the blind, the dumb, the maimed.*" The diseases specially named in the lists of his cures, are leprosy, palsy, fever, dropsy, blindness, deafness, demoniacal possession, lunacy, chronic issue of blood, withered hand, and death itself. Knowing, as we do, the infinite miseries of disease, and the enormous amount of human desire that is everywhere groaning for just such medical help, we must imagine, as well as we can, the height and depth and length and breadth of the life-commotion in Palestine, which we call the Great Health Revival.

LIVING TRUTH.

It is one of the peculiarities of literature, to continue in use certain phrases, full of ambiguities and indecision.

Living truth is not intended as the opposite of *dead truth*, for there can be no such idea existing. What then is the best definition of *Living Truth*? If a definition of truth is the absence of all that is erroneous, we, taking as the standard of judgment, the highest, brightest light in our souls, will find that *life* is truth; and that *truthful life* is not an ambiguity.

Truth can have no better illustration than the continual relinquishment of our errors. The relinquishment of wrong, however, does not necessitate a positive advance in the right.

Take the Spiritualists, for instance, some of the errors that have been popularly idolized in Babylon, are rejected with alacrity by them and none are more unhesitating in their denunciation. The furniture that decorated the past temples of worship, is less than useless in the present degrees of light. The Spiritualists have not accepted some advanced truths, with nearly the eagerness, that they have forsaken the man-made theologies. Our God is a most reasonable being. We feel that ere he calls souls to come up from the greatest of Babylons—churchal theologies—there is already prepared a home for their reception, replete with substantial truth. And ere the good Father and Mother ask them to forsake the old arks of unwholesome doctrine, they have prepared new mansions there, and new food for spiritual progress. Any thing that is living grows into something better; and *living the truth*, necessitates something more than the cessation of doing erroneously. That Jesus, under Christly instruction, was "the possiblity of the race, made real:" the embodiment of truth in his personal character—let us not doubt, until we can find a better—"I find in him no fault,"—said Pilate, faultless the exemplification of truth. If the life of Jesus is the best mode of truth now known, have we not the key to unlock the secret,—what is living truth? Our ships must each have rudders. Let Christ be the light of our passage o'er the sea of life, and in seasons of darkness and storms. We have forsaken, may be, forever, the old theologies of error. But have we got out from Babylon, or do we rest dabbling with muddy waters between two shores, the old and the new; little thinking that the waves on either side are held providentially open for our safe transit into Canaan? And now, the waves are closing; and myriads, who have heard the call: "Come out from her my people!" are going down with the Goddess of lusts, occupying their heavens, and with the carrion of Egyptian flesh-pots sticking fast in their teeth. Such have denied and do deny truth in their *lives*. Truth has a living expression; and we are more than once dead, if we do not give that expression, a growing illustration in our lives. Christ is that expression, and whoso lives as did the spiritual Jesus, and the converted Ann, will be a living demonstration of the truth—"a living sacrifice" unto every unspiritual thought, word and deed. It is a fact to be gloried in, that such multitudes have left the old arks of Babylonish theologies; yet it is a fact to be mourned, that such have made so little difference in their lives as to be any thing rather than a living representative of truth—any thing but a standing rebuke to the multitudes of former associations. Sufficient light has been shed upon us, to lift our characters to the heights whence Jesus was lifted up. Shall this light become our darkness, by neglect and disobedience? Let the things and loves of the old creation be of the past. Let us be determined on a further resurrection. Let purity, peace, brotherly love, equality with "unspottedness from the world" be a reality unceasing within us, then shall we, too, be "without fault," and enjoy that unperishable reward—the happy consciousness of doing right, by living the truth. To see the right and to do it, to know the truth and to live it; to discover the wrong and rebuke it, to hear duty's voice and obey it, to meet the world and shame it, to feel the

cross and love it, to rise above passion and rule it, and to love Christ's life as to die to self daily—these call for martyrs in the cause of Truth, equal to any that grace the history of the past. And yet what will humanity not do for the truth? Will they not preach, pray, write and fight for it? Will they not die for it? More, will they not do any thing and every thing for it, before they will *live for it*? Let us have a change. Let us commence by living the truth, and then *LIVING TRUTH* ineradicably affixed to our banners, will comprehend every thing else.

G. A. Loomis, Shakers, N. Y.

The following article has been sent to the *London Times*:

ENGLISH AND AMERICAN SHAKERS.

I HAVE been abundantly supplied with English papers and extracts from English papers, giving the history of the ejection of the "Bible Christians"—called "Shakers," by the English press. I have received not less than twenty different accounts. This shows both the unusual nature of the event, and the deep and general interest taken in it, by all classes of people in England. In America, the exchanges of the SHAKER AND SHAKERESS contain detailed accounts of the sad event, with much editorial comment. This break-up, by the sheriff, of the community Home, of the "Bible Christians," at New Forest, near Lymington, Surrey, is the present sensation. It would be but a feeble expression of our feelings to say that we, the Shakers of America, sympathize with those sincere, desolated enthusiasts, who were, by due course of law, thus ruthlessly, to the number of one hundred and fourteen, men, women and children, turned out into the highway, in a cold, stormy night—into their goods and chattels piled up by the road side. In justice to the present generation of English people, we are happy to say, that throughout the whole history of those people—logical from a certain stand-point—no appearance of religious persecution has been visible. Great forbearance, by the magistrates, who have often been called upon in relation to the "Walworth Jumpers," as they were also called, has been uniformly manifest. In this we see that real progress has been made in religious toleration. England has learned to be patient and long suffering with religious fanatics. This is well.

So far as fanaticism goes, these "Bible Christians" have not been much worse than were the Shakers, when the Shakers were as young. The Shakers, with Quaker proclivities, were so impracticable, shouting, shaking, and dancing on the Sabbath day—at that time a very dreadful thing—sometimes interrupting the services of the hiring Priests, in their own steeple-houses, that finally they had to leave the country entirely. And in America, Ann Lee and her Elders passed a tithe of their time in its various prisons.

If these people have, in them, as they claim, the basis of a new order of things, that will fulfill the prophecies and meet the wants of our race, God is in it. Man cannot overthrow it.

We do not question their faith, zeal, earnestness of purpose and devotional endurance, manifested throughout their two, or three years' history. These are virtues we love. But, in theological theories—theology—either the Jumpers, or Shakers are wide of the mark, on some essential points.

Cannot the facts be come at? The Girley woman, who is the mother of these people, holds, with the Protestants, Catholics and Greeks, that *Jesus* was the very *Christ*—that his dead body was raised from the tomb—that such rising was the true and final resurrection—that his body was spiritualized—that after this pattern, all human bodies, however long dead, are to be resurrected. She claims to be resurrected, in like manner, with this slight variation, as expressed by Paul—"We shall not all die, but we shall all be

changed." She is "changed." Her followers are also being "changed," without going through the process of physical death. Such is the ground of their faith, that nothing can harm them, physically. "See," they said, "that after being exposed to the rain and cold, all night, wet through and through, none are injured — none taken cold even!"

To them, the second appearing of Christ is the second appearing of Jesus — personally. And is not this Orthodox?

The Second Adventists held to, and looked for his personal appearing. Were they less fanatical than these more modern Second Adventists? Some Millerites prepared robes in which to ascend and meet the Lord in the air, at his advent, when the great Trumpet of the Angel Gabriel should sound.

We believe *Christ* is a spirit sphere, with things and persons in it — interior to all other things and persons — that Jesus was born and educated a Jew — saw the travail of his soul towards that sphere, and into it was finally baptised, through John, the end of the Law and the last of the Prophets, coming down from Melchisedek — the Heathen — who baptised Abraham, the ancestor of Jesus, and father of the whole Jewish people, into a seed — faith — of Spirituality.

That Germ of Spirituality expanded and grew, coming down through the Prophets, to John, and culminated in Christianity. In Jesus, that Christianity was as an Acorn to the Oak — a little Leaven to the whole mass — a mustard seed to the plant — a grain of sand to the seashore — a little stone to the Mountain that is yet to fill the whole earth, as the waters cover the hills, valleys and rocks of the sea-basin.

The two Peoples agree in the fact of a Second Coming of Christ, and differ as to who and what Christ is — and in the time and manner of his second coming. Both hold celibacy as a necessary condition of Resurrected Souls. But while Shakers respect the injunction — "Not to touch a woman" — Girleyites seem to consider, that being now resurrected, they can throw off restraint. They do not hesitate to practice great sexual familiarity in public meetings.

Respecting the ownership of land, in large quantities, and the monopoly of life elements — holding that community of goods is a Christian virtue, the Shakers and Bible Christians are at one again, showing there are important elements of union.

While one party take the Scriptures as the infallible Word of God, and the physical resurrection as the final resurrection of glorification, the other party, reasoning from facts and principles, regard the Scripture records as illustrative of the then present faith of the writers and actors, to be interpreted by those facts and principles, regardless of persons and old theories. Both agree that the dead are raised, and may re-animate their physical bodies, if not too much decomposed for their reparation, under the laws of materialization. But the Shakers assume that such re-animation is but a *first* resurrection, to prepare the human mind for the *second* — the *first* is *abnormal* — temporary. The *second* is *normal*, and may become universal, to the human race. As there is no permanent physical resurrection, so neither will there be a personal re-appearing of Jesus, as the Christ. If Jesus and the Apostles, who saw and knew only in part, and prophesied as through a glass, darkly, did so understand, up to the time that they passed into the spirit world, and as nearly all the so-called Christian world have understood, and yet understood — such understanding no more establishes the fact, than it establishes the fact, that his Kingdom was to be of this world, when the facts were, His Kingdom was to be set up and established in the world of Spirits, on the basis of the Mosaic Law, and to be composed of the twelve Tribes of Israel, upon which the twelve Apostles would sit, as upon twelve thrones. That was the Man-child — a male church — a continuation of the Jewish Pentecostal Christian Church, caught up to God, away from the persecuting power — Dragon-Rome and the Gentile Christian Church on earth. That *Gentile* Christian Church included generation, private property, war, and Church and

State governments. It has had its reign, 1200 years. It is now being broken. The fragments, of its Monarchical Kingdoms, lie around loose — broken, by Republican Principles, as concentrated in the Infidel Governments of the United States. These are breaking, in pieces, all other Kingdoms and Governments, because Christ, having made his second appearance — spiritually — has begun to organize a *Gentile* Pentecostal Church, on the earth, under the protection of a *New Earth* Civil Government, which secures liberty of conscience, as a *Right*.

The Marriage of the Lamb and Bride will be effected through Spiritualism. It will be a union between the Jewish Pentecostal Church, in the Heavens, and the Gentile Pentecostal Church on Earth. After the marriage of the two churches is perfected, their united testimony will be against all evil that afflicts humanity — physical and spiritual. They will sing the song of Moses, the servant of God, and the Song of the Lamb — "In thy light we behold light."

Could the English Shakers, some of whom have visited us, see things in this light, *good homes* await the whole ejected company. And what appeared to be their total ruin, may thus be turned to their temporal and eternal gain.

EDITORS OF SHAKER AND SHAKERESS:

The writer, as you are aware, is an outsider. He, nevertheless, takes an abiding interest in the great work of love and wisdom you appear to be prosecuting with steadily increasing vigor. I have read every line of your last issue with interest and admiration — I hope, with present and future intellectual and spiritual profit.

I congratulate you on the remarkably high standard of literary merit your publication has attained, treating subjects of the highest practicable moment to the great human family of to-day. The last number, especially, is rich in important matter. Your articles on the vital subject now demanding and arresting the attention of the civilized world, yet to play so important a part in its higher evolutions, are masterly in a high degree — vigorous, but in the Christ Spirit — evincing a cool, but determined championship for the truth. When soldiers of this campaign, their leaders paralyzed, demoralized, desert the ground already won, you step forth alone, renewing the attack vigorously and persistently. Then there are the excellent, the meritorious articles of your outside correspondents, evidently the productions of men of noble hearts and bright intellects, earnest co-workers with God in his evolving work for the elevation of the race. The article entitled "Gospel Travail" is beautiful in its simplicity and practical bearing on our every-day life. It is a subject of vast import, not to your people only, but to all people. It demonstrates the necessity of looking well to thought, as the source of feeling, word and action.

The article entitled "A Happy New Year," teems with sound, practicable ideas, creditable alike to the head and heart of the writer. They are specially intended for the young of your Order. They are of vital importance to young and old of all Orders.

The Editress gives a clear, well thought-out essay, as are all her articles, evincing a philosophic mind and catholic, Christ-like spirit, a guarantee of the capabilities of the sex, for the special work the redemption of the world requires of them. The subject is of vast importance to the public at the present time.

Of the "Influence of Kindness," "Contribution," and other articles, as of the Poetry and Music, much might be said to their credit.

I hope your interesting little periodical will go on. Its influence is beginning to be felt. It promises to become an acknowledged leader in the labor of Wisdom and Love for Human Elevation.

You stand on vantage ground, high as are the heavens above the earth — not inspired by the mighty dollar, but by the mightier Wisdom and Love — the Sublime Centre of all vitality.

Yours, with admiration and love,

Robert Stephens.

41 WEST 26TH STREET,
NEW YORK, Jan. 9th, 1875.

DEAR FATHER EVANS:—Your note is at hand. I will try and prepare a short statement of my visit to Eddys for the SHAKER and SHAKERESS.

They have made a thorough convert of me. There are startling changes to take place soon now. The fundamental principles of the Shakers, it seems to me, will become more or less prominent in the new order of things.

We must have a new religion, based on Physiology. Old things will pass away, and all things become new. A new Heaven and a new Earth are to be developed. There is a most gigantic power being manifest through these Eddys, and if it can be controlled for good, it will be a great thing. I have arranged with Horatio to have a record kept of all their manifestations every day. I think it will be a matter of great interest to the whole human family.

Dr. Beard is all wrong in his scientific exposition of these manifestations, and has shown himself a great —, in my estimation in the positions he has taken.

With kind wishes to all the friends there.

I am truly yours,

E. P. Miller.

SHAKER VILLAGE, SHIRLEY,
Mass., December 14, 1874.

KIND AND RESPECTED BROTHER, JOHN GREAVES:—Yours, of Nov. 30, came duly to hand. The information about the manifestations in Vermont is highly appreciated by the Brethren and Sisters. Accept thanks for the rich store of Love, from yourself and others. To stir one another up to a realization, that we are in a work — a dispensation — where the prevailing sentiment is Love, is doing good service. The seal of love is self-sacrifice. We, thereby, increase our own happiness and the happiness of others. The order of our Gospel is the product of, and is sustained by, self-sacrifice. I thank you for the sacrifice you have made, and for the continued kindness you have manifested. They who give their all, and maintain a uniform kindly bearing, are, to-day, glorious.

Happy to hear of the young Brethren and Sisters — of the Aged, and also of those who bear the burden of to-day. They are my relations. With them, I am happy in blessing and being blessed.

Your visit, to the Eddys, was seasonable. I feel assured it will be of much importance in the future. I hope an account of the manifestations, witnessed by Elder Frederick and yourself, will be recorded in the Society. The extraordinary manifestations bother scientists. They have neither science enough, nor time enough, to settle one phase of Spiritualism, before another presents itself. Spiritualism will humble the pride of all flesh. To maintain a humble attitude, is to be in union with the work of to-day.

We all thank you for the pains you have taken, to give us such full and satisfactory account of your visit, and of the manifestations. Though outward, they are doing an important work, in reference to a coming day. Modern civilization is beginning to feel the power of Spiritualism. I am on the watch-tower, looking for the next wave from the spirit land. The *first*, enlightened the understanding. The *second*, will touch the heart — cause conviction and repentance. The sentiments of to-day and of the past, which have produced a state of things, called *civilization*, will undergo great changes. Prevailing sentiment being changed, on important fundamental points, they, who do not take hold and embody the increasing light, favorable to moral and physiological integrity, bearing on the good time coming, will be left out in the dark, to die out, as did the *flesh-pot* loving Hebrews of former times.

May that not be the case with us, either collectively, or individually.

Communicate largely of our love, and accept, for yourself, a full measure. Our most loved Ministry add theirs.

Daniel Fraser.

Wanted, 12 Articles and 1,000 Subscribers for the SHAKER & SHAKERESS.

BAPTISM OF JESUS.

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THERE is but one faith and one baptism that can save us from sin, and that is the faith and baptism of Jesus, into and unto Christ.

Jesus believed and testified that all mankind were deeply lost from God. He believed that all were out of the way, going astray in sin and darkness. Jesus believed in a new birth, and a Spiritual Resurrection; that there was only one way for mankind to be saved, and this was the way he opened and walked in himself. He believed it was necessary to deny self, of all the carnal pleasures of this world, to be saved — believed it necessary to leave father and mother, wife and children, houses and lands, and his own life also, to inherit the kingdom of Heaven. He believed it necessary for him to obey and keep his Father's commands strictly. He also believed it necessary to crucify the old nature with its affections and lusts, also his own will and selfishness. He believed there was not one Christian in all the race of Adam—that all belonged to the world. He believed and testified that the marriage order did not belong to his kingdom—no husband nor wife known there—but fathers and mothers, brethren and sisters, those who practiced the words and character of angels. This was the faith of Jesus. No one can be a Christian without that faith. Every one that possesses this faith and practices it is a true follower of Jesus. The church of Jerusalem had that faith, and did practice it, for some time. But when that church fell away, the faith of Jesus departed from the earth, and when he came the second time he did not find one who kept his faith. Ann Lee received that faith by revelation, and by obedience to it, she became a mother in the new creation—O how beautifully bright and shining are her children. All true Shakers are the offspring of the same parentage of Jesus and Ann—Celestial parents. Blessed and holy are all those who have received that faith of Jesus, and the holy baptism of Father's and Mother's Spirit, because they have power to rise above the earth and walk, as the angels, in Heaven, and to overcome the world in themselves, as our Heavenly Father and Mother have done.

Lazy Erickson, Pleasant Hill, Ky.

WHAT ARE WE DOING?

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BRETHREN AND SISTERS:

WHAT are we doing? Are we keeping the way of God, in its purity, according to the teaching and example of our Gospel Parents? In our daily vocations, whatever they may be, are we faithful according to our best abilities, being careful and prudent in whatever of temporalities with which we have to do? Are we meek and gentle in our deportment, manifesting a kind and forbearing spirit toward one another, striving always to make as much allowance for the weakness of others as for our own? Having gained a good degree of mastery over our baser appetites and passions, are we alive to the fact that we have but entered the portico of the vast temple of spiritual refinement, but just entered the forest, cleared away the coarse, natural growth, preparatory to cultivating the fields of illimitable improvement? When we see pride, arrogance, envy, superstition, jealousy, anger, hatred, impatience, disrespect, loquacity, indifference to the feelings of others, idleness, or any other of the heads of the hydra, cropping out, are we aware that we are merely looking into a mirror? Are we aware that the more we are under such influences, the less patience and forbearance we have with the shortcomings of others?

In this day of materialization, do we comprehend the vital importance of the fact that God is manifest in humanity? That as we respect the Holy Eternal Parents, in our Elders, Sisters and Brothers, even so may we be respected? And do we further comprehend that love of God in humanity need not be limited by sectarian bars? Are there not sheep that are not of this fold—is there any living thing God has made that is not entitled to sufficient respect, to be treated with kindness?

My dear Gospel Kindred, is not this a good time for me to examine myself—to prove my

own self to see that I am not only in the faith some time ago delivered to the saints, but in the increase of God? I think it is.

Martin Andrews, Enfield, Conn.

TELLING EXPERIENCE.

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EDITOR SHAKER AND SHAKERESS: I see your radical paper contains no advertisements, not even "Purely Vegetable Bitters," nor New Sunday School Music Books. Of course it lacks one source upon which other periodicals largely depend. May be you can spare room for this communication. I wish to publish some of my religious experience. I am a beginner. I am desirous to encourage the youth, by pointing to those whose example has been blessed to me. Let me say to you, Obey the plain teachings of Truth, and you can succeed in keeping in the very foot-prints of our Saviors, who go before us.

For several years I have been trying to "follow Jesus"—or thought I was. A crooked path I made, stumbling over temptations I willfully ran against, and prayed to be delivered from—trying to smooth over incongruities, until nearly discouraged as to the possibility of ever reaching my Ideal. I must also confess that I excused myself from much of the "burden" and the yoke—self-denial—by belief in the Divinity of Jesus—that his miraculous conception enabled him to resist sin—a power not vouchsafed to me, a poor sinner.

Then came to my weary, sin-sick soul, the Truth as it is in Christ—practical Christianity—practical Christianity in the United Society of Shakers. I read all the Shaker Books and Papers I could get. New Light shined upon my path. The absorbing question was—Is it true, that the Millennial Church keeps, in its purity, the faith, once delivered to the Saints? I visited this branch of your Society, as an inquirer. Soon, the Ministry, from Mt. Lebanon came. The preaching, daily walk and conversation of Elders, Eldresses, Brothers and Sisters, confirmed me in the faith.

During the first two weeks, I had such constant feeling of peace, and of the Love of God, that I wondered if Heaven had already begun. Is the cross so soon a crown!—the yoke so easy, and the burden so light!—While I lie down in green pastures, beside still waters, let me not forget the giver of all good. By childlike obedience—by close union with my Elders—may I be prepared for temptations, by which my faith must be tried. Then, though I walk through the valley of the shadow of death, I will fear no evil.

Never before was my sky so clear. No doubts becloud my pathway. No incongruities to smooth over. No stumbling blocks. A straight, narrow path leads steadily upward. A Light, shining brighter and brighter, unto the perfect day.

Richard Fletcher, Sonyea, N. Y.

UNION VILLAGE, Ohio, Dec. 25, 1874.

BELOVED ELDER FREDERICK AND COMPANIONS IN GOSPEL ORDER:

I am much pleased with your "Seven Testimonies," in the Jan. 75, No. of S. & S. It is all very good.

When the First Testimony was proclaimed, by Mother Ann, against Generation, its vitality depended on its advocates Living it—reducing it to practice, by bearing a cross against works of concupiscence. Had they not done so, their mission would have been of little account to humanity. The power We exercise, for good, at the present time, is in our united effort to carry forward that same testimony.

If we ever take a step, in advance of that testimony, that step will be taken in the same way the first step was taken, in the first Testimony—by reducing it to practice.

It is well to have time to consider the philosophy of the situation, but have we not had all the themes digested, leading to the second step in the drama? Who wants to be convinced now, that a poor, weakly, diseased man, or woman is a poor medium for God, or Angels, to work through? Nearly every one believes improper aliment is the cause of very much of the physical evils we are laboring

under. Yet there are as many excuses, for continuing to do as our fathers have done, as were found among the Ohio New Lights, when John Meachum, Issachar Bates and Benjamin S. Young told the people they would have to quit sleeping with their wives. Oh! what a lamentation ascended from Turtle Creek Valley, when, Testimony of the first Thunder was proclaimed. The flesh was held in as high estimation by Preachers Stone, Thompson and their condutors, as are Superfine Flour, Tobacco, Tea, Coffee, Flesh Meat and cognate unphysiological diets and indulgences, by many, among Believers, in this day. And as it took the force of Truth, to separate those from their Idols—so will it take the force of uncompromising truth, to separate—to emancipate souls, from the Idols of this day—to let in the light of the second Testimony, against unphysiological living.

You say our Fathers and Mothers confined their work to one testimony—the Testimony against the work of concupiscence. That was wise. Now, what if we should confine our efforts to the duties of the second Testimony, and let the rest go, until we feel that we have made sure, solid ground to stand on. And in order to do this, let us establish a working Power, in every Society, of such as are willing to live out the principles of their Testimony, unitedly.

What chance would there be, for a young man, or woman, to bear the cross, surrounded with the temptations found in the higher walks of city life? Hence the call, "come out from among them, that ye be not partakers of their sins."

Such were the conditions of success, in the First Testimony. Shall we not follow the same rule, in every advance movement?

Let the few, who are ready to take this step, and keep this Testimony, "Come out," and form a Family, and live the Testimony of the Second Thunder. Let this be called the First Order.

I could see some sense, in such an arrangement as that—but can see no sense in the present arrangement of 1st Order, 2d Order 2d Family, or Gathering Order.

Let me congratulate you on getting up a good Paper, for January, 75.

Our hearts are overflowing—gushing out—with Love, for Elder Frederick and his dear good People. Do receive.

William Reynolds, Union Village, O.

THE grasshopper plague results from killing off the prairie hens for eastern markets. Save the birds and the birds will save the crops.

FIRE.

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SINCE our form was made up, there has occurred, in the centre, or Church Family, at Mt. Lebanon—on February 6—the greatest and most destructive fire ever experienced by Believers. Eight buildings—dwelling-house, Sisters' shop and wood-house combined, ice-house, storehouse, barn, cart-house, cider mill, gas-house and shed, entirely consumed. Two other buildings, with their contents, damaged. Total loss estimated at \$100,000.

Pittsfield, eight miles distant, was telegraphed and sent fire brigade, with engine and 1,000 feet hose, which came through in fifty-five minutes, and did good service in extinguishing the fire.

The neighbors turned out in mass. The Tildens came in force, bringing a good supply of fire extinguishers, with parties to use them.

To all, we tender our grateful acknowledgments, for aid and sympathy.

Young George Tilden was efficient in saving the infirmary. To H. A. Tilden, Marvin Sackett and H. Whiting, we are indebted for valuable suggestions in saving other buildings, especially the Meeting House.

INCIDENTS AND ACCIDENTS.

Elders Daniel Boler and Daniel Crossman, both injured. Andrew Barrett, collar bone broken. Eldress Harriet Goodwin was barely saved by being taken, by ladder, from an upper window. No insurance—internal or external—the loss presses heavy upon the whole Order. Prompt payment of debts due to Shakers, would much relieve.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

THE WORD OF GOD.

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WHAT is the word of God? How spoken, heard, or understood? Is it the Bible, as a whole, or any part of it? The apostle John said, "In the beginning was the Word, and the Word was with God, and the Word *was* God." According to that definition, the outward universe of *matter* is His Word, an out-growth from the Universal Mind, which existed anterior to all bibles—the soul of all things; and although imperceptible to the outward senses, is the moving cause of all existence within the spheres of God's creation.

The Word of God has been heard and felt in every land and clime, and by all nations, ever since the foundations of the earth or heavens were laid. He has spoken, and continues to speak, through the rocks, plants and flowers; through the sapling and the full-grown tree, with its wide-extended branches, and roots deeply imbedded in the soil. God's Word is indestructible. The laws of gravitation, of expansion and cohesion never change. They are facts—laws which pertain to the universe—a portion of God's outspoken Word, to the visible, from the unseen worlds. In all their evolutions they are upheld by his power, and caused to move in harmony; and the relations which they bear, one to the other, are perfect. God does not speak as with human voice, but in acts—works—and through human agencies and invisible intelligences.

While we must acknowledge that God has spoken through Nature—through the earth and its products—through the sun, moon and starry heavens, we can but admire the wisdom with which He has meted out his Word, down through the ages, to meet the developed and undeveloped condition of the people. In the childhood state, He spake in whispers—modulated tones. Yet *Truth*, abstractly considered, never changes. In all essentials it is the same. Cause and effect stand in corresponding relations the one to the other, in the past, as in the present. Health-producing and health-destroying causes always bring forth the same results, whether in a physical, moral, or spiritual point of view. Every departure from law makes its impress upon the being. Physical disease marks its victim. Sensuality dwarfs the intellect and mars the image of the heavenly, which should be reflected in the countenances of all who are created with the inherent germs of immortal life.

We do not need that some messenger from the high heavens should come to our sphere to point out the debauched, those who have departed from rectitude. John the revelator, spake of the servants of God, who had the Father's name, (character), written in their foreheads; and of those "who had not received the mark of the beast." The life deeds, whether good or evil, are deline-

ated in the countenances and felt in the exhalations that go from them.

What a boundless field of thought, of contemplation and study, is open to the human mind, in searching to understand God's Word, manifest in works—outspoken, and what remains to be spoken, the written, and the yet unwritten, which pertain to future, unborn ages. The past, contrasted with the future, is only as drops of water when compared with the ocean. An eternity lies before us.

Sacred, and what is called profane history, touch at different points upon the origin, life and progress of nations and kingdoms, and of the rise and fall of empires. But how fragmentary it must of necessity be; mere atoms when compared with the indivisible whole. Every thing in the past, as far as we have knowledge, as well as in the present, avows one fixed unvarying principle or law, that is applicable to all nations and peoples.

All true records of events, past or present, concerning natural or spiritual things, should be received and treated with respect and due consideration. Mortals can neither make nor destroy truth. They may lend their aid to strengthen, or to weaken it; but its course is onward, and it is omnipotent! No book, however inspired, or well written, can contain *all* truth, or fix the boundary lines of its increase.

The bibles, of different nations, all have recorded truth, more or less, as revealed to, and interpreted by, them; but if all the bibles, ever written by Greek, Catholic or Protestant, of every land, should be burned to-day, not one particle of God's Word, which is quick and powerful, would fail or be destroyed. All the truths which those bibles contain, were in existence, in some form, before they were revealed to mortals, and would remain, subject to the law of revelation, in God's own time and manner. God's agencies, through which he speaks and works, are multitudinous.

Countless numbers of purified spirits are sent from the inner spheres to speak the Word of God to those in the earth sphere who are the most spiritually progressed, and the farthest removed from sensuality and selfish loves. These are the "angels who fly in the midst of heaven," preaching the Word in the highest, purest form, that mortals are prepared to receive. They are God's ministers of *spiritual truth*, sent from the heaven of resurrected souls, who have been baptised with the Christ baptism, which is, "fire and the Holy Spirit." They are over and around the pure in heart who can see and hear God's voice through messengers whom He sends. Nothing can exceed, in excellence and beauty, the utterances of Jesus in his sermon on the mount: "Blessed are the pure in heart; for they shall see God." They are in communion with angelical beings, they list for the sound of cherubic wings, and hear the voice of God when He speaks.

NOTICE.

—o—

"Money orders" made payable to F. W. Evans, New Lebanon Post-office.

HEAVEN.

—o—

WHERE is heaven? and when shall we find it? The impression generally given in speaking of *heaven*, is, that it is something in the future—a place where the departed *good* assemble, or rather which they inhabit—whose employments are prayer and praise; living very harmoniously together, up somewhere in the New Jerusalem—whose streets are paved with gold; over which they march with the harps of God in their hands. To many, these are sickly sentimentalities—words without meaning—the region of Utopia.

All that reason can depict for the future, should have an eternal *now*. If purity and goodness are the foundations of a heavenly structure, should they not be laid in every heart? "Ye are the temple of the living God; and whosoever defiles this temple, God will destroy;" or annul, as being unfit for the building. Again, this heavenly city is to be illumined by the light of God. A city is made up of people and houses being in close proximity to each other; they differ in magnitude, according to location and enterprise. By these we only get an *idea* of the city above.

It is a time when public attention is being largely drawn toward the subject of materialization; and we propose to have the New Jerusalem so materialized, that it will be a tangible existence—a reality—to be enjoyed in the present time. We are told that God is Love; and that heaven is His dwelling-place. If the love of God can enter the hearts of men and women, that they will be drawn together, to carry out this good spirit of love, so that the light which illumines this city or people, may be the light of every heart; and so that every evil and discordant element may be banished, it will be a beautiful, present reality, rather than an anticipated future prospect. Let the experiment be tried; and if it do not succeed, then there is a work to be done, to fit and prepare individuals for a higher life, even a heavenly one.

On the *earthly* plane, two individuals were to become one flesh; on the *spiritual* and *heavenly* plane, these will form one united and harmonious spirit, which will blend all into one body of good, whether there be two, ten, or ten thousand, who shall make up the kingdom of heaven.

Jesus, in giving instructions of heaven, says, "It is within, or among you." Any one who will forsake all earthly goods—all earthly relationships which are selfish—for the one grand object of living godly in this present evil world, will find that *heaven* has in very deed commenced in one soul: and the more there are possessed of *this* spirit, the more enlarged heaven will be; and there will be no great change from the heaven of this world, to that in the world to come; it will be in *degrees* of happiness, not in any change of principles. We read of heaven, and the heaven of heavens; which admit of a large increase of that spiritual light and power, which will cause any soul to take the first step heavenward.

The greatest good will yield the greatest happiness in physical things, as in spiritual things. The epicure, who takes the greatest pleasure in the indulgence of his sordid appetite, often finds the effect pain and misery; delighting in present gratification, at the ex-

pense of future happiness; and those who stimulate themselves with poisonous narcotics, and spirituous beverages, must have these increasingly to keep up the excitement; when this ceases, then happiness is at a discount; so their heaven cannot be welling up continually, as in a soul full of self-denial to every thing that does not centre in God; for no one will believe these things are an emanation from Him. Souls must of necessity look far into the future, for substantial happiness.

It occurs to me, that any one bound to habits detrimental to physical health, or spiritual growth, has a very limited idea of that high estate, which we term heaven; and the sooner he or she begins to expunge those things from his or her life-practice, by strictly denying self of them, the higher up on the ladder, reaching from earth to heaven, will he or she find him or her self.

Harriet Bullard, Watervliet, N. Y.

CORRESPONDENCE.

—O—

ELDRESS ANTOINETTE:

MY DEAR SISTER—I have a sweet good morning for you. I am always happy to meet you face to face, and with you feast on heavenly food, and dwell upon themes relating to the Angel life. Those seasons are refreshing. When we cannot thus meet and commune, we are glad of the *pen medium* to convey our thoughts.

"The pure in heart, see God." Where do they see Him? Do not those who walk in the footsteps of the meek and lowly Jesus, reflect the image of the Heavenly, and become one with him, even as he was one with the Father? If this be so, then we see and feel God in all who live godly lives; and it matters little whether they are in material form, or freed therefrom. In spirit and essence they are one. I love to commune with such spirits—to mingle my thoughts and feelings with theirs—and from them draw strength and inspirational power. It is invigorating to drink of spiritual waters which flow in such channels, and to be immersed in them.

Do we not, at times, see and feel the Christ spirit—in dove form—coming to bless and approve, when we receive the same baptisms that Jesus was baptized with? That spirit leads to humility—loving simplicity—devoid of worldly pride and haughty mien, in thought, word and action. When selfishness and vain ambition are subdued, then is the soul exalted, and made noble. I am thankful to call all such by the endearing name of brother and sister. They are bright lights in the pathway of weary pilgrims, who are journeying to their heavenly home, and who joyfully bear the Christ's cross, for the sake of the reward that it brings.

I want to tell you that now, while I am writing, I feel the spirits, of many of the dear departed Saints, gathering near, and their influence over me is like the breath of the morning—healthful—and inspiring. I am impressed that the *present*, to them, as to us, is a season of great interest; it being the Centennial anniversary of the arrival of these messengers, to Columbia's shores, who brought the glad tidings of full salvation from sin, by the cross of Christ. Is it not their present mission to infuse new life into the testimony which they then bore, and to give new impetus to the work which they, by the revela-

tion then given, commenced? They planted the seed, and left it to be cultivated by their successors, who would be aided by increasing light of divine revelation.

Jesus told his disciples, that after he had passed from their visible presence, they would be empowered to perform greater works than he had done. The first founders of the Millennial Church, virtually left the same testimony. They said, while looking through prophetic lens, "We see the Church of Christ's Second Appearing, rising in glory and beauty! There is glory beyond glory; and to its growth in goodness and perfection, there will be no end! Its increase, at the commencement, was necessarily slow. The religion, which those Witnesses taught and lived, was unpopular, and unpalatable; for it was like a sharp sword to divide "flesh and spirit;" and the pharisaical priesthood, church-goers, and lovers of sensuality, were alike strong in denunciation and persecution. The little Band had to work their way through privation, toil, suffering of soul and body, which few of the present generation are able to realize; but they were visited and fed by Angels, and were thus sustained. They passed through great tribulation, but continued faithful to the charge committed to their trust, until they had finished the work on earth given them to do.

May the present toilers in the field never grow weary in well doing, nor lose sight of the deep humility and dependence, on a higher power, that our first parents possessed, in the earnestness of spirit which they manifested at all times—morning, noon and eventide. May we also possess and show forth, in practical life, that we have been baptized with the same spirit. Then, we shall be lifted above earthly attractions and walk with them in white, as they were lifted up to walk with Christ and his angels.

I am aware that many, outside of Zion, and some of the young within her courts, are asking, What of the future? "We know not what a day may bring forth;" but we do know that the powers of the invisible worlds are moving; and if we watch and wait and have our lamps trimmed and burning, and are clad in *virgin purity*, we shall be ready to advance when the Spirit calls us to come up still higher on the plane of angelic life. *Self-denial*, faith in God, and a dependence upon his power, will bear us onward, and still onward, to rest in truth—in God.

Faternally thine,

Hester A. Adams, Alfred, Me.

LOVE THAT IS TRUE.

—O—

"TRUE love worketh no evil." In meditating on the subject of *true love*, we find, in its meaning, a growth of the higher life—a depth of pure aspiration, in which the inner feelings of the soul work in harmony with the spirit of eternal good; an element, which is intuitive in every human being, as an attribute of the Divine Creator. As "the tree is known by its fruit," so is *true love* by its workings in the soul; which secure eternal treasures, not only to individuals, but to the grand whole as one; for its power is Omnipotent.

Do we not learn the lesson of love, from the example of our Savior? His life was a living testimony of this most noble principle. And what were his workings? Why, he toiled assiduously, for the benefit of humanity—for the development of higher principles of enduring worth.

At the expense of personal comfort,

through sorrowing of spirit, and trouble of soul, incessantly, he labored for the reclamation of virtue,—for the promulgation of a pure religion, in which the souls of humanity, should work deeds of righteousness. And later, we are informed of many, Christian pioneers, whose life-records, were filled with noble deeds, wrought through the spirit of true love. Such characters claim our highest admiration. Much has been spoken, and written on the subject of love; but where is its meaning known—its power felt? In the hearts of Christian toilers, whose endeavors are concentrated in the ever progressive work of truth. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one for another." Here, then, is where we find our relation to the God-spirit. *True love* is manifested in deeds of charity,—words of kindness—and acts of pure philanthropy.

When we see the effects of love's genial influence, on the sorrowing heart, how happy we feel! Its cheering rays often permeate the darkest recesses of life; and the shadows are bid to flee by its imperative, yet always soothing tones. The grieved and oppressed, are caused to look up through the eyes of joy, and behold the dawn of a brighter day, that is not to be followed by the night of sorrow. Again we perceive its workings, for reclamation. We see it clasp the erring one, in its loving embrace, and mildly chide the evil power, that would tempt the soul from virtue's path, and lead it in the broad road to destruction. And though gentle in its varied manifestations, its influence is strong, and its power mighty; for it often conquers the most stubborn will—moves even the universe by its magic touch! It has achieved victories where its opposite spirit has suffered well-merited defeat. Oh, blessed are the fountains of love! from which the soul can sip, and be filled to overflowing. But dreary, desolate, and sad is life,—void of its true meaning, where this most coveted gem is wanting. Love is the rich soil, where grow the choicest plants of truth, on which the brightest flowers of virtue bloom. And its substance is the same, in the sunshine and storm. And, though the sun cease to shine, and Earth pass away, the principles of *true love* will endure forever. And when the souls of humanity shall have attained a condition of *purity*—then shall they know the supremacy of *true love*, over the false, earthly element, that so often claims this title; but which is only a spurious article at best. *True love*, is the Christ-spirit, *working in, and through the soul*, leading it ever onward, even unto perfection.

Sarah Ann Neal, Watervliet, N. Y.

TIME, IMPROVED, IS WEALTH.

—O—

THE proper improvement of time is a subject upon which much has been said and written; the importance of which cannot be over-estimated; for the weal or woe of our race depends upon it. The necessity of hand labor, also the advantages derived therefrom, both in a physical and moral point of view, calls for earnest thought. The scripture injunction, "They who will not work neither shall they eat," is as just as it is wise.

Could the public be brought to understand and feel, that no person, possessing physical and mental ability, should be considered a good citizen without working at some useful employment, of what incalculable benefit it would be to all classes. Soon would the wilderness bloom like Eden, and barren lands become a terrestrial paradise. It should be borne in mind by all, rich and poor, that honest laborers in the community, are the heart—the sustaining element in our Republic.

Those who are young in years would do well to give attention to the cultivation of the mind, as well as to proper physical labor. Both are essential to the formation of good and true characters. Young people who perform little, or no manual labor, are apt to neglect the mental exertion which is necessary to govern the thoughts; and they are left unrestrained to roam at large, and build air castles, and form plans for after life, which, at more mature age, are found to be impracticable. In imagination they rise on fancy's

wings and explore unknown regions — launch out upon creation's broad expanse — thus giving latitude to thoughts which are fullacious, and no one can tell where they will lead. In this way, the mind oftentimes becomes confused, and exhausted; when it should ever be kept vigorous, and receptive to good and true influences. Youth, is a good time to curb the thoughts — to direct them aright and cause them to flow in a proper channel.

They, who are wise enough to pursue this course, while forming their character, will find true enjoyment; and as they develop, will become more and more beautiful in the sight of men and Angels. Passions, indulged in the mind, generally lead to action. *Thought*, plans the deed, whether good or evil; and crime of almost every grade is the product of idleness. Watts said truly — "Satan finds some mischief still, for idle hands to do."

It is true that some, who have been thus led astray, in their youth have by the aid of friends and great exertions of their own, become good members of society. But, ask them what it cost to retrace their steps and return to the path of rectitude? They will tell you, the cost cannot be counted; and if they had learned the important lesson of governing their *thoughts* they would never have wandered into the paths of sin and demoralizing habits.

And be it ever remembered, that every evil, withstood, gives additional strength and power of resistance; while every indulgence detracts therefrom. Each step in the downward track, must not only be repented of, but must be retraced. Thus great delay is caused in the soul's ascension to the higher plane of life; and many times courage fails in the attempt — the fruit of wrong-doing; whereas, every evil passion denied, gives impetus to progression; and souls will ascend from one degree to another, till they reach the goal of perfection.

Eunice Bathrick, Ayer, Mass.

REVERIE, OR VISION.

At an early hour of the morning — while the dew was yet upon the tender grass — my spirit seemed to take flight and wing its way over hill and dale. The birds were singing merrily, — the air was filled with sweet melody, — and my mind was replete with heavenly sensations.

At length, I seemed to near a beautiful grove, surrounded by hills; and my angel guide, who had accompanied me, said, "The name of this place is Canaan." I there saw stately forest trees — wild flowers — bubbling rills; and every thing around appeared green and living, and filled with the spirit of praise. I was charmed with the beauties above me, and on every side, and I exclaimed, O beautiful land of Canaan! what glory do I behold in thee! I was lost in admiration.

All was calm. A holy stillness seemed to pervade, as if angels had descended to bless; and in gentle tones they whispered, "This is hallowed ground!" And they spread a covering over the consecrated spot, as if to shield from the scorching rays of the sun, and protect from storms that might arise. As I stood gazing, I heard something that sounded like the tramping of horses' feet, and of chariot wheels — then the footsteps of an army followed — and anon, I beheld beautiful forms, and bright faces, and heard voices. I listened to catch the sound. They were not strange voices to me, I recognized most of them; and learned that some of the goodly shepherds from the Mount, had come down with their flocks, that they might feed in green pastures, and rest at noon-day.

One could hardly refrain from calling to mind the words of the prophet Jeremiah, when he foretold the return of Judah, and

Jerusalem from captivity, and God would accomplish the good thing that He had promised.

"The Branch should grow up unto David, and judgment and righteousness be executed in the land." Then, He would bring health and cure to Judah and Jerusalem, and the scattered flocks should be gathered, and again pass under the hand of the prophets. And they should dwell in safety; the voice of joy and gladness would be heard; the voice of the bridegroom and bride; and the voice of them that say — *praise the Lord*.

Again, as I looked upon the dear ones in human form, I said, "These must be numbered with some of the fairest flowers that ever bloomed on Zion's soil; here too, are many opening buds of promise." Parents and children have here joined hands, and each has a blessing for the other. Early vows of consecration, — to live innocently before God, and all the brethren and sisters — are renewed. All speak peace, courage and strength, the one to the other, and point out the shining way of purity which leads up to the golden gates of the city of God. No uncleanness — nothing that is false — that would create strife and division, and hurt or harm in this holy mountain of God, which rises above all other hills, will be suffered to pass through those gates.

While I was listening to the sweet strains of music, a voice said to me, "Contrast the two planes of life — the natural and the spiritual. By the *fruits* produced, you may know them. One is *light* — the other — *dark*. They who sow to the fleshly lusts of generation, from that source reap corruption and sorrow. While those who lay down their selfish, carnal lives, and sow to the spirit, reap joy — peace — and life everlasting."

It would be vain for me to undertake to narrate all the interesting incidents — pleasant scenes — instructive lessons, and soul communings, which I saw, heard and felt, while I tarried with the lovely company in that goodly land.

When my guide reminded me that the day was far spent, and that other duties required my attention, I reluctantly said, "*Farewell*." And as I wended my way homeward, I remarked, "Science, theology, and all branches of literature which tend to uplift humanity, have my high esteem and appreciation. But the lessons that I have studied and learned to-day, are *dearer* to me; for they are so simple, direct and truthful, that they come right home to the soul. They are sweet, like angel music to the ear, — and balsam to the heart. The richest tones of music that I ever heard, were the effusions of hearts and voices, whose lives were in harmony with truth, and one continual song of praise to God.

Mary A. Gillispie, West Gloucester, Me.

TESTIMONIAL.

ELDRESS ANTOINETTE:

DEAR SISTER. — I feel moved to give expression to a few feelings which swell up from my heart at this time, relative to our aged brethren and sisters who have been pioneers in the Gospel work in our own day — faithful guides and shining lights in our path-way.

I feel that I owe to them a great debt of gratitude, and would gladly offer a tribute of love and thanks not only to those in my own loved home, but to all of the aged believers in Zion, who have so earnestly done the work of their time, and been noble examples of godliness to the rising generation.

It has been my privilege to spend about forty-four years of my life, where I have had daily intercourse with a large class who might properly be called the Ancients of the present spiritual Israel of God. My testimony regarding them is, I have never seen a carnal action in them — have never heard a carnal speech from them. They have been examples of humility, and patterns of truthfulness to me. They toiled to lay a foundation, in temporal and spiritual things, that a temple might be built — a home prepared — for honest sin-sick souls to gather to, away from Babylonish captivity, and the fierce storms of passion that are raging without. They sacrificed their own personal comfort for the good of others. And shall not those who have reaped the blessings which they sowed, return blessing for blessing, and revere their memory?

They are now leaving the shores of time — passing from our midst one by one; but few of that class now remain with us, and those we hold as a special blessing to the whole household of faith. I have witnessed the departure from the scenes of time of many of those dear fathers and mothers, and their spirits were peaceful, calm and triumphant. The mortal part was feeble, faint and weary; but their *spirits* were *strong* and vigorous. Like fledged birds, they were ready to respond to the spirit's call, and wing their way to a new home in the spirit land — there to commence a new travel, and progress to still greater attainments in light, life and love. I never heard any one of them express the idea that they were perfected in truth, and that there was nothing more for them to attain unto. But they have done the work of *their day*, and we speak peace unto them, and would suffer much, rather than to do or say aught to wound or grieve the feelings of one of those goodly servants of God, and we believe that the angels will say, "Well done!"

The prophet Esdras was inspired to compare the judgment work to a ring: "Like as there is no slackness in the last, even so there is no swiftness to the first."

We are indebted to all the prophets, the saints and seers of the ages; — all have had their mission to perform. The Jews received laws relating to agriculture and physiology, and their attention was chiefly turned to external natural truths pertaining to material things.

In the beginning of *this Gospel* work, the attention of the first toilers in the field was directed to the soul needs, and to do the battle against *inward* foes; even the king of all passions, "fleshly lusts which war against the soul." Each was accepted in his or her work.

Now if the time has come or is approaching when their successors in the field feel called upon to combine the physical truths of the Jewish dispensation with the more spiritual work of the Christian era, can we not recognize therein the prophetic ring, as one continuous work of God through succeeding dispensations? no slackness to the last, even as there is no swiftness to the first.

Paul said of God's suffering witnesses and the martyrs of former ages, "that through faith they obtained a good report; but without us could not be made perfect." While they would have need of the more spiritual *soul* work of the latter day saints, is it not quite possible that we may also learn something of the Jews in relation to agriculture and physiology? If this be so, then we understand how the "judgment work" may justly be compared to a "ring." Hence, when we say that the Jews, as a people, who abstained from sin by compulsory law, need also, by greater love to truth and purity, to learn the Christian principle of crucifying the *nature* whence sin proceeds; we do not diminish their glory, neither take away their reward. And should we say that Believers may learn of the Jews in many things pertaining to the physical, it would not detract one particle from the beauty and glory of their lives, nor the spiritual renown which they have justly earned.

So we repeat, honor, peace and blessing rest upon the aged worthies in Zion — our pilgrim fathers and mothers.

Jane M. Brainard, Mt. Lebanon, N. Y.

HOME OF PEACE.

CANAAN, N. Y.

Home, home, home! There's beauty rife on every side, At golden morn and even-tide; Home, sweet home! And music in the tran-qui air, That floats a - round thy bor - ders fair, Home, sweet home! The world has lost its charms for me, For pur - er joy I find in thee, O, home, sweet home! Joy which the world can never know, In thee from sac - red love doth flow, O, home, sweet home! A holy peace un-marred by sin, Is grav - en on thy walls within; And sacred or - ders guard thee round, And safely shield on hallowed ground, Home, sweet home!

J. M. PEEBLES.

How prospers the SHAKER AND SHAKERESS? In this transition state of the world the newspaper has become the missionary — the avenue of knowledge to the unsettled unsatisfied masses. Many will read a daily paper or a monthly journal, that would not hear a sermon or attend a lecture. It was a timely move, the starting of the "Shaker." It has comforted the sad, strengthened the weak, encouraged the disheartened, revealed the heavenly genius of the order, and enlightened multitudes, who as yet choose to walk in the outer "Courts of the Gentiles."

This is a period of progress. It is a very little thing to be a bit of fossil, and not much more to be an oyster. To say that oysters move, or that oysters come out when raked out, is not saying much in their favor; and so for (an individual or) a society to advance only as 'tis pushed or pulled by noble reformatory souls, all aflame with inspiration, is paying it no very high compliment. God, by the voice of immutable law, or by revelation, says progress or die. Inaction is death. "Go on," said the apostle, "unto perfection" — "from that ye may obtain" — "press on toward the mark" — the import of these passages, with the "issuing waters," seen in Ezekiel's vision cannot be mistaken. The true man, it seems to me, must be both conservative and radical, both continuous and progressive. While holding on with a terrible tenacity to the good of the past, he must have an open mind for the reception of every newly demonstrated fact in science, or truth in religion. Revelation is perpetual. God is not asleep, nor are the angels dozing under shade trees in glory. The progressive spirit that pervades a large portion of the SHAKER AND SHAKERESS charms me. I trust that its circulation is rapidly increasing. Can you not enlarge it? The world needs its teach-

ings. I was delighted with your articles in the *New York Tribune* upon the materialization of spirits. Will you not publish them in the SHAKER AND SHAKERESS? They cannot have a too wide circulation. Since conversing with Prof. Crookes of London and visiting the Ed- dys in Vermont, I have not had a doubt of the fact that materialized spirits again walk the earth, as in the days of the patriarchs and prophets. The signs of the times are ominous. Already the "fig-tree puts forth." The angels are crying "Come up higher." Are our "lamps trimmed and burning?"

A GOOD EDITOR. A JOURNAL has made the discovery that "it is easier to find a dozen good newspaper writers than it is to find one good newspaper editor." This will hardly be regarded in the light of an important discovery by the public at large, for it requires but a very slight knowledge of newspapers to know that their success depends not so much on the ability of the individual writers, as upon the tact and generalship of their con- ductors.

OBITUARY.

- PHILENA DAVIS, April 8, 1874, at Enfield, N. H., aged 73 years.
JUDITH BARTHOLOMEW, August 15, 1874, Enfield, N. H., aged 88 years.
MARY RUSSELL, Sept. 1, 1874, Enfield, N. H., aged 62 years.
HANNAH PARKHURST, Nov. 1, 1874, Enfield, N. H., aged 88 years.
OLIVE SIMPSON, Nov. 16, 1874, Alfred, Maine, aged 70 years.
JOSEPH FROST, Dec. 6, 1874, West Gloucester, Maine, aged 81 years.
ELCE PARSONS, Dec. 16, 1874, Enfield, Conn., aged 75 years.
MINERVA MCQUIER, Jan. 4, 1875, Harrison, O., aged 83 years.
SYLVIA WILLIAMS, Jan. 9, 1875, Hancock, Mass., aged 75 years.
ISAIAH WESTWORTH, Jan. 10, 1875, Enfield, Conn., aged 58 years.
MARTHA CROUCH, Jan. 12, 1875, Harvard, Mass., aged 66 years and 6 months.
HANNAH BRIDGES, Jan. 13, 1875, Harvard, Mass., aged 93 years 9 months and 2 days.

TO OUR GOSPEL KINDRED OF THE HOUSEHOLD OF FAITH.

BELOVED FRIENDS. — The Society of New Gloucester, Maine, have had the misfortune to lose, by fire, their extensive cooper-shop, with its machinery for manufacturing shooks, together with a large quantity of staves. Loss, over \$3,000.

They have previously, at different times, suffered losses in personal estate by fraudulent agents, in amounts, large to them.

They have rigorous climate, sterile, rocky soil — poor buildings, which they are unable to repair or rebuild. One dwelling-house now occupied, is almost uninhabitable from its dilapidated condition. For the last few years removal from Alfred and West Gloucester has been contemplated, but not consummated. The project is now abandoned, it being determined to remain, repair and rebuild, as they can accomplish. They need help from without.

If believers will unite and contribute of their consecrated property according to ability and gifts of charity, from one dollar to two hundred dollars from each family, to the West Gloucester family, it will be highly appreciated, and the greater blessing of the giver over the receiver will rest upon the whole Order. A beginning of \$100 made.

Ministry at Mount Lebanon.

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FOR the use of schools among Believers. Contains all the pieces that have appeared in the SHAKER AND SHAKERESS and some forty new songs. A beautiful book. Published by WEEB, PARSONS & CO. Price 40 cents.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. April, 1875.

SIXTY CENTS
PER ANNUM.

FIRE! FIRE!!

—o—

STILL another fire at the Church Family, Mount Lebanon.

About 11 o'clock, Saturday, February 27, the alarm was given—the Herb House was on fire. It proved to be in the Press room—was supposed to have caught from a lamp, used to seal papers, and left burning. The fire was extinguished in about half an hour, with slight damage.

Two hours later, the alarm sounded again. The same building was found on fire, in three different places, in an upper room. No exertions could save the building. All efforts were directed to keep the barn and shed—but a few rods distant—from taking fire. The shed was connected with the Herb House, by gangway. This was cut away.

Henry A. Tilden, who, *before*, was so efficient in saving the Meeting House, was soon on the ground, with a large fire engine, on wheels. By the most heroic and determined effort of himself and men, this building was kept from the flames.

Brother Daniel Offord, with another company and small water engine, was equally successful in protecting the big barn. In both cases, the heat was so intense, and the danger so imminent, that the actors had to be covered with carpets and kept wet, to prevent *them* from taking fire, with the buildings.

To the stillness of the day, the well arranged, orderly operations of the managers and their co-workers, we attribute the preservation of surrounding property. As it is, the loss cannot be less than \$50,000.

We feel under the deepest obligations of gratitude, to all our *neighbors*, who, as was well said, could not have shown more interest, had the property been their own. Especially is this true of H. A. Tilden, his sons and workmen.

Pittsfield was telegraphed, and their fire brigade again crossed the mountain. Had either of the buildings, which so narrowly escaped, caught fire, the Pittsfield company would have been in the nick of time to do service, to the full extent of their capacity. To say we appreciate the Pittsfield sacrifice, on our behalf, in this emergency, would be but a feeble expression of our feelings of relief—knowing that such help was so near at hand—when, without it, so many buildings would have inevitably burned, had the fire taken at either of the three threatened points.

CONSERVATISM.

—o—

CONSERVATISM—the desire and effort to preserve what is established—and Radicalism—progress toward abstract ideas—are considered antipodes. Yet they balance reason on the line of truth. Instead of considering their relationship as brotherly and sisterly, the majority of those who think at all, take sides with one, as opposed to the other; and as a consequence, reason is unbalanced, and loss is the result. To conservatives, radicalism is the evil sprite of humanity; to radicals, there is no worse enemy to the race than conservatives. Properly considered, these are unjust conclusions. There is nothing strange, in the fact, that “New Lights,” in all eras of the religious world, have considered the systems discovered by *them*, to be *the* truth, the *whole* truth, and nothing but *the* truth. Yet, these same individuals, who are thus, and now most radical, are destined to become, in their turn, the rankest conservatives of the coming era. Evolution laughs and says, “To the better hold fast.” This is ever the song of reason.

The comparative degree of good, is *better*; and when this is attained, we leave the good of the past, and cling tenaciously to the superlative as soon as it appears. By this, I am persuaded, how we may “leave the first principles, and go on to perfection;” condemning no good of the past, neither rejecting any superior injunction for the future. If we say we have *all* truth now, how can it be, that “of the increase of the gospel there shall be no end?” By assuming this position, we become bigots, and the *good* of conservatism is neglected. We should then argue, that any amendment suggested, was an invitation for the visitation of added plagues; while any proposed subtraction, was worthy of the judgment of blotting out one's inheritance in God forever! No one desires these. But is this the position of reason? This idea of sufficiency, carried out, would turn back the wheels of time and progress for two thousand years, and teach a savage life. Under its rod of iron, we would not dare to say what we know to be true. We would not dare to do what we know to be right; because of self-adulated conservatism. Evolution is the keyword of progress—the forerunner of “the good time coming.” Her legitimate children, are *additions* to genuine revelation.

When we investigate the matter closely, we see that God has so beautifully organized creation, that no two shall be, nor act, nor think, identically, yet none need swerve from the harmonious law, which is all truth. If I think a truth that is new, and each, of many, does the same, we have many truths all new; and though differing in their aspects, each and

all belong to the heavenly law of spiritual progress. There are, to-day, no more staunch subjects of radicalism, than the whole body of Believers called Shakers. In their testimony against all fleshly lusts; in their resurrected life, above, even the good and best of generative men and women, they stand as reformers before the world to-day, even as Jesus did before his nation—the Jews. Let us hold fast to this—let “no surrender” to any departures from virgin lives, for a moment, be considered. But is not the best of the land yet before us? Let not our testimony and life against fleshly lusts, begin and conclude our whole mission; for is not the gospel, the power of God unto an *increasing* salvation, for soul and body, and for the body first? Every Shaker is praiseworthy for rebutting the least “shadow of turning,” by any, from the spirit to the flesh. Such instances there have been among us, and may yet be; and such will be *anathema*, without *our* cursing them. But let us not stop here. Believers are now far in advance of their predecessors, in their physiological habits; and are, in that same degree, advanced in spirituality. If we would be more spiritual, let us aim to be more rational and perfect, physically; and think not, that the gospel is to work our salvation in one part of our systems and not in another. Israel stoned her prophets. We may have done, and may still be doing the same thing and conscientiously too, thinking our conservatism godly! While we are contending for *first* principles, we are rejecting weightier matters of our spiritual law.

Neither is our theology perfect. Let not the jealous guard we put over it, cause us to close the doors to as perfect revelations as have ever been delivered. That the world made a god of Jesus, and for a purpose, is well known by us, as is the object of this elevation. The worship of Jesus as a god savors of self-worship and indulgence; not of an unreserved consecration of self to God. To worship Jesus, for living a life of godliness, and ridicule others, for living the same life, shows a want of sincerity.

The time has been when conservatism would hardly permit us to think that Jesus was ever a Jew; and even now, there is sufficient anti-christianity left, to chasten us, if we presume that Jesus acted like a Jew before he became a Christian! This is *irrational* conservatism—it does not *conserve*. Our inclinations would lead us to stereotype our theology, even as is done by the worshipers of Jesus and Mary. We would incline to disbelief in present revelations; to an insufficiency of painstaking, to prove the truthfulness of these revelations before condemning them. Let us reflect. Our mission on Mount Zion is to be “exalted above all the hills that surround;” and yet, by a

false conservatism we are losing golden opportunities, and permitting the hills, around us, to excel us in many physiological, and in some spiritual adornments! Children of Mount Zion, let no one take your crown; let none possess our birthright! Why should trouble rise, when men seek truth? It does not rise when *truth* is sought aright. But error rules, where trouble is, and has, from trouble's earliest birth. With the All-Wise there is no trouble; all trouble springs from ignorance; and ignorance of ourselves brings greatest trouble. It is apparent to all, my dear relation, that by our devotion to the better life of virgin purity—peace, union of interests, and unspottedness from the world, there has been no interruption of improvements since first the cause began. Since our earliest day, we have made some noble departures from the *régime* of our spiritual ancestry; yet, we have conserved the vital principles. Let us still conserve these, while we make all necessary departures. From that old house, made up of logs, and roof all thatched with straw, we have happily departed. The same, of certain meats and drinks, with large benefits accruing; nor is the end of improvement yet arrived at. Tobacco, once an article of pastime for our united congregations, is under a ban—none so honorable as if they used it not. We have built schools; and we are thoroughly ventilating our dwellings; we encourage esthetics in music, manners and literature; and we publish the SHAKER AND SHAKERESS! To be sure, the stubborn and willful thought they saw the gospel standard lowering through these changes; but the true conservatives kissed the radicals, and exercised a healthy influence in the balances of truth.

Why, then, stumble at testimonies, that are aimed for the eradication, not merely of non-essential idols, but for the real aggressors of salvation? And why, think, by our opposition to such testimonies, that we are the conservators of everlasting principles? I would not animadvert upon any particular habits or customs of my friends; but I do urge a more liberal comprehension of what conservatism should do for us—that we be not deceived, and remain *in statu quo* to our condemnation and extinction! Let us be more *radically conservative*; and we will be more true to ourselves, and to God; and there will be a cessation of all ignoble opposition, mis-called conservatism. There will be more of putting on the *new man* and woman in Christ; and the initiation of radical reforms, from customs which we well know are not only detrimental, but actually sapping the life from the foundations of our Christianity. We would uphold the hands of our prophets—not accepting their prophecies without testing them—but to be open to truth and conviction, though they hew to the line, and take from us the idols of years. May ours be a “Midnight Cry,” and the bearer to all gospel kindred, that “the morning dawns.”

G. A. Lomas, Watervliet, N. Y.

AN eminent Hindoo skeptic once told what he believed to be true in Exeter Hall, London, when he said that the part of India where Christianity had never entered was a precinct happy in domestic relations and every thing that can make heathenism home, while another portion was a blighted, unhappy region, because Christianity and whisky were there.

THERE are few things in this world so utterly contemptible as contempt. It is the vice of vanity, and is a sensation unknown to true greatness.

CONSERVATISM AND PROGRESS.

—O—

CONSERVATISM—the preservation of the good of the past—is the Mother. Progress—the reaching up for increasing good—is the Child of that Mother. As sensible would it be, for the Mother to manacle the Child, to prevent its learning to walk, as for those who received the latest—the greatest manifestation of Divine Light and Life, to endeavor to scotch the wheels of the car of progress—and as sensible, as for the child to call its mamma naughty names, for holding it by the waistband, to prevent its tumbling down and bumping its little nose, as for such as get hold of a new idea, to speak naughtily of every idea, not hammered out on their anvil.

Alas for poor, unprogressed humanity! In all ages of the past, they, to whom Heaven has vouchsafed its latest favors, seem inclined to drive a stake and say: “Wo to the infidel, who has the presumption to say, This is not the center of the Universe.” And they, who have the presumption to make the sublime discovery that there is no top to the ladder of progress, are much disposed to underrate or repudiate the equally important, for the day, sublime discoveries of their predecessors.

Will it always be so? We trow not. What the ground of our hope?

Looking through the long, prophetic glass, we behold, in the vastly remote future, a time, when Religion will begin at the right end—when humanity will make the important discovery, that what enters in at the mouth defiles the man, not much less than that which cometh out.

If the Soul be the Tabernacle of the Living God, and the Body be the earthly house of this Tabernacle, why should not that which goeth in at the mouth of the earthly house, with the assent of the Tabernacle, produce its effect on the Tabernacle?

If what enters the mouth be unphysiological—deleterious, or stimulating to the animal appetites and passions, beyond the soul's highest perception of right—there will be no necessity for God to perform the rudgery of destroying the defiler of that Temple.

Less than a hundred years ago, souls might preserve their form erect, before high heaven, by bearing the cross against the flesh, which *then* meant abstaining from the abuse, and use of the powers of generation—the first principle of the doctrine of Christ—the first round in the ladder of progress—the Resurrection.

Now, an increase is called for—an advance movement. The call is, Come up higher. Whether you eat, drink, act, think or feel, let all be to the honor and glory of God and the good of humanity. Be *pure*—in *all* things be pure. If you would be pure in heart, be pure all through and through. Let there not be a dark spot about you.

O. P.

WINOOSKI, VERMONT, Jan. 25, '75.

EDITORS AND EDITRESSES OF SHAKER AND SHAKERESS—Esteemed Brothers and Sisters:

I come to you for counsel and efficient action. I am at liberty to negotiate with an efficient party. I want to see a community, as I have told you, based on the Christ-spirit, under the banner of peace and harmonious science, having, for its corner-stone, practical goodness, with love to God and love to man.

For this I look to you. Will you come to our rescue? Will you take hold and build or help build a community to advance to a higher plane of life, on the following basis?—

1st. We will go with you, in self-denial, confessing and forsaking sins, with honesty and purity of effort.

2d. For official station, celibates, with ability, shall have preference, by the law of right.

3d. Scientific reproduction, of our species, commensurate with wisdom, divested of the baser passions, under guidance of purity, culture and refinement, by such as are esteemed worthy, for this life-demand.

4th. Celibates to take rank as senior order. I beseech you to not let this hope of humanity perish from the earth.

Truly, yours,

Orrin Shipman.

MT. LEBANON, Feb. 1, '75.

ORRIN SHIPMAN—Esteemed Friend:

Your letter, of January 25, is before me. In a former letter, July 14, I believe I answered the queries contained in your last. Should you again cast your eye over that, I think you will perceive what my present answer must be. As I understand the subject, our difference is not of opinion merely, but radical. The Christ-spirit, as manifested in Jesus, exhibited Shakerism. Jesus and company constituted a community, which was, to pentecostal organization, like the tabernacle of the wilderness to the first temple built by Solomon. In that temple, Jews alone resided. In the *court* of that temple, Gentiles could bring their offerings, and worship the God of the temple, through his own priesthood, the Jews. Thus was it with the Gentile Christians, the seven churches of Asia and their descendants, the marrying, fighting, private property-holding religionists of the whole world, whether called Christians, Mahometans, or heathens; principles being universal as are characters formed by principles. The seven women, who desired to eat their own kind of food, wear their own kind of clothes and *do* as they had been accustomed to do, but be called by a certain *name*, were the religionists—children of this world—who marry and give in marriage.

This Gentile order, joined to the monastic, or temple order, who lived Shaker lives of celibacy, constituted the first Christian church that is now occupying the ground in Christendom, practicing generation, while holding celibacy to be the higher life—the purer Christianity—practicing war, while recognizing “return good for evil,” as a Christian requirement. Buying and selling, for personal acquisitiveness, the rule, community the law.

We claim that Christ, having re-appeared in humanity—this time in a woman—established a Christian church, in *practice*, as well as profession—a Shaker community. Not a tabernacle that is movable, because in persons not yet organized; nor yet a temple with a court to it; but a second temple, more perfect than the first; a house of prayer for all nations, tongues and peoples, where the spiritual-minded can be gathered together, in the true Christ order, in the kingdom of Heaven that is not of this world, nor does it allow such as serve the tabernacle, or the temple with a court to it, to have part or lot in the matter.

This leaves the children of this world to form civil governments, entirely unmixed with theology, or any form of religious profession, as religion is commonly understood. These two orders are being evolved out of existing elements. Henceforth there will be no peace in the Shaker order, except so far as it shakes itself from worldly elements and practices; and there will be no peace in the civil governments, except so far as they deal justly, love, mercy and obey the laws of property, propagation and physiology, as contained in the original abstract law of God, in nature pertaining to the life that now is, not interfering with the faith and duties of the resurrection order—the true church—temple of humanity—Shakerdom.

SECOND THUNDER No. 2.

—O—

DEAR ELDER JOHN:

Your reply of September 20th, to my article, is conceived in a spirit which I think is well-nigh perfect. That Believers “love one another,” is an imperative command; that they all see the same things, in the same light, at the same time, without regard to age, condition or travel, is undesirable, unattainable, impossible. The path of the right-doer is to become brighter and *brighter*, unto the perfect day. Being perfect in spirit will bring us, individually, to perfection in truth. As we should have no physical habits, in meats nor drinks, in gait nor dress, that we would not change for better, so neither should we have any theory, sentiment, nor doctrine, which we hold as not subject to criticism, analysis, test. We can have no personal interest in error. Having this confidence in truth, we shall be as unconcerned in the fires of the most sacredly religious zeal, while it is inveighing

against and investigating any of our theological theorems, as we would be were they purely mathematical problems. Figures will not lie nor flatter; and the logical result is the best result, though the old heavens fall as the result.

Two extreme classes existed in Babylon—Christendom:—1st. The Orthodox, who held Jesus to be God, and God to be a Trinity, of the masculine gender, upon which ideas the divine right of kings rested, as a basis and pattern of all church and state governments; the physical resurrection; a second coming of the person of Jesus; and salvation, or more properly, acceptance with God, by believing certain or uncertain dogmas, without evidence or logical reason for so believing. The merit of so believing was in inverse ratio with the credibility or rationality of the thing to be believed. 2d. The Materialist, who begins life by accepting facts, sustained by evidence, utterly regardless of consequences to any system of ideas in existence.

The founders of our order, in its first degree, were largely from the Orthodox classes in Babylon.

It is my opinion that the founders of the second degree will be largely from the Tyn-dall school—the scientific, rationalistic, or materialistic classes, who constitute a horu, or power, which turns logical telescopes upon the kingdom of Antichrist—the Greek, Catholic and Protestant world, “For God hath put it into their hearts to do his will.” They are, therefore, as much the servants of God to-day, as were Fathers William, James and Joseph, in their day.

I am pleased, not a little, that you, as representative of Orthodox views, see so clearly the work of God in this new aspect; “Surely the Materialists were inspired to see the false foundation upon which the *Dam* was built.”

You ask, “Is it not possible, while stripping from the mythical Jesus the robes wherewith the Priests have clothed him, to take away what, of right, belongs to the real Jesus?”

Not if we do no more than to reduce him to a level with his very best exponent, his glory, his other half—Mother Ann Lee.

If the Father of Jesus was greater than Jesus, and his successors exceed him in good works, doing greater works than he performed, wherein is the robbery in true Believers being equal with Jesus, or in being “perfect, even as God is perfect?” Jesus could not go beyond that, except by *precedence*. When Jesus was tempted of the devil, forty days, in the wilderness, it was like John’s vision. It was not the real history of facts, as they have been transpiring from that day to this, 1874 years, but as the plan of a campaign not yet accomplished. It was as the forty years’ vision of Israel in the wilderness, as compared with their historic record in Canaan. We must look to the actual succession of events, in the life and travel of Jesus, for the real temptations—the workings of Jesus’ worldly nature, in its struggles and contentions with the Christ-spirit. I am free to affirm that he came up, step by step, through every element and principle of the generative, fighting Jews, and that in each battle fought with that old serpent, that old dragon, the devil, while Jesus bruised the head, himself was wounded in the heel.

Under the influence of religious zeal, for the honor of God and the glory of his temple, inspired by Jewish spirits, who acted upon his Jewish proclivities, he fought the Temple profaners with unchristian weapons. When he rode into Jerusalem upon an ass, receiving the ovations of the people, it was held as a religious insurrection against the civil government of Rome. That caused his violent death, as “King of the Jews,” by the Roman government.

Successfully he cleared the temple of Jewish transgressors, and the Romans did not interfere. But when he arrayed the whole Jewish population of Jerusalem against the Romans, expecting to conquer by spiritual aid, he failed. Having taken the spiritualistic sword, with a view of ruling over all nations subject to Rome, he perished with the physical sword. He was not perfected in Christianity until after his ascension. “Jesus was

not yet perfected,” or risen in the Christ Resurrection. He was tempted to become a judge, or divider, just as we are; he was tempted to marry, and did actually attend a wedding, which no true Believer would now do.

As Jesus was first—trod the wine-press alone—had each principle of Christianity to define and locate, *is it not glory enough* that he succeeded as well as he did. From a sincere, zealous, God-fearing Jew, with the substratum of a natural man, he became, by travel—learning by his own mistakes—a Christian, the last we hear of him.

From a sincere, zealous, God-fearing Gentile Anti-Christian, from the Orthodox extreme of Babylon, Mother Ann became, before she died, a pretty good Christian, a Shaker, to be perfected, like Jesus, in the eternal world.

In how few points we differ, and in how many we agree. In admitting that the Apostles did believe the physical resurrection, and in the physical resurrection of Jesus, just as I do, one point of agreement is gained. In admitting that Elijah and Jesus had brought back the departed soul into the body, is not the principle I advance recognized? It makes the return of Jesus possible and natural. “The spirit of truth searcheth all things: yea, even the deep things of God.”

All who returned to the body, like Lazarus and Jesus, died again. This physical resurrection was a sign to the natural people who witnessed it. These signs shall follow them that believe. “They shall heal the sick, raise the dead.” But the healed will again be sick, and the resurrected will die once more. The evidence is the same, that physical bodies have really passed through matter, as it is that spirits have been materialized.

F. W. Evans.

BERLIN, N. J., February 15, 1875.

DEAR ELDER FREDERICK AND ALL THE HOUSEHOLD OF FAITH THAT ARE WITH YOU:

I feel drawn to pen you a few lines in love and sympathy. Would to Heaven I had a surplus of the *almighty* dollar, that I might send you *material* aid, in this your sore affliction. But you must accept the will for the deed. I am poor, as ever, not from idleness, nor extravagance, but on account of the drouth and the low price of fruit.

Gold and silver, I have not. Such as I have—sympathy and kind wishes—I give, in good measure, heaped up, shaken down and running over.

I have spoken of the *almighty* dollar, for that is the *greatest* almighty, most people worship, to-day. They have many lesser almighties—selfishness, fleshly lusts, artificial appetites and so forth.

In the midst of my poverty, I have much to be thankful for, with the Little Great SHAKER AND SHAKERESS to read. My little farm and cottage were under mortgage. Friend Joseph S. Tillinghast, of New Bedford, sent me \$100. I lifted the mortgage, and now breathe easier.

In the cities, are thousands, and hundreds of thousands, out of employ, and on the borders of starvation.

In one of your letters to me you said, “Woe to him that standeth alone.” I do not know that I understand your meaning, but I have a meaning of my own. By standing alone, and proclaiming the truth, against the Churches, I have had their curses. I could not join them, because I could not be a hypocrite. I could not join the Shakers, whom, for forty years, I have loved, more than any other people, because I belonged to the world—my work was *with* the world—outside of Shakerdom—one, alone in the mountains, blasting rocks and felling tall cedars, for the House of God, that the Shakers will yet build, *provided* the material be not too rotten.

That noble man—Elder Richard Bushnell—in his last letter to me, called H. W. Beecher a Babel-builder. That was before the great Beecher scandal was heard of; but truer words were never written. What a Babel, Beecher, Plymouth Church and Brooklyn court are building! Jesus and Mother Ann have no hand in that Babel.

When the Katie King manifestation com-

menced in Philadelphia, I was sure it was an imposition. I am as certain that the Eddys are impostors. But here, I am wearying your patience and wasting your precious time.

Love, to you all,

J. Hacker.

MT. LEBANON, February 18, 1875.

DEAR FRIEND JEREMIAH:

Your kind, sympathizing letter, of the 15th inst., is received. I thank you for the love and blessing. Your gift is none the less real because you cannot make an outward expression of it in the form of the almighty dollar. Neither is mine any the more real because I express it in the form of a \$5 check. Please receive it as a token of love and remembrance of your North Family friends—Daniel Offord, Eldress Antoinette Doolittle and Sister Anna White, who have deep affection for you.

I have ever considered you a Prophet, to this generation and nation—more especially to the people of Portland and Maine.

With many discomforts and trials, you are still mindful of the good that remains, and encourage us to be like-minded. That is right.

Am glad to learn your mortgage has been lifted. Friend Joseph will be none the poorer for what he does for you.

Any time that you are liable to suffer for food or clothing, write me freely, and we will do you a little good, if we cannot do all you so richly deserve.

You are mistaken about the *materialization* business. There is a *principle* involved in it. That principle is as old as time. There have been periods when materializations were frequent—will be so again. Spiritualism is an agency, for use, in the Divine economy. There is meaning to it. Be patient, and fret not thyself because of evil doers, who seek to get a living by it. Have they not done the same by the Gospel?

While so many *preach* for hire, why should not mediums *divine* for money?

Your friend,

F. W. Evans.

HUMAN SACRIFICES!

MR. EDITOR—The ancient Israelites in 1,000 years sacrificed to their war-God fifty millions of human beings!

The creed of Christians in 1,600 years sacrificed to their trinity God one billion three hundred millions of human beings! Or, twelve millions more than the present population of the globe.

For shedding human blood the Christians beat the Jews, the Pagans, the Mahometans, the Mormons, the world!

The Israelites ceased to slaughter when swallowed up by Pagan Rome! The Christians stayed their bloody hands when they lost the power of the State!

The orthodox churches in the North are making desperate efforts to amend the United States Constitution so as to include fundamental dogmas of their creeds—an incipient and covert attempt to unite Church and State!

These churches cost the people of the United States two hundred millions of dollars per annum! These corporations hold real and personal property, exempt from taxation by the State or General Government, three hundred millions of dollars!

Is it right to take money out of the pockets of the millions of heretics and non-professors to support priests, parsons, and powerful ecclesiastical monopolies?

They tell us that salvation is *free*! Free? It takes a California gold mine every year to pay expenses!

Let us organize an anti-Orthodox Church Grange!

R. Petersom.

DANBURY, CT., Jan. 12, '75.

ELDER EVANS—Dear sir:

Inclosed, find sixty cents, the subscription price of your excellent monthly, “THE SHAKER AND SHAKERESS.” I have taken it the past year, and can hardly get along without it.

Its voice against sin, in its many forms, has no uncertain sound. Its representations of the Gentile Christian church, are in almost perfect harmony with my theory of Christianity.

Whether I shall ever come any nearer to

your order than a general acceptance of your theory, I am unable to say, at present.

In many respects, we are the creatures of *circumstances*. As far as in me lies, with my surroundings, I am denying all ungodliness and worldly lusts. I am crucified with Christ.

Perhaps you think no one ought to say so much and, at the same time, consent to remain in Babylon. Are these not times when we must choose between two evils? At least, ought we not to wait for the *time* remedy?

The Christ-spirit has certainly been leading me onward. I have been in Egypt—have come forth and wandered in the wilderness. Have been content to go down into Babylon, not knowing any better way. But I see the new Jerusalem. Its light cheers my soul. Still I am traveling. I hear the voice, "Fear not, for it is your Father's good pleasure to give you the Kingdom." Would be pleased to hear from you.

Yours, truly,
J. L. Peck.

THE BALANCE-WHEEL OF SHAKERISM.

AS MACHINERY cannot run with safety without a regulator, in like manner religion of whatever class, kind, or character, cannot retain a uniform progress without some governing power. Well may "the children of this world" (the natural order) wonder that the Shakers are enabled to investigate the realities and nature of the "manifestations" now being produced under the name of "Spiritualism," without being "led astray" by their ease-attracting doctrines. And they have good reasons to wonder, for daily they perceive the more considerate and liberal minds, among their adherents, leaving the *fear* of God which the fear of hell prompts, and cleaving to the *love* of God, as advocated by this philosophy or science of spirit-life. Our warning, to all souls, not established on any particular basis, is, look at the balance-wheel which governs the Shaker's faith—examine its stability—see if the rock *purity* is not firm enough to sustain the Christian church. Those fire-tried souls have passed through the refining furnace—soul travail—which removes every dross. *Inviolable* purity is the basis of *true* Christianity. Upon this basis Jesus established the Pentecostal Church. Hence, all organizations, not on this foundation, whether bearing the name *Christian*, or not, are "founded upon the sand"—the perishable and ever-changing elements of the mundane sphere—subject to "fallings off" identical with the Jewish nation and religion, as illustrated by their biblical records. After the fall of the first Adam we see that mankind were governed by warlike gods (or controlling spirits), and that a miserable state of things existed, until holy angels, from the Christ, or inner heavens, found One fit to receive their ministrations, and resurrected Him into that "pure and undefiled" state, peculiar to their sphere, thus making Him a new creature *in* Christ, and a Saviour of lost and deluded souls—not like the first, or natural Adam, the increase being, this time, to "multiply and replenish" *Heaven*, instead of the earth, with souls "refined and purified by the blood of the lamb"—the life-blood element of virgin purity—by which souls are washed "whiter than snow." Jesus aspired to the conditions which find favor with God and the holy angels. Single-handed (physically), for a season, he fought the prince of the power of darkness—*Lust*. Afterward, he gathered unto himself, with the aid of his spirit attendants, a few companions, lovers of pure and high-aspiring lives, like himself. With the Christ-principle of Celibacy, for their balance-wheel, nothing earthly changed their sentiments, or retarded their spiritual progress. What sin-sick soul can reject that governing power which "saves" from the destructive elements of a "fast running world?" A Thomas Paine may expound upon the sectarian's Bible and gods, showing the absurdity of their claiming, for them, Divine origin. A Katie King may be exposed, Spiritualism considered a delusion and Christianity a farce. It will not affect, in the least, the eternal balance wheel of *purity*.

The machinery of a mill might, if it had reasoning powers, *believe* its motive power had a balance-wheel; yet, if it did not choose to become subject to its regulating power, by being geared to it, of what use would a mere *belief* in its existence be?

The Philadelphia *exposé* illustrates how great and intellectual minds may be "run away with," however good or honest the motives. Simply *believing* in the Christ principle, and pure spirits, will *not* save one soul from the destructive elements of impurity. Nay, if souls desire to become free from deluding spirits, let them "gear on" to this great balance-wheel of eternal safety, for they cannot in this, or other worlds, find or substitute any other power to save them from the "wiles of the adversary."

If purity appear to be a dangerous element, "gear on" cautiously at first, and try for a season, loving *the good* that is in your neighbor, like that you perceive in your own self. Regard *all* mankind as belonging to the human species. By this experiment, it lies within the power of all, rich and poor, "without money and without price," to examine the regulator which keeps Shakers within the bounds of their own belief, and prove the "Infallibility" of the Balance-wheel of Shakerism.

E. C. Howard, South Hadley, Mass.

THE LOVE OF GOD.

THE love of God, like their universe is boundless. The most depraved being as well as the brightest seraph that dazzles around their throne are alike the subjects of their warm paternal and maternal embrace.

The greatest exhibitions of God's love, of which we have any knowledge, can give but a very faint idea of its exceeding riches and power.

We may feel it, like repeated shocks of electricity, passing through our physical frames, shaking out a selfish, carnal nature, thereby laying a broad and solid foundation for a new life, a new creation.

God waits to fill and purify our hearts with his love.

Men, and angels, are led to behold, and admire.

The highest order of angels will ever desire to look into the deep and hidden mysteries of the love of God.

Their universal testimony will be to all eternity. "This love is better felt than told." The love of God should be the mainspring of all Christian effort.

Our happiness and our usefulness here, and hereafter, will be in proportion to the amount of true Gospel-love which we possess and maintain.

The love of God is wonderful in its origin, mighty in its effects, mysterious, and incomprehensible in all its tendencies.

By its power this world must be conquered, and its kingdoms become the kingdoms of our God and his Christ.

Gilbert Hubbell, Mount Lebanon, N. Y.

UNION.

"BEHOLD how good and how pleasant it is, for Brethren (and Sisters) to dwell together in unity." *Psalms*, 133d, 1st.

"A man, wishing to show his children the necessity of *union* among themselves, prepared a bundle of sticks with a strong cord. Commencing with the youngest, he requested him to break them; he could not. The next was called, and so on up to the oldest; all failed; upon which the father cut the cord and they were easily broken, one by one."

Union is the cord that binds, consolidates and nourishes the various members of the body of Christ, "for we are all members one of another." If this cord be broken, the army of the cross will be divided, scattered and destroyed, by the wicked one. Disunion is the rock on which many barks have been wrecked; but obedience to those principles which promote the "union of the spirit in the bond of peace," is a safe guide to the port of eternal rest. Union is not only good and pleasant, but essential to success in spiritual

prosperity. The followers of Christ have a great work to do, and union is strength in spiritual warfare, as well as in military tactics. "United, we stand; divided, we fall." It is a part of the plans of military officers to divide the forces of the enemy, both in the council and in the field. It is also the plan of Satan, the adversary of souls, to divide and destroy professing Christians. He has his officers out upon the watch, such as Lust, Pride, Selfishness, Love of Worldly Pleasure, and many other petty officers; and O! how many weak-minded soldiers they are capturing. I apprehend the reason why so many faint-hearted soldiers are taken prisoners is, because they have failed to gird on the *whole* armor and obey *all* the orders of Christ, the good Commander.

The true cross-bearer's life is compared to a soldier's, and they are called to war a good warfare, "fight the good fight of faith," and it is their privilege to rejoice in victory, every day. They have a good Captain, who was victorious in every battle, and He provides His soldiers with the beautiful armor of righteousness. (Eph., 6, 11; 13.) They who put on this armor will overcome in every encounter, and "he that overcometh shall inherit all things."

Daniel Orcutt, Enfield, Ct.

A TRAVELER in Sweden contributes to one of the newspapers an account of the very economical mode of house-warming adopted in that country. The *kakelug*, or Swedish stove, is a great oven of masonry covered with porcelain plates, having usually five flues, through which the gases of combustion must pass up and down, a distance of thirty to sixty feet, before escaping into the air. The general principle of their operation is to provide enough material to absorb all the heat from the fire; to conduct the gases through these long flues till their temperature has fallen to a point that no longer gives off heat. The quantity of the material in the *kakelug* is so great that the temperature of any part is such that the hand cannot be held upon the outside. Two hours after a fire is made, and after the wood fuel has burned up, and the flue been closed, the *kakelug* begins to get warm on the outside, the light porcelain plates give off their moderate warmth to the atmosphere in the room, and ten hours later there will be much difference in the temperature of the stove or of the room. A *kakelug* instead of being an unsightly obstruction, is an ornamental piece of furniture. A door opens into it in front, where, in a kind of closet with iron shelves, food can be kept warm or warmed. Baking can be done in the furnace for hours after the fire has been burned out.

A WRITER in the "London Magazine" says that men like Tyndall and Huxley, Spencer and Darwin, with the terrible weapons of their materialism do but break down an old and much battered idol which has long been the cause of dreadful doubts, even to its devotees, and has set religion and science at bitter variance. But in breaking down the idol they are doing us the greatest service. They are letting in the light; they are leaving us face to face with a conception of God before hidden from us by our idol, but which presents him to us not only in a form which science will allow, before which, indeed, science and religion become one, but in a form which is immeasurably grander, more beautiful, and every way worthier of God than that which has been broken down. Let us clearly recognize that when Tyndall claims for matter that it is sufficient for every thing, he is not thinking of matter as that dead, brute thing which the mass of men suppose it. To him as to Herbert Spencer, matter is but the manifestation of a Great Entity in itself unknown and unknowable. It is but the garment of what Tyndall calls the great cosmical life—the great life of the cosmos—the universe. What is this Great Entity, what is this Great Cosmical Life but the Eternal God Himself, of whom, and through whom, and to whom are all things, who "besets us behind and before" and "in whom we live and move and have our being?"

THE Sons of Rechab were blessed of God, because they carried out certain principles, enjoined by their father. The blessing was not upon the thing done or not done, but upon the integrity of intention and the fixity of purpose—invaluable elements in the work of redemption from wrong habits and evil purposes.

AMONG THE EDITORS.—As a scholar among school-masters, or a child with adults, so I learn from the Editors whom I visit. Editors of leading papers occupy responsible positions, requiring nerve and wisdom, a discriminating liberality toward the representatives of the people, as a whole, not omitting any integral element, party or sect. The real editor rises above his individuality into the realm of causation, where he educates and guides the public conscience.

SHAKERESS.

A. HOOLITTLE, EDITRESS.

WHAT IS MAN?

IN view of the atomic structure of human beings when compared with the vastness of God's Universe, David of old said, "What is man, that Thou art mindful of him?" Many Davids at the present time are asking, Who, and what is man? Whence came he—whither is he tending—what his final destiny, and what relation does he sustain to Nature's wondrous realms of mind and matter? How far is he dependent upon circumstances approximate or remote, in fixing his choice and forming his character? Of his own volition, is he free to choose between good and evil: and what degree of responsibility, merit, or demerit, justly belongs to him?

The rudimental, or earth life, is a disciplinary school; and the most wakeful students of Nature and her laws, who have chosen her as their chief mentor, have many times become lost, as it were, in traversing the almost illimitable fields of scientific research, so varied and intricate to finite comprehension. No human mind however expansive is adequate to grasp the whole. People differ in their organisms; and each, if their faculties were unimpaired by false uses, would occupy his or her proper place in the scale of being, and form a link in the great chain of human progress.

Man and woman, the microcosm of the Universal mind that spake all things into existence, would, by individual and combined effort, search out the essential parts, and scientifically connect the inner world of causation with the world of matter, and perceive that all created things bear proper relations to their *Creator*, and form one indivisible whole. That Nature cannot act independently of the creative power which upholds and balances each part to the minutest atom. Else, all would be hurled into chaos. Every true theory must have a basic foundation—a starting point.

In the progress of the world's history there have been different epochs. Each new cycle has evolved, from the old, at an exact period of time, so that the date could be fixed, and yet, there was no break in the chain of events. As the old *year* dies—goes out—and the new commences—steps in to fill its place—so has it been with the successive cycles.

But people reason differently concerning those eventful periods. Some urge, that this world, at the beginning, was in a crude, chaotic condition; and that it has taken ages of growth and change to progress and mature it thus far. Man has not been an exception to the general rule. All have progressed together. He was not created all at once in the perfection of beauty and uprightness; but resembled other animals, to whom he was closely allied—strong in physique—but weak in intellect. And, although in his immature infant state he possessed a negative innocence, *it*, like many other things, had to be subjected to trial before it could be trusted. They who reason from that stand-point, begin at the lowest round in the ladder of progression, and trace the lines upward, and claim for men and women, at the present time, superiority of intellect and knowledge, over what were possessed by those who were placed in fair Eden.

Others take a different view, and begin with man as a perfect being, who, instead of his being the product of Nature through growth and development, from the lower to the higher, was an independent creation—fashioned directly by God, Himself—and of course was very perfect and beautiful as he came from God's hands—resembling Angels, but a little lower. By disobedience man was marred and lost his rectitude.

Leaving all such theories, let us look at stern facts and realities, as we find them existing to-day. It is said that "a stream cannot rise above its source." In our own country and cities we see thousands of individuals who bear the distinctive marks of their progenitors, in form, feature and habit. Education, in a wrong direction, fortune, and circumstances, over which they had no control, have, in a large degree, made them what they are.

The question arises, "How far will they be held responsible for acts performed while thus conditioned? What the penalty—and how administered? Does God inflict punishment upon any human being? Or, being themselves debtors to violated law, which reacts upon the transgressor, does He leave them to balance accounts in *that way*?"

When the ignorant sin against their own souls and bodies, they cannot escape the effects. Fire will burn, whether intentionally or accidentally applied—the effect, physically, is the same. *Poverty* often induces crime. Again, thirst for intoxicating drink, and desire for sensual indulgence, are often impressed upon infants while in a germinal state; they are really made drunkards and harlots, before they see the light of day. Who in justice should bear the responsibility? We might have to go back upon ancestral history many generations to answer that question correctly.

The sinned against, in such cases, cannot avoid suffering; but inflictions thus imposed are far more tolerable to bear, than the keen remorse which those must feel, who have had superior advantages, by birth, and education, in a physical and moral point of view, also of rising in the scale of angelic life, by having their spiritual understanding opened and quickened to perceive the beautiful, the true and good. If such abuse their privilege and fall from their rectitude, how will they be acquitted by their own reason and conscience, which is, in reality, the soul's tribunal? Paul said, "If such fall away, it is *impossible* to renew them again to repentance." We would not use so strong language as Paul did; but rather say it is *difficult* for such to find repentance unto life; and if they feel sorrow and repentance they cannot occupy the same degree as before.

We can have some faint conception how the laws of progress, and change of events, may blot out from the soul's memory, sins of ignorance, and sorrows caused by the wrongs of others; and how joy may even be *enhanced*, by contrasting the good attained, with the sad picture of the past; but we fail to comprehend how a star of magnitude, that has once filled a place and shone in the horizon of the spiritual heavens, and fallen therefrom, can ever regain its position.

They do not need fire to descend from heaven upon them, or that God should use direct agencies of any kind, to punish them; their own consciences will arraign them to answer the demands of violated law; and show them the worm that dieth not, and the fire that is not easily quenched.

SELF-COGNITION.

"KNOWLEDGE occupies its place in the mind; and a force, even to the moving of mountains, is therein, forthwith generated." In the above quotation, let us suppose the noted author, A. J. Davis, referred directly to a knowledge of individual self-hood—the *body* and the *soul* and their proper relations, the one to the other—calling one the house, the other the inmate. Correct knowledge of material things, teaches the architect to plan and build his house with reference to the protection, comfort and convenience of the person, who is to inhabit it. He is careful to see that it is well constructed, that it may afford a pleasant retreat from the scorching rays of the summer's sun, and be a safe refuge from the bitter blasts of the winter's storm. He gives particular attention to ventilation, knowing that the house must *breathe*, if the inmate would live. The individual, who inhabits the dwelling, should possess sterling worth, moral, intellectual, and spiritual, so as to be able to co-operate with every true principle, that the house may be kept in order and not become foul; and at an early period begin to show signs of decay, creating unharmonious relations between it and its occupant—and the once beautiful tenement be deserted and left, either for a habitation of wild beasts, or to crumble and fall—while the tenant becomes a wanderer—disappointed—homeless and despondent. Is not this analogous to the house we live in?

If the body, which is the dwelling of the soul, while in the earth sphere, be well constructed, and constantly guarded by hygienic laws, resisting every thing that would tend to defile, or bring premature decay upon the soul's temple, how strong, healthy and vigorous might man and woman be! Governed by the law of use, there would be a continuous expansion of the internal forces, and the mind, ever actuated by true principles, would be a receptacle, and reservatory of natural and spiritual truth, relating to body and soul. The tabernacle would have a good foundation, and the superstructure would be grand and beautiful—an honor to the builder. Would not angels love to knock at the door of such a temple? and would not the holy spirit delight to dwell therein, and keep alive the fires of Divine inspiration?

Without knowledge, we cannot work successfully, either on the earthly, or heavenly plane of life. Knowledge of cause and effect is essential in all the relations of life. To understand the uses of the elements of subsistence, also how they may be abused—and blessings be turned into curses—is of vital importance.

The earthly man and woman should so understand the procreative laws, that they may generate healthy offspring, containing the life germs of immortal beings. And they who dwell in earthly mansions—human bodies—should study how best to preserve those bodies from blight, disease and premature decay. Therefore, "Know thyself," should be inscribed in letters of gold upon the tablet of the heart, and be engrafted into every fiber of the being.

The present generation have entered largely into the study of *self*; not, however, with a view of self-discipline and culture, in the true and real; but for the purpose of obtaining more ease, and more indulgence in those things which demoralize soul and body.

The power of discernment — of penetration — is requisite, that we may comprehend the motives which prompt to action. A stern, fixed purpose, to condemn the wrong and false, and to adhere tenaciously to the right and true, is an endowment worthy the most sanguine efforts of rational intelligence. Such a controlling power is capable of "moving mountains" of error from the human soul, and "casting down lofty imaginations of the heart." By the possession of this knowledge and power, have the flood-gates of iniquity been opened to the youth of our land! They have sought out many inventions to please and exalt themselves, and through vain imaginations have drawn pictures which are unreal — built air castles which they never reach. And some there are, who seek to evade truth; they have not the moral courage to meet it, nor honesty of purpose to obey it, even when convinced of its verity. Thus they are often slain by their own hands; or by launching out upon uncertain seas, without fixed principles to guide them, they are driven by the strong winds of passion, until forced upon some lone and desolate island — wrecked — and left to the merciless, wild waves, to be dashed in pieces.

Therefore, to know, judge and control ones self, is the most useful knowledge to possess, and the most important lesson to be learned.

If we do not violate any physical law, thereby producing disease of body, nor transgress spiritual laws, which pertain to the soul's welfare, there will be no inharmony; and we shall progress from one stage to another, in natural and spiritual things. As we ascend the ladder of truth, which reaches from earth to heaven, there will be a continual unfolding of the life germ within, until we attain unto a condition of perpetual joy, where the sun, which lights up the spiritual horizon, will shine eternally, with no dark cloud to obscure its rays. That condition will be Heaven.

Anna White, Mt. Lebanon, N. Y.

CHARITY.

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CHARITY is the most beautiful attribute of the soul. Not that kind of charity which displays itself in munificent gifts, without distinction or discrimination, or that censures and condemns while it gives. They, who go forth in the spirit of love, seeking to understand conditions, human frailties, and human needs, and are guided by the lamp of reason, are able to comprehend the causes which lead to error and misfortune, and will charitably aid and instruct, instead of condemning.

The faculties, proclivities, and conditions of individuals, on entering this world, are not of their own choosing. They have neither choice of parentage, nationality, nor the age in which they shall live; nor even whether they shall live at all. The influences, by which they are surrounded in early life, are beyond their control, and conditions which they are forced to accept, help to mould their characters in after life. Hence, society, in a great degree, is responsible for individual action. If an individual be wanting in intellectual and moral power to resist crime, and through malice, or selfishness, commit a wrong against friend, neighbor, or stranger, is it possible to remedy that wrong by retaliation? Is it not better to "overcome evil with good?" I think we are safe in saying, that vindictive measures, for the punishment of crime, have totally failed to prevent it. "Like, begets its like." If we would oppose evil successfully, it must be by its opposite — the spirit and power of good. Expel darkness by the introduction of light.

A prison, as a place of punishment for

offenders against civil law, where they are shut in from the influence of superior minds — deprived of human sympathy — associated exclusively with evil doers, who have been schooled in vice, appears, to my mind, a disgrace to an enlightened age, and unworthy a Christian people, professing to be governed by "Charity which suffereth long." Would not Christian charity be vindicated and made more apparent by removing the incentives to selfish and dishonest acts — abolishing all forms of monopoly — making nature's gifts equally free to all her children? Would it not be more effectual to convert jails and penitentiaries into reform schools — moral hospitals — where those, who need it, could have sanitary treatment, and all could feel a wholesome restraint, dictated only by wisdom and love?

The human family is inseparably bound together, each class receiving aid and instruction from those above it. Heaven's blessings pass, from sphere to sphere, through the links of the chain of gradation. And they who can extend a helping hand to those who are the farthest below them, and still maintain their own integrity, will be blest and receive strength from spheres correspondingly above them.

Let light shine, and sympathy flow to all; then the sweet spirit of charity will ally us closely to the Angels whose crowning attribute is Love,

"The noblest virtue of the soul —
The brightest star that gilds our skies —
The fairest flower among the whole,
Which blossoms in their paradise."

Emeline Broadway, Union Village, O.

MUSIC.

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THERE is music — harmony — in all of God's creation. Through all of nature's vast realm — the great deep, the dense forest, the wild winds — in the ripened fields of grain and flowers, in the running streamlet and bird-song, there is melody. If man and woman, who were created in honor to be the crowning, concentric work of God's hands, had abode in that honor, they would have been pre-eminent instruments of music, to whom all other forms of music would have converged and been adjuncts.

No instrument of music invented by man can equal the human voice, which God created. The souls of men and women, are living organs, and may drink in inspiration, from the Almighty; and the human voice, by the power of that inspiration, can utter music, full of life, that is saving, healing and exhilarating. That is the music which brings souls into contiguity with the angel-world.

Every gift and faculty, of body and mind, if properly used, tends to harmony. Music, in Nature, is God's gift to humanity; but it is designed to subserve the spiritual. When they are linked together, in harmonious relations, then is God honored, and humanity happy. Hearts, oppressed with sin, have often found relief, by the uplifting song of prayer and praise. When wearied with care and serving, the ever-varying musical sounds in nature's voices, soothe and give rest; and when physically diseased, or mentally depressed, music is a great restorative. We have all felt its power, more or less, and are indebted to the Giver, from whom flow all good gifts to earth's children. Soul music elevates, refines and purifies. Some persons have been heard to say, "they were never affected to tears, but by the power of music." Music often touches the divine feelings in the soul, and causes it to bow in humble contrition before God, the author of its existence; and to awaken slumbering energies, stir up latent powers, call forth better thoughts and feelings, and form the basis of a purer, and more consecrated life.

There is a natural connection between delightful sounds, and beautiful thoughts; but the noblest and richest of God's gifts to mankind, may be, and are, oftentimes, abused. We see the military hero, by the sound of martial music, inspiring his army to go forth to battle, like the infuriated demons, to wound and slay their fellows, who have never injured them. Music, both vocal and instrumental, is often

used to play upon the baser passions — to allure to sin — and awaken sensual desires. Hence the vocal, musical organs, like the tongue — the power of speech — are used both to bless God, and to dishonor Him — to cultivate the religious and irreligious nature in man, and woman.

We cannot be justified in rejecting, or neglecting, any gift or faculty, because at times applied to false uses. Every gift and talent may be exercised in honor of the Giver, and to the benefit of humanity, if we so will it. And the best means should be accepted to accomplish that end. To promote harmony, and exalt goodness and truth, should be our chief delight and purpose. The science of music should be studied, and the human voice cultivated, under the direction and inspiration of angelic teachers; and whatever agencies can be applied, whether vocal or instrumental, that will lead from low loves and desires, progress humanity God-ward, and tend to sanctify their spirits — should be accepted.

A deep appreciation, and enjoyment of fine appropriate music, widens our sphere of thought, quickens the emotional feelings, increases inspiration, and imparts heavenly joy. A recent writer on the subject of music says: "We have reached a state of chaos in which music, as an embodiment of religious feeling, threatens to be entirely lost." This ought not so to be. Science and Religion should be as nearly connected, as a healthy soul and body.

It is our privilege to grow and increase in all that is good and true, and to be intelligent subjects of infinite grace. Let every heart be open to receive good from any source, and closed to all discordant sounds. Then harmony and true love will be ours, to enjoy in time, and we shall be fitted to join in those melodious strains of praise divine, which roll through the heavenly arches in the life beyond.

Samantha White, Son Yea, N. Y.

FOOD.

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Written for the SHAKERESS by a sister eighty-four years of age. Been a member of the Society sixty-five years.

DEARLY BELOVED: I prize the privilege of addressing a few lines expressive of my feelings. The SHAKER AND SHAKERESS is a medium through which food is conveyed to the lambs of Christ's flock who are daily striving against evil in themselves. They need spiritual food; and I know you are inspired by the Christ-spirit to prepare such food as is needed to encourage, strengthen, and bear souls through all trials and temptations, which every one must meet while journeying, from the wilderness of sin, to the heavenly land. The work of the Gospel is designed to purify and prepare souls for higher enjoyments than nature can give — even the treasures of immortal life.

The many strong, clear testimonies of truth, coming from progressed minds, and those of long experience, shed a benign influence, and give new vigor and life. O, may it encourage others who are yet bound in darkness — the servants of sinful passions — to come forth, "lay hold on eternal life;" and to rise above all carnal, selfish enjoyments, which are transient and worthless! That work can only be effected by an honest confession of all sin, and daily self-denial of every thing that would corrupt and attach the feelings to inferior objects. Those who have been the subjects of the Gospel of Christ and Mother, and have yielded obedience to its injunctions, can testify of its power and efficacy.

From my heart, I thank God that I was called in early life, to leave the paths of sin and sorrow, and take the cross of self-denial which leads to purity of life, and gives an approved conscience. Again, I say, "I love the SHAKER AND SHAKERESS. I receive strength and encouragement from every number. May it live long — travel far and wide — and do much good to honest inquirers! I ask God to bless your labors. My treasure — my life — my all is in the work. And that good ministering angels may guide us all in safety to mansions of peace, is the prayer of your sis-

ter in the Church of Christ." And I ask for myself

O blessed overruling Power;
My every thought and act control!
And in each dark and trying hour,
Be thou an anchor to my soul!
Let me feel thy sweet embrace—
Hold me with thy mighty hand—
Fill my soul with heavenly grace—
Lead me to the promised land,
Where the righteous dwell together,
Bound by cords of love divine;
Strife and discord never enter
Those pure mansions so sublime.
Prudence Carnahan, Pleasant Hill, Ky.

DEATH OF THE PHARISEE.

PASTOR, and deacons, and members were there,
The church tower was just in sight.
And the pharisee gave them his last proud prayer
From lips that were deadly white.
He spoke of the good that the blood had done
That was spilt upon Calvary's tree,
Of the godly race which his feet had run—
Of his deeds of charity,
And he thanked the Lord again and again,
With a pious befitting look,
That he was not like unto other men,
But was led by the Holy Book.
And pastor, and members, and deacons groaned,
To God let the praise be given!
The Crucified also for us atoned,
And we shall be with him in heaven.

But the pharisee saw through the veil of death
An angel of truth draw near,
And he wildly struggled and gasped for breath,
For his soul was struck with fear.
And the angel said with a startling voice,
Do you think that your shams will win?
Can your spirit in light of life rejoice,
When yours is a burden of sin?
But they tenderly bolstered the pharisee up
To give him the holy bread,
And they brought him with care the communion
And then stood amazed at his dread. [cup.]

O, why do you bring me the wine? he said,
For drunkards my eyes can see,
That unto its treacherous tide have fled
From a woe that was wrought by me.
They were the hopeful, trustful men,
Who thought my profession true,
But just by the turn of my crafty pen
Black ruin their fortunes knew.
O, take from my sight the children's food
That I stole from the widow's hand,
Their father had call'd me his kinsman good,
And left me his helpless band.
Now I must meet with that humbled face,
Distorted by want and crime,
Their misery their deep hidden anguish trace,
As I pass from the shores of time.

And look! do you see in your crowded street
The outcasts that wander there?
Do you know their young hearts, once pure and
Were wreathed with parental care? [sweet,
But I gathered them into my lustful arms,
By wiles that a fiend might hate,
And I robbed them of more than youthful charms,
But repentance has come too late.
And the angel said with uplifted hand,
Let all be warned who hear,
For that is the guilt that gives the brand
Which will hardly disappear.

Then the pharisee raised his dying head,
And said in a bitter tone,
To those who were shrinking around his bed,
Can any one cast a stone?
We are alike in our worldly pride—
Alike in the angel's eye—
Alike in the sins which I strove to hide,
And alike we all must die.
Then give to the flames my pompous will,
And know you are dispossessed,
For gain that was gotten by means so ill,
Belongs to the sore oppressed.

And the parson, and deacons, and members said,
With many a knowing shrug,
Our brother is fevered—out of his head—
Physician, where is thy drug?
Or, where thy balsam of acid and gall
That was a last drink of old?
But, ere he could answer their urgent call,
The pharisee's heart was cold.
And they gave the pharisee burial grand,
As griefless as ever was given,
And published his righteousness over the land,
Yet knew he was far from heaven.

Cecilia Devy, Mt. Lebanon, N. Y.

EVEN the white mantle of religion is too frequently dragged through the bloody pool of war. Spain waged war with England in the seventeenth century because the latter founded colonies in America. The former, in behalf of the Pope of Rome, claimed that all heathen countries belonged to him as the Viceroy of God upon earth. The thirty years' war, 1618-1648, between Germany and France, was a contest between Roman Catholicism and Protestantism. The Greek and Latin monks of Jerusalem disputed about who should keep the key of the Holy Sepulchre, whereupon Russia suspended diplomatic relations with Turkey and war subsequently ensued. Hence Edward Everett remarked with a smile that Russia and Turkey went to war, spent millions of treasure and destroyed thousands of lives to decide who should keep the key to the tomb of the Prince of Peace.

PERSONAL EXPERIENCE.

THIRTY years ago, while under a religious awakening, my mind was stirred to consider the subject of Christ's second appearing, and to investigate the manner of his coming. I was convinced that the prophetic periods, concerning that event, were fulfilled, and I accepted the views of Miller for a time, and looked for the literal fulfillment of the scriptures in regard to it.

At length, I learned, through a paper then published by the Shakers, called "The Day Star," that the second appearing of the Christ-spirit would be *spiritual*; and would be *spiritually discerned* by those who were looking in faith for his coming; that instead of a *personal* being, appearing in the literal clouds, in all the pomp and splendor of an earthly prince, He would appear in a cloud of witnessing saints. And, as the apostolic band was led by an "Elder Brother, the first-born among brethren," who were left to establish the first Christian church, after his ascension, so the cloud of witnesses that received the returning Christ, that was promised, would be led and guided by an Elder Sister, the first-born among many sisters. Thus the duality Deity—Father—Mother—God, would be represented on earth, and it would be the commencement of a kingdom of righteousness and peace that, like the "little stone cut out of the mountain without hands, would gradually grow until it should fill the whole earth."

I found that a watching, praying band, who had looked in faith for the fulfillment of prophecy, had received according to their faith, were already in the fruition of the prophetic promises, and were living in a united body, carrying out the principles of the first pentecostal Church, bearing the insignia, *Virgin Purity, Non-resistance and Community of Goods*.

My understanding was opened to the excellency of the work, my conscience approved, and I resolved to become a member of that body. I dissolved my connection with the church to which I had belonged, and forsook my natural kindred, for a superior heavenly relationship founded in truth and in justice.

Thus, for conscience sake, I forsook all, that I might rightfully inherit the kingdom of God. I have not been disappointed. My anticipations have been realized. I found a new key to unlock bible records, and never had the scriptures appeared half so precious, clear and inspirational to me before. The Psalms of David filled me with a spirit of praise! My mind was particularly directed to the 21st chapter of Revelations. I realized, in a measure, what it was "to eat of the hidden manna, and to receive the white stone with a new name (character) written therein, which no one can know save those who receive it." I felt that I had found a people, who, by the purity of their lives, represented the number who were "to stand upon Mt. Zion with palms of victory in their hands;" and by consecrating *all* to God, made it possible to live as do the angels, while here on earth, in human form.

And while yet young in years, I gave my heart, my life to God. And I have experienced the fulfillment of that beautiful promise by the prophet Jeremiah, "Their souls shall be as a watered garden, and they shall not sorrow any more at all;" the *cause* of sorrow being removed. Thus perfectly agreeing with the revelator John, "God shall wipe away all tears from their eyes, and there shall be no more death (spiritual death being produced by sin), neither sorrow nor crying."

To be placed in a condition to practically live according to Christ's teachings, to be surrounded by brothers and sisters who are striving in all things to fulfill the Saviour's injunction, "Whatsoever ye would that others should do unto you, do ye even the same unto them," is the greatest immunity mortals can possess. Self-discipline and self-improvement are pre-eminently our work. Thirty years of my life have been given to self-culture and reformation. I find it a noble work, and the most effectual way of helping to reform others, and I do not grow weary in well doing.

Mary Middleton, Union Village, Ohio.

CROSSING LIFE'S TIDE.

The loved, and the dear ones, are passing from me,
One by one they are crossing life's tide;
They're borne from my vision like ships on the sea,
To the shore on eternity's side.

The spring time of childhood, and bright years of youth,

Were blest by their kindness and care;
Their spotless example, of virtue and truth,
Gave strength every conflict to bear.

O precious the memories, twining my heart,
Like tendrils of summer's fair vine!
A new thrill of life to my soul they impart,
For sweet recollections are mine.

The faces that beamed with the sunshine of love—
The hands that with mine were employed—
The feet that were wont in my pathway to move,
And hearts that life's pleasures enjoyed.

Though now in the immortal regions beyond,
And tolling in new fields above,
Yet sacred and precious I hold the pure bond,
That links me to kindred, in love.

For heavenly communion, my spirit oft yearns,
I'll draw from an angelic sphere;
I know there's a land whence the traveler returns,
To gladden our pilgrimage here.

Then come, O ye dear ones, who love as of yore,
Add strength to the faith that we hold;
Bring gifts that are new from the evergreen shore
And treasures that will not grow old.

Emily Offord, Canaan, N. Y.

SOLICITATION.

The joys of earth I would not seek,
That transient pleasures give;
I ask a spirit low and meek,
That in the truth would live.
I crave not worldly honor, fame,
Or glittering golden store;
But I would win the Christian name,
The cross our Saviour bore.

Nor do I ask to be adorned
With laurels, won by strife;
But only seek to be enrold'd,
Within the book of life.
I ask, that pure angelic love
May find in me a place,
The spirit of the heavenly dove,
The power of quick'ning grace.

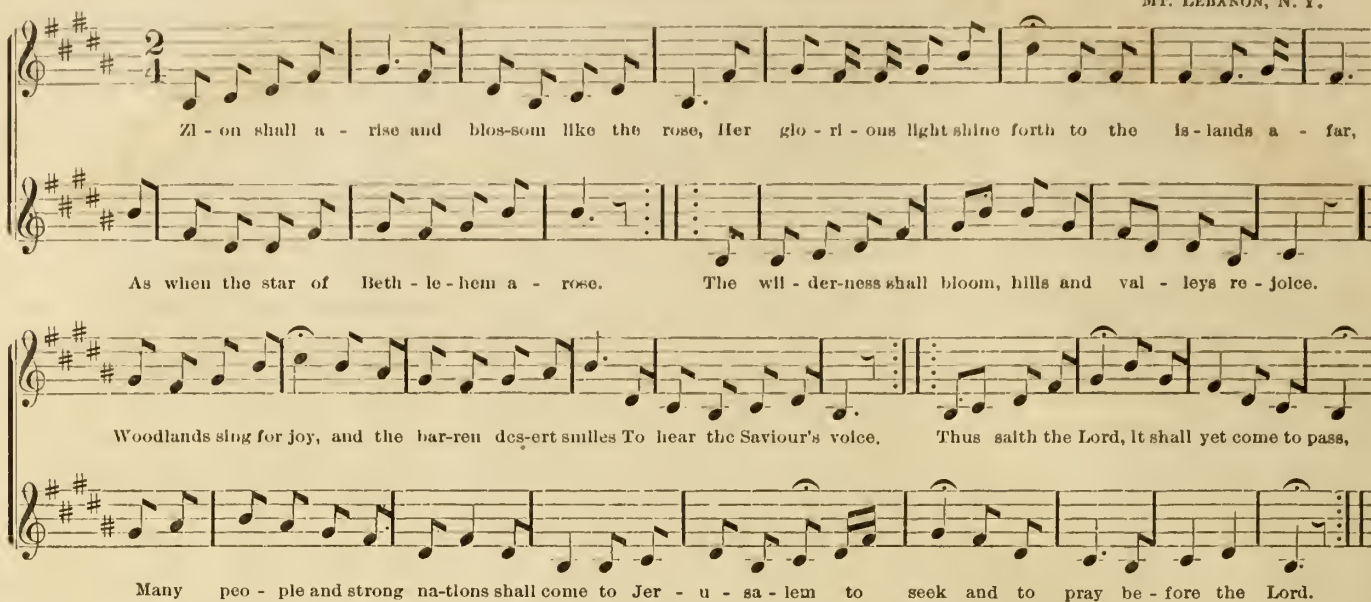
That I may be a vessel pure,
Fit for the Master's use;
The burning fire of truth endure,
Its radiance diffuse.
And ever seek to bear aloft,
The banner of sweet peace;
That hung'ring souls may gather oft,
To share its rich increase.

Rhoda R. Hollister, Mt. Lebanon, N. Y.

A MOTHER OF CRIMINALS. Some of the most curious and remarkable criminal statistics ever obtained have just been given to the public by Dr. Harris of New York. His attention was called, some time since, to a county on the upper Hudson which showed a remarkable proportion of crime and poverty to the whole population—480 of its 40,000 inhabitants being in the almshouse—and, upon looking into the records a little, he found certain names continually appearing. Becoming interested in the subject, he concluded to search the genealogies of these families, and after a thorough investigation he discovered that from a young girl named "Margaret"—who was left adrift, nobody remembers how, in a village of the county, 70 years ago, and in the absence of an almshouse, was left to grow up as best she could—have descended two hundred criminals. As an illustration of this remarkable record, in one single generation of her unhappy line there were twenty children; of these, three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State prisons for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and almshouses. The whole number of this girl's descendants, through six generations, is nine hundred, and besides the two hundred who are on record as criminals, a large number have been idiots, imbeciles, drunkards, lunatics, prostitutes and paupers. A stronger argument for careful treatment of pauper children than these figures could hardly be found.

MORNING DAWN.

MT. LEBANON, N. Y.



Zi-on shall a-rise and blos-som like the rose, Her glo-ri-ous light shine forth to the is-lands a-far,
As when the star of Beth-le-hem a-rose. The wil-der-ness shall bloom, hills and val-leys re-joice.
Woodlands sing for joy, and the bar-ren des-ert smiles To hear the Saviour's voice. Thus saith the Lord, it shall yet come to pass,
Many peo-ple and strong na-tions shall come to Jer-u-sa-lem to seek and to pray be-fore the Lord.

Chorus to be sung at the end of each repeat.



Hail! all hail, the com-ing day! Hail! all hail, the com-ing day.

RENOUNCING THE WORLD.

For three score years I've lived and toiled,
Where selfishness has reigned supreme;
Where sordid hands have grasped and soiled
All that was worthy of esteem.

Like soldiers in their horrid strife
To main and slaughter all their foes,
So men have struggled through this life,
To gain its lucre crimes and woes.

To heal the wounds of such a curse,
Many have read, thought, preached and prayed,
While still the world's been growing worse,
Its downward course by nothing staid.

After much study, now, the case
To me seems like the Gospel way,
Too plain for one of weakest race—
Who loves the truth—to go astray.

Can any live for self and others?
Serve mammon, and his God as true?
Exalt himself, lift up his brothers?
Keep all he has—give to the poor?

By aiming low, can we rise high?
Pursuing wrong, can we end right?
Perceive the truth with double eye?
Truly preach peace, and really fight?

Such monstrous wrongs make fools and knaves,
Crowding the road to endless strife,
While simple views make moral BRAVES,
Who lead the narrow way to life.

As Bunyan writes, destruction lowers
O'er all this silly reckless world;
Why not then flee to the sweet bowers
Where Christ is gathering all his fold?

Gladly I go to that sweet place,
To that household of purest love,
Renouncing all the world to embrace,
And live and reign with Christ above.

W. Perkins, Pleasant Hill, Ky.

OBITUARY.

ELIZABETH PERSONS, September 9, 1874, aged 72.
BETSEY F. MANARD, February 6, 1875, aged 67, Enfield, Conn.
POLLY M. ROPE, January 27, 1875, aged 49.
CHARLOTTE SPRAGUE, February 3, 1875, aged 49, Pleasant Hill, Ky.
JANE BUCHANAN, January 31, 1875, aged 86.
WILLIAM REDMAN, February 1, 1875, aged 76, Union Village, O.
JOHN BROWN, February 13, 1875, aged 51.
PHILEMON STEWART, February 20, 1875, aged 75, Mt. Lebanon, N. Y.

SUNNY SIDE.

Look on the sunny-side—dense clouds may gather,
And silently overspread life's fairest sky;
Look on the sunny-side—next to your sorrow,
And soon the dark shadows of gloom will pass by.

Look on the sunny-side, weary, worn sisters,
Ye who are treading the world's thorny maze;
You tread not alone, if your faith reaches heaven,
You toil not alone,—God will brighten your days.
Look on the sunny-side, true struggling brothers,
Ye, who are battling with hardships of life;
Fight on, your weapons heaven will prosper;
And vict'ry determine your zeal in the strife.

Look on the sunny-side, ye who are hopeless,
And constantly mourn over life's many ills;
Keep up good courage, for glorious sun-light
Is gilding the tops of faith's beautiful hills!
Look on the sunny-side, O ye who are drooping,
Like flowers that perish for want of good care!
Come, gather new strength—Truth's morning is breaking,
Lift up your frall heads, and breathe in its sweet air.

Look on the sunny-side, ye who are burdened,
Cast off your cares, for this life is so brief,
It must not be wasted, nor robbed of enjoyment,
Nor given to toil without rest or relief.
Look on the sunny-side ye who are youthful,
Gather the light that will ever abide;
The way to be hopeful and healthful and happy
Is to keep right before you—the bright sunny-side.

Maria Shultz, Canaan, N. Y.

SPIRITUAL CABINET.

CAPTIOUS investigators of Spiritual phenomena have made great outcries about the "dark circles," and serious objections to the "medium's cabinet," I think unwisely so. Jesus touched the law, when he said, "When thou prayest, enter into thy closet, shut the door, and thy Father, who seeth in secret, better than in outward light, shall respond to thee openly—externally."

The Soul—the real man or woman—has but one set of senscs. If these are acting through the bodily organs, upon things of external nature, they are turned away from the objective realities of the inner Spirit world. Stillness—Quaker retirement—waiting upon God—is as necessary to those who

would become Spiritual-minded, as that a person wishing to go east, should turn his or her face from the west.

In the early stages and phases of spiritual development, this retirement is *indispensable*. As communications become established, faith increased, and the power of mediumship multiplied, the currents from the inner world more readily overbalance the earth currents of thought, motive and self-interest.

Some self-possessed persons can, like Horace Greeley, carry on conversation, and write editorials, at the same time. That is not the rule. Secrecy has its proper function, as in giving alms, in Spirit communion, and in many of the most important functions of animal economy.

The heart is a somewhat important organ, but the less sunlight shines upon it, the better for the rest of the members.

Among the Jews, the *Ark* was a hiding place for sacred things. It was kept in the Holy of Holy places "There will I meet with thee and there will I commune with thee, from between the cherubim,"—was the arrangement of the Jewish God—and that was the most private—secret—sacred place, in the whole nation. It was where the outward and inward worlds touched each other.

There may be condescension by materialization, but the Law remains—that a *Cabinet* is congenial to the feelings, and useful, as a meeting house, both to Mediums and Spirits.

A Shaker Society is a Spiritual Cabinet, to the outside world. We go out, and retire back again, to renew our strength. There are *Thomases* who need external manifestations to convince and satisfy them. They believe from that kind of evidence. They need it.

Another class believe, from a higher and more spiritual kind of evidence. More blessed are such. They are on a higher plane—further progressed.

SHAKER AND SHAKERESS

MONTHLY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. May 1875.

SIXTY CENTS
PER ANNUM.

MATERIALIZATION.

Is there any Law, under which Spirits can so clothe themselves, with earth elements, as to be tangible to the senses of mortal men and women?

This is one of the great issues of the last half of the 19th Century—to be tried by the jury of intelligent minds.

As a scientific fact, is it not wonderful that so much time and patience should be expended, in deciding whether a certain speaker to an audience of 25 or 30 persons be an inhabitant of this world—or only a visitant from the other?

Hear—1st—the following testimony of R. D. Owen. 2d—the Late Exposé. 3d—Dr. Orcutt's report, after a two weeks' investigation. And finally, take note of the oft-repeated Prophecy that "Large assemblies will yet be addressed by materialized speakers, from the Spirit world."

ROBERT DALE OWEN and Henry T. Child thought they had a "fee simple" on spiritualism and the Katie King "business," but it has slipped through their fingers. That there has been humbugging is doubtlessly true, but it turns out favorable to the mediums, the Holmes; for Owen and Childs have been humbugged to believe that they had been humbugged. Let them and the public get their lessons out of it and be ready to move on to the next "beat in the bar."—*Kingdom of Heaven.*

SPIRITUALISM.

The following extract gives a good idea of the progress made in the séances Mr. Owen attended:

I have seen "Katie" issue from the cabinet more than a hundred times in full form; passing in her graceful way around the circle and addressing a kind word or two or a "God bless you!" to the friends she knew. She has suffered me to cut from her head a lock of hair; and she has herself cut for me and in my presence a piece of her dress, and also of her veil, the former being apparently fine bishop's lawn, and the latter abut of lace, either of the finest quality of Honiton, or else of point de Venise, I am not certain which. She has allowed me to touch her hand, her face, her person, and to kiss her on the forehead; she then taking my face in both her hands, and giving me a similar kiss in return. She has handed me from the cabinet aperture a nosegay of red and white roses, wet as with heavy dew, and I found among them a little note, asking my acceptance of them. During a private sitting I gave her a mother-of-pearl cross with a piece of white silk cord attached, together with a small note folded up in which I had written: "I offer you this, dear Annie, because, though it be simple, it is white and pure and beautiful as you are." She took both, did not open the note, suspended the cross from her neck, kissed it, and retreated to the cabinet, closing the door. In a minute or two she returned, with the cross in one hand and the folded note in the other, bent over me and said, in her low, earnest voice and with her charming smile: "White and pure and beautiful like me—is it?" How did she read that note? The cabinet with its door closed, and its apertures covered with black curtains, is, as I have often verified, quite dark. Ever after, when she appeared she wore that cross on her breast, reminding one of the well-known lines in Pope's "Rape of the

Lock." I observed that at times when she issued from the cabinet this cross shone as with a phosphorescent luster. She had also given to her, by visitors, a ring, a bracelet, and a locket, which she frequently wore. The most usual gifts, however, were nosegays, and these seemed to give her especial pleasure; she frequently, after smelling them, remarked to me how charmingly fragrant they were. On one occasion I handed to her a hair chain which had been presented to me by a friend since deceased. This she took with her and returned next day with a message from her who had given it to me.

I was in the habit after each sitting of carefully examining the cabinet; but neither cross, nor ring, nor bracelet, nor locket, nor chain was ever to be found; minute search, with a light, did not even reveal a rose-leaf.

With such or similar phenomena you are doubtless familiar; but I have seen "Katie," on seven or eight different occasions, suspended in full form about two feet from the ground for ten or fifteen seconds. It was within the cabinet, but in full view; and she moved her arms and feet gently, as a swimmer upright in the water might do. I have seen her on five several evenings disappear and reappear before my eyes, and not more than eight or nine feet distant. On one occasion, when I had given her a calla lily, she gradually vanished, holding it in her hand, and fading out from the head down, and the lily remained visible after the hand which held it was gone, the flower, however, finally disappearing also. When she reappeared the lily came back also, at first as a bright spot only, which gradually expanded into the flower. Then "Katie" stepped out from the cabinet, waving to us with all her wonted grace her adieu ere she finally retired for the evening. Thus I have seen a material object as well as a spirit vanish and reappear.

One principal objection which the scientific men have made to the examination of spiritualistic phenomena is, that most of the communications received from the spirit-world have been weak, foolish "twaddle," utterly unworthy of the persons from whom they purported to come. This objection is very fairly met by a communication from "Katie" through Dr. Child, reported by Mr. Owen in these words:

SPIRIT ADDRESS.

MY DEAR FRIENDS—I should be sorry if you inferred that the way in which I sometimes appear and speak to you and to other friends when I am materialized is a true exponent of my present condition, and that the rude and trifling manner then exhibited is a real reflection of my interior state. It is important you should know that spirits either in or out of the form, as you call it, are to a very great extent subject to the influences of the material elements with which they are clothed; and if I could have you spend a little time with me in an appreciative manner, in my interior home in spirit-land, you would not know me as the same Katie that calls you "stupid" and uses expressions which are often quite repulsive to my inner consciousness. The laws of spiritual manifestation are absolute, and whenever a spirit approaches a medium it must be more or less materialized, first, in order to come into the atmosphere of the earth, and then into that of the medium; and if it presents itself in form, it is obliged, under a law, to appear as nearly as may be as it was when it passed from the earth. Then a child of earth, though grown to maturity in spirit-life, returns as a child. Deformed persons present their deformities with precision. Spirits retain not only the recollection of the earthly conditions and appearances, but also the power of assuming them in spirit-life whenever it is desirable. You will see the importance of this power of maintaining or recurring to the primitive conditions of spirit-life, at least for a time, and until all those to whom a recognition is necessary shall have passed into that state; for this power is retained so as to be easily exercised until after all who are living on the earth at the

time a spirit enters this world have also passed on, so that the new born spirit cannot fail to recognize its friends and relations. I am requested to say to you that all spirits, when they return to earth, whether they communicate or not, are absolutely subject to this law. They must assume the conditions they had when they left the earthly form, although they may bring to earth many thoughts and ideas, which they have acquired in the interior life; but even these are somewhat modified by being presented through the necessary conditions which surround them at the time: for instance, scholars from the spirit-land, speaking through mediums who are ignorant of language and the rules of grammar, may be compelled to use the incorrect expressions of the medium. It is a truth that "the spirits of the prophets are subject to the prophets;" and every spiritual communication that has ever been given has been more or less modified by the channel through which it has passed, as well as by the essentially materialistic conditions which spirits may have been compelled to assume when they came into the earth's atmosphere and into rapport with mediums.

A notable feature of all spirit-manifestations thus far has been the low character of the spirits engaged. Leaving behind the old methods of theological proof by argument, I believe that sooner or later, God, himself, will manifest his existence in some such way as these spirits do, and so make us sure of it. He can do it, and he certainly will; there is no reason why he should not.

There is something impressive in the recent developments of spiritualism, progressing as they do in the midst of the tremendous struggle between infidelity and old Bible theology. Just now when Positivism exalts itself and prepares to condemn all religions which are not susceptible of proof, new facts appear and furnish the proof required. If Dr. Holland had understood the meaning of the spiritualistic phenomena of the present day he would have "spoken with better cheer" when he wrote the following lines:

"The old orthodox view of the Bible as a plenarily inspired book, from the first word of Genesis to the last of St. John's Revelations, is already forsaken by more minds than can be counted; and, by necessity, with the relinquishment of this view goes by the board a great mass of theology entirely dependent upon it for existence. The current popular theology cannot possibly be saved without the current and popular view of the Bible. They stand or fall together. * * *

"The facts are, however, that the revolution is going on independent of the theologians and the religious teachers, and if they are doing any thing about it they are fighting it. The result will probably, and most naturally, be a reign of infidelity, out of which, after weary, wretched years, we shall slowly emerge with our Christianity purged of its extraneous doctrines, and with a new class of religious teachers, who will look back upon the present position as one of gross blindness and fatal fatuity on the part of their predecessors." * *

The materializing spirits belong to the generative order. The same class ministered to Swedenborg, the Angel of Spiritualism.

That the reaction against the false "exposure" has fairly set in, see a lengthy article on Spiritualism, in *Tribune* of March 27, by Francis G. Fairfield.

THE Rev. Mr. Wells, secretary of the Ohio State Y. M. C. A., made the statement on the evening of the 11th inst., to an audience of several hundred people, that "the time is coming when Christians will love God so intensely that they will put to death even their own children who may be found holding and teaching heretical opinions." Has the doctrine of the "Vicarious Atonement" begun to bear such fruit as this, in these latter days of "hoasted civilization?" L. M. H. S.

LETTER FROM COL. OLCOTT.

—O—

To the Editor of the Times:

ALLEN HOUSE, Feb. 10, 1875.

SIR—You are quite correct in saying that "the Katie King problem is not solved yet." But certain things are solved to any reasonable man's satisfaction, viz.:

1. The mediumship of both Nelson Holmes and his wife.
2. The perjury of the woman, Eliza White, whose sworn statement under the pseudonym of "Katie King," has gone the rounds of the papers.
3. The actual appearance, to myself and others, of a male spirit recognized as John King, and of a female spirit claiming to be and recognized as Katie King.
4. The exhibition of marvels of "direct writing," the apparent dissolution and transportation of signet rings and documents.
5. The occurrence of all the Holmes' phenomena of their public circles in my own apartments, under the most satisfying test conditions.
6. The ability of the supposed spirits to understand the French, German, Italian, Spanish, Latin, Greek, Turkish, Georgian and Russian languages.
7. The writing of communications to myself by both John and Katie King, in the identical autographs of their notes of last summer to Mr. Owen and other persons.

I cannot begin to tell you the things I saw during the course of my fortnight's investigation, for the narrative occupies over fifty pages of my forthcoming book; but I will leave it to you and the public to decide, after seeing my report, whether this sensational case does not, in a very marked manner, serve as a warning to those who jump at conclusions before hearing both sides of any question.

Perhaps the most disgusting feature of the affair is that there is ground for a grave suspicion that the poor creature whose perjuries have been so widely circulated, was moved by the promise of a large sum by persons connected with the Young Men's Christian Association to do what she did, ostensibly in the interest of truth and good morals. If this should be found true, a sudden revulsion may be expected from the present state of public opinion.

HENRY S. OLCOTT.

—From the Hartford (Conn.) Weekly Times, Feb. 27.

—O—

EDDY SEANCE.

The following is the best representation I have met with of this New Phase in Spiritualism. It may be relied upon as a correct statement.

The Orthodox papers are kicking against the pricks in their *false exposés* of real facts.

MATERIALIZATION AN ESTABLISHED FACT—
WONDERFUL PHENOMENA AT THE HOME OF
THE EDDY MEDIUMS.

We give below an account from a Vermont correspondent, wherein are detailed occurrences which, speaking after the manner of men, "border on the marvelous." The narrative is most unqualifiedly indorsed by the witnesses present at the séance, and is by them offered to the public as evidence of the astounding power now developed at "Spirit Vale:"

To the Editor of the Banner of Light:

The materialization of spirits at the home of the Eddy Mediums still continues to increase in power, and for the last three weeks the manifestations have made such wonderful progress that I feel it should be known to the world, so that those seeking for light may know what spirits can do. The séance held by William Eddy, medium for materialization in the light, on the evening of February 10th, was one of the most wonderful that I have ever witnessed. The power shown by Honto, the Indian squaw, seems beyond belief. I will try and give you a brief description of a part of what transpired during the evening.

After William Eddy had been in the cabinet a short time, Honto made her appearance at the cabinet door, bounded out on the platform, dancing for a moment. She then advanced toward Mrs. Cleveland, who sat at the end of the platform, some twelve feet from the cabinet door, and took her hand, shaking it in a friendly manner; together they descended the steps leading from the platform to the floor of the circle room. Advancing close to the company composing the circle, she danced for an instant, then started for the end of the circle room (accompanied by Mrs. Cleveland), passing the lamp and stove on her way to the door—the light reflected from the stove and lamp having no apparent effect upon her. Honto was now forty feet from the cabinet; she opened the door

at the end of the circle room, looking out into the hall; she then returned to the circle, and, in passing the stove, drew a materialized shawl apparently from the side of the stove, threw it over her shoulders and wore it during the evening.

Honto was now having a good time with some of the company; she put her arm around Horatio Eddy's neck and kissed him repeatedly; leaving him she went to the other end of the circle, took the violin from Joseph Rugg, who was at that time playing upon the instrument, and kissed him upon the cheek. Honto, with violin in hand, plucked upon the strings a moment, and then laying it down she again started for the end of the circle room. Reaching the door she opened it and passed out into the hall, down the stairs to the sitting-room below (about seventy feet from cabinet), where two of the Eddy family were sitting—Mrs. D. M. Eddy Brown and Miss Alice Eddy. Honto stood in the doorway of the room, facing the light of two ordinary coal-oil lamps, burning brightly at the time. She invited the ladies to come up to the circle room, as she was going to have a good time, speaking in an audible voice to them. They accepted her invitation, and accompanied her to the circle room, where they witnessed what further transpired. Honto now mingled freely with the company; sitting down beside Mr. Waterman she put her arm around his neck and kissed him several times; she visited all in the circle, kissing some, caressing others, till all present had either felt or touched her. She then started for the cabinet, springing over the railing in front of it (about five feet high) at a bound. Stopping in the doorway of the cabinet for an instant, and waving her hand and bowing good-night to all, she disappeared, and was seen no more during the séance. From the time Honto first came out of the cabinet till she left us was some twenty minutes.

The next spirit that appeared I recognized as my grandmother. She spoke in an audible voice. Next came an old lady, recognized by her daughter who was present, as Mrs. Carpenter. Next came Mrs. Eaton, one of the spirits frequently controlling the mediums. Next came Mrs. Eddy, the mother of the Eddy mediums; she stood out upon the platform, speaking in a full, distinct voice, telling her children to stand firm for truth, to live good, pure lives, and that the joys which awaited them in the other life would compensate them for all they suffered here. She spoke much more than was beautiful and instructive, making all present feel stronger to battle for truth. The next spirit I recognized as my mother. Next came a sister of Mr. Waterman, whom he recognized; followed by a lady recognized by Mr. Watson as his sister. The next spirit I recognized as John Nevins, a brother-in-law, who stood out plainly and distinctly. Next came an old gentleman, recognized by Mr. Watson as his father, John Watson. He was succeeded by William Brown, one of the medium's guides, who spoke in an audible voice, so that all present could hear; he said not one jot or one tittle of the law should pass away till all was fulfilled; I think it related to what has been promised by the spirits.

The spirits who appeared during the séance were clothed in various costumes, some being beautiful, others plain—the Indians showing more taste for display, and their dresses being magnificent. I have given only a part of what transpired. I have written facts which are attested to by those who witnessed the manifestations of which I write, they requesting me to subscribe their names to this statement.

Most truly,

EDWARD BROWN.

MRS. R. CLEVELAND,
MRS. WATSON,
MRS. D. M. EDDY BROWN,
MISS ALICE EDDY,
CHARLES WATERMAN,
MR. WATSON,
HORATIO EDDY,
JOSEPH RUGG.

Chittenden, Vt., Feb. 10th, 1875.

Beloved Elder FREDERICK:

Your card and document came yesterday. I kindly thank you for your good wishes. I desire you may be blessed in body, soul and spirit; and that the tribulation, resting on a Gathering Family, may bear good fruit in many souls.

Your visit to Vermont was in season to meet R. D. Owen, and to form another strong link in connection with those, outside, who are being prepared for an advance movement. The Spiritual forces seem to be waiting the proper moment to strike conviction—to touch the heart and awaken the conscience. Wise are the Virgins, who have laid in a store for their lamps—who are baptized with the light of the coming degree—who have honestly confessed and put away all violations of Mosaic, as well as of Divine Law. They may rejoice and be exceedingly glad. Happy the Virgins who have thrown away tobacco, drugs, superfine flour, saleratus, and the murdering of animals for food. Men and women, living the Divine Life, need none of those things, nor do they desire them. Leave them to such as seek low enjoyments—whose aspirations reach not above the animal plane.

Yourselves, Elders, Burden-Bearers, Brethren and Sisters, accept our Love, and pray for us.

Daniel Fraser, Shirley, Mass., Jan. 5, '75.

DR. CROWELL SAYS:

"The phenomena of Spiritualism will win belief from persons to whom they appeal. The time is near at hand when they will receive their fair share of attention. More important it seems to me to be to direct attention to the source and nature of the intelligence which wields this new power: to show wherein it corresponds to that which always has been the chosen vehicle of Divine Revelation: to mark its claims to a hearing on grounds purely religious: and to show, as may easily be done, that it is of God, not of the devil: in strictest accord with previous Revelation as preserved in the Bible, not in antagonism to the Divine utterances in ages past. Man has been crying out long in hope for something which shall satisfy his spiritual cravings. He has outgrown the old faith, and seeks a creed more rational and more comprehensible. If his spiritual nature, as in too many cases, has been starved well nigh to death, he has been dimly conscious all through his blank materialism of a something within that is not satisfied. If the spirit has mercifully been preserved through its trials, its voice is heard in lament over spiritual destitution, and earnest cries for more light. How many in the last two decades have said wearily to themselves, 'This theology is dry, dry as dust. I cannot assimilate it. It does not nourish me. If something better do not come somehow, then religion will soon be dead; and faith will loose its hold upon men.'"

ANTIPODES.

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STATE SCHOOL, ASCOT, VICTORIA, AUSTRALIA, }
December 30, 1874. }

Dear Friend and Brother EVANS:

At last the Spirit World has opened to me, and a regular visitation occurs, at my house, once in every twenty-four hours. Six different spirits have held communication with us, one of whom says he will abide with me as a regular visitant until the time of my going home. Last week, I had the felicity of receiving a message from Ann Lee, through the Spirit Katy King, who writes through my little daughter Grace. Need I tell you, dear friend, how highly I prize the inestimable privilege accorded me of being put in direct communication with the hosts of Heaven?

I trow not, for your own recorded experience, in your Autobiography, has long ago informed me how precious, how soul-charming and life-giving such experience was to yourself. I can now say with Simeon of old, "Now let thy servant die in peace, for mine eyes have seen thy salvation." Or with Paul, "For me to die is gain," and "to live is Christ." But in reality, there is no more death. It is swallowed up in LIFE, and life is ETERNAL. The Spirits tell me I shall never see America, in my body life, but that is no disappointment to me now, for, being all of one Faith and of one household, we shall, eventually, live together. Let me here greet, fraternally, all the Brethren and Sisters in your happy Mountain Home. I am often with you, in the desire and faith of soul—the foreshadows of the reality, near at hand.

Outwardly speaking, I am, at present, alone. This is the season allotted to holidays, and I am in the very middle of a three weeks' vacation, six days of which I have been in the house by myself. My nearest neighbor lives half a mile away.

The Spirits, who told me I should never visit you, in the body, speak differently of George. He will be accorded that physical, as well as intellectual and psychical gratification. My three children—by present wife—Peter 21; George, 19; and Grace, 10 years of age, have all elected to live a virgin life—to keep the body pure and devote it to its highest uses. During the six days I have been living outside of human society, I have realized, somewhat better, the most eventful periods of Moses, Jesus, Mahomet and others, in their times of seclusion from mankind. Solitude is no protection from sin and temptation. The severest temptation awaited Jesus in the wilderness. And I find, in my brief experience, that the greatest safety, and the greatest freedom from temptation lie in actual service—in real work—in doing the will of the Father. A garden, allowed to lie idle, will produce weeds—but one in constant cultivation will yield fruit, to the comfort and profit of the cultivator. Pure and cheerful society—what a blessing to those who have it! And what a deprivation to those who have it not! We read that after the temptation in the wilderness "Angels came and ministered to him." This was not only a reasonable relief, but a

beautiful compensation. Judging from the Law of compensation—the equality of things—I incline to the opinion, that fewer direct Angel visitations would be experienced by persons enjoying the blessing of good and suitable society, than by those deprived of it—even for a season. We might never have had the Book of Revelations, had John been in bodily companionship with the visible Church, all his life.

Who knows, that in the yet undeveloped but near future, there will not be *craniograms*, *homograms* and *mentigrams*—just as there are now *telegrams* and *cablegrams*? There is little left to surprise us now, in the way of new discoveries, though there is yet for us, an untouched, untasted infinitude, to be received with thankfulness and joy. Every discovery made, a little wider opens the veil—a little more appreciation of our relation to God, and sub-relation to things about us and to each other as dwellers in higher spheres. We are ascending to God in a double ratio. We are being relieved of the dross that weighs down, and increasing in Angel strength that wings aloft. Earth recedes and Heaven draws near.

Before closing this rambling letter, I beg to be kindly remembered to Bro. Peebles. I intend, as soon as my family come home, to go and spend a few days in Melbourne, among the friends and associates of friend Peebles, while in Australia.

I seek also to be had in brotherly remembrance by the associated family of Believers at Mount Lebanon.

I am, Dear Br., thine truly in eternal relationship.

John Finlay.

A FEW THOUGHTS ON DIET.

(For the American Shaker and Shakeress.)

“To the pure, all things are pure.”

NONE are more fond of quoting this saying than gluttons and gross, indiscriminate feeders.

Another favorite subject of reference, by the same class of persons, is the Vision of Peter—Acts 11—wherein he saw all manner of beasts, fowls and creeping things, all of which he was commanded to eat.

Construe this vision literally, into an injunction to use, as daily food, all the articles therein mentioned, and there is nothing alive, so repugnant to our senses, that it may not be eaten, by ourselves, and placed before our friends as a delicacy. Except the vision be so construed as to warrant serving up the most obnoxious reptiles and vermin, as food, on our tables, it means nothing as regards the regulation of diet—and without seeking for the true and deeper meaning concealed beneath the symbolic creatures of the vision, we will, for the present, lay it aside as having no bearing upon the subject of diet.

Of the first quotation, it is worthy of observation that the saying is applicable to one class only—the *Pure*.

The impure—nay, even the half and between sort are excluded. To the *Pure*, alcohol and aquafortis are alike innocuous, because the *pure* will put each to its proper use. The foolish, or impure might be tempted to put one or other into the mouth. It is as if we should say, fire-proof materials are in no danger from fire—but it is abundantly evident that all combustible substances must be excluded from the category of things not in danger from fire.

The *Pure*, in body, mind and soul, will seek to clothe themselves with purity, and to promote the purity of the world, by eating and drinking only what tends to purity, and by keeping every thing in its proper place. A pig in a sty may be tolerated, but a pig in a parlor would be abominable. Some there are, and the writer of this article is one of them, who think that a pig in a human stomach is a greater abomination still; and when the pig is no longer considered fit matter for the human stomach, even the pig in the sty had better be put away too, and the pig allowed, as of old, to consociate with the wolf and the bear, away from the haunts of men. Some

would even go further, and exclude animal food of every kind from the stomach. Who will judge what is fittest? Is the drunkard, the daily besotted drunkard, the fittest person to judge of purity and health in our beverages? If he be not so, then let me ask who shall judge of what is best and most appropriate for human food? The gourmand—the glutton, the obese-faced, drum-punched humanity, whose lack-lustre eyes, after a full cramming, show as much intelligence and little more than could be observed in a couple of boiled gooseberries stuck in a pudding! Is this moving hoghead of hard one of “the *Pure* to whom all things are *Pure*”? Shall we appeal to the ordinary experience of humanity, its fair average? Let it be so, and surely no one claiming to rank among the average will object to the scrutiny of the eye and the nose as to what articles of food are fittest and best for human beings to eat.

First, then, animal food as the base or lowest element, beginning with the cannibal—his diet is human flesh—and this we all know, when in a state of decomposition, is the most offensive substance with which we can possibly come in contact through the senses. Let any one that doubts this try the air of a dissecting room, or open a grave, that is three or four weeks filled, and he will be convinced. Here then we find human flesh, the most repulsive considered as food in a state of decomposition—and be it observed all food is decomposed before it leaves the body, which is built up with the products of this decomposition. Second rate in the scale ascending, is the flesh of animals, which in a state of decomposition, is not quite so hateful to us as is human flesh.

Third rate ascending, is the flesh of fowls and fishes, judged by the same process; and fourth rate higher in the scale of *purity*, is *animalized* substances including milk, butter, cheese and eggs. These are all offensive in a state of decomposition, but not so bad as any of the preceding three classes of food. Fifth in the ascending scale, are the roots of plants, such as potatoes, turnips, carrots, etc. Sixth in order, are green and succulent vegetables, as greens, cabbage, spinach, etc. Seventh in order, are the various kinds of grain, which in a decomposed state are certainly not agreeable, but tolerable by comparison with the others. Higher we come to pulse, such as peas, beans, lentiles etc. Higher still we come to berries—and highest, best and purest of human food, we come to fruit, and so little is that obnoxious to us that the most fastidious and refined in taste may cut off the decayed half of a peach, and eat the other half of the same fruit; who among you would do the same with a pig or even a sheep? It may here be objected that there is not fruit enough in the world for all—and that even if there were, still it would not agree with all. To these and a host of other objections the writer of this would only say, with the means placed at your disposal, study every day to live according to your best and purest instincts. Do the best and BE the best you possibly can every day; and you will shortly find that both your means and ability to do better will increase. Do not be discouraged with failures—try again; and never by any means let the impure or the foolish laugh you out of your purpose to become *Pure*, for when you are once *Pure* in heart, you shall See God.

John Finlay, Victoria, Australia

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MT. LEBANON, March 12, 1875.

JOHN FINLAY—MY DEAR FRIEND:

Your Letter, and Article, for the SHAKER AND SHAKERESS, were received on the 9th inst. I was much pleased to hear from you once more, and to learn of your welfare and fortunes. I shall publish most of your Letter, and the Article. Glad the connection with the Spirit World, is formed, with Medium in your own house and family. That you grow in understanding and increase in faith is evident. I would love to meet you, in the body.

If that may not be—or if it may be, I rejoice in the hope of meeting you in the land of souls. And also that you see the *telegram*, from you to me, among the possibles. And why not? The Law, under which it can occur, exists—under the Magnetic Law, *time* and *space* are ignored.

Your views, upon Diet, are in accord with our experience. Your mind is in a profitable labor.

It is pleasant to think that your children have consecrated themselves to chastity—the foundational virtue.

“In this thou art marvelous before the most high, in thy continence which thou hast had from thy youth up”—were the words of a Spirit to a Sire of old. It is just as true to-day.

Abuse of the Stomach leads to abuse of the generative powers and functions—and that corrupts the earth at its foundations. “The foundations of the earth are out of course”—was a true saying. Then came wars and fighting, from the lusts of flesh and spirit. What a work is that, of redemption!—redemption from all the evils that fleshly man is heir to! And what a fearful fact, that Immortals are, without their own agency, or consent, born into existence, saddled by their progenitors, with hereditary vile propensities, wicked passions and pernicious habits! How shall that wrong be righted? A momentous question! Will it be answered—the problem solved? Is not the Life and Immortality, of which the Scriptures speak, here referred to? Think of it. The Gospel is a Gift of God to Humanity. It is designed to square accounts between man and God. A day of judgment—the orthodox say—to punish the wicked. Very well, while justice allows the All-Wise—All-Good—Almighty to take vengeance upon the wicked violaters of his Law, will not outraged humanity cry unto that same God for Amnesty—a condoning of all past offenses—on the same ground of justice, right and goodness? “Come and let us reason together, saith the Lord.” And come and let us reason together responds humanity.

HEALING.

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Dear Elder FREDERICK:

It is a duty, which I feel incumbent upon me, to give an humble statement of the travail of my soul within a few weeks past.

About two years ago, two Shaker Fathers, from the Spirit land, came and showed me these walks and buildings, and this beautiful home with its delightful associations. I was induced, almost immediately, to visit Mount Lebanon. My visit gave me entire satisfaction. I returned to my home. My body was absent, but my spirit was continually with you. Being, all my life, a confirmed invalid, I felt it would be unjust to try to thrust myself upon your Order. My Angel Fathers came again, and gave me a kind and loving invitation to renew my visit. I wrote you in December. You said: “We are willing you should come and try yourself by our Order. We cannot tell how much you need a new creation, both soul and body, until we see you.” I came, as you know, and threw myself at your feet, assuring you how grateful I would be if you could be the medium of affording me any aid, spiritually, or physically. Your faith, and the faith of the family, took hold upon me. I seemed to rise from discouragement and despair. I followed your rules with regard to all hygienic laws. The idea was strong, in my mind, that it would take a long time to eradicate a disease which had, so many years,

been fastening itself upon my system, and had so successfully baffled all earthly power.

Thursday, the 4th of March, my Angel Fathers made me another visit. They said: "Child, step in, while the waters are troubled." I asked what they meant by "stepping in— and the waters being troubled." They replied: "Water is an emblem of truth, because of its cleansing, healing and purifying effects, and when the mind is wrought upon by spirit ministration, and brought into proper relations and heavenly conditions, and in perfect unison with the heavenly spheres, then the waters are troubled, and the effect of obedience is peace to the soul, and health to the body. "Child, you are now brought into relations and surroundings, mental, physical and spiritual, whereby you may look for a new creation, both of soul and body." It is now nine weeks since I came here. My recovery has been constant and rapid. For thirty years I have not known a well day, nor a night of undisturbed repose. Now I feel well and strong, and sleep in peace, at night, with all the sweetness of an infant. How can I be humble enough, or thankful enough, for all these earthly and heavenly ministrations, which have been the means of delivering me from the earthly Babylon, and introducing me into the Kingdom of Heaven—not ideal—*real, tangible and practical*. My dear Angel Fathers wished me to give their Angel Love to all Believers, throughout the land, and tell them to have faith in Angel ministrations—that Organizations and Communities are being formed, whereby the elements of society, on earth, are being stirred, in conjunction with the Spirit world—that soon, it would not be thought a strange thing for men to converse with Angels, as familiarly as one man converses with another—that soon, the lame, the blind, the diseased would be flocking to the Pentecostal Church, for deliverance from all the ailments of earth—inquiring what they must do to be saved. Angels, as well as men, will rejoice, when they see eye to eye, and discern between the righteous and the wicked—between him who serveth God, and him who serveth him not. Then the little ripples, appearing here and there, upon the waters of truth, shall be a mighty wave, will sweep away all error and false doctrine—and the Kingdom of the Lord will cover the earth, as the waters cover the sea. In this way, the Millennial Church, on earth, will be caught up to meet the Spirit Spheres, drawing all men unto it, and each individual will become a Savior—many Saviors in Mount Zion, each a drop composing the unfathomable ocean of truth—each a grain, constituting the new Heavens and the new Earth—each a living stone, composing the vast Temple—the beautiful structure, which shall go towering into the highest Heavens, with shoutings of Grace! Grace! unto it.

Mount Lebanon, March 10, 1875. Gilbert Hubbel.

FACING THE MUSIC.

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THERE is a music in truth that attracts the multitudes, while it *charms* the lovers of righteousness. The homely idiom of "facing the music," is replete with metre; and to the truly honest, is abundant with melodious chords. But, our love of truth too frequently finds illustration, in our delight at seeing others confront the music of truth; while a noticeable discord is apparent, with a careless use of rhythm, rests, diminuendoes, slurs and trills, when we listen to the music of *what we are*, and *what we ought to be*. However mellifluous we claim the undulations of truth to be, we are apt to realize, that the more beautiful melody is evolving, when others, instead of ourselves, are facing the undulations. Truth never appears so inharmonic, as when we face the music, which we ourselves have made. We have large faith in humanity; yet we believe it is easier for any nation to acknowledge all truth, than for any individual to practice it; while we know of some individuals, who are so in earnest to harmonize their lives with truth, that they listen to its particular symphonies, with an interest, which, considering how discordant their

organisms, is simply wondrous. The melody of Jesus' life was the result of his facing the music of the heavenly law, which led to the denial of selfishness, and a thorough consecration to godliness. So much for preface.

Do we love the music of truth so well, that we are willing to face it, until our theology, thoughts, logic and lives, are in unison with "the song of Moses and the Lamb?"

Let us see what is meet to face this musical arrangement: The song of Moses is illustrative of the work of Moses with his people; and this was, undoubtedly, a system that promised and resulted in such physical perfection, that after many hundreds of years' deterioration, we are forced to admit, with Parton, that the Jews of to-day are the purest and healthiest six millions of people on the face of the earth! When we recall the catalogue of diseases with whose infliction they suffered when they went out of Egypt; and reflect on the fact, that under the guidance of Moses, this entire catalogue was obliterated, we are at once interested to inquire into the system Moses inaugurated, and to pray for a Moses to lead us Gentiles out of our lazar conditions, even though it be through a forty years' labyrinthian pilgrimage, sustained by a manna or saw-dust pudding diet. Let us have health! How those old Jews longed for their former regime, we can imagine; and how the poor doctors must have railed, when they realized that their base of drug supplies was on the other side of the waters, needs not a vivid imagination to comprehend. All history has not presented a character that has called forth more of our sympathy, than this same Moses, who, aiming at the salvation of his peoples' bodies, was, nevertheless, so terribly abused by them because he would not let them continue in sin and die by wholesale! A little experience of ours, has intimated to us their sufferings, and their conquests. Before we concluded singing the praises of pork, we faced the music of nine-tenths more bilious fevers and cancerous afflictions than we have suffered since learning to sing better songs. And yet our Moses and Miriam had a serious time with us on that journey. What we did in derogation of pork, we should do with every unphysiological practice, and every unchristian habit; and though it might consign to the dead sea, a thousand gods and gewgaws, that pleased perverted taste and pride of life; that unnaturally stimulated, narcotized, or falsely embellished our physical beings; yet, if it is not the call of the gospel to us, to face the music of such a good ridance, then I am unhappily deceived. And yet, some one must be willing to suffer abuse, to be underrated, spiritually stoned, or perhaps consigned to oblivion, who will raise the standard of gospel progress, and go ahead! And while some musician sings the songs of physiological reform, which appear discordant and adverse to us, let us sufficiently "agree with our adversary" to ask: While we are trying to overcome the evils of the flesh,—the perverted passions of nature,—are we not feeding and strengthening such evil passions through the alimentary canal, every day of our lives? Hence, from such a cause, what the effect? what success? "Watchmen, what of the night?" Had there been no Moses, to lead Israel from their unphysiological habits, there never would have been a Jesus, to sing the song of perfection of body and health of soul. Judaism and Christianity should go hand in hand to-day, for, so far from their being antipodes, as Paul, in his unchristian genuflections to "foolish Galatians" and "carnal Corinthians," would cause to appear, they are the dual affinities that make the perfect Christian! It is a feature of original Christianity, that appears almost lost to recollection, that before Jesus accepted any as disciples, he would either refer them to "keep the law," or by the powers of health investing him, would cure them. How many millions of miserably sick, whom nature will not own, and until nature does own them, the gospel can only in part accept, if at all, yet making large professions of Christianity; and ourselves among the number! Until that time shall come, when we can sing "I AM NOT SICK," let us ever have an apology ready, for hymning "I AM A CHRISTIAN!" Brethren,

this is facing the music in earnest—is it true music? How many will agree with me, that the poor grace with which we face "the song of the Lamb," is the direct consequence of our progenitors' inability and unwillingness to face the music of the Song of Moses? We shall leave for our next paper "Christ and Moses;" but it is only proper to consider how beautiful the relations, between the true followers of Moses, and the same of the Lamb would be to day, had each in the past, and did each now, face the musical instructions of their respective heads! The former, in health, would reproduce healthy bodies containing sound minds. The latter would baptize these, with the advancing light and conduct of the heavenly school. But to-day, a healthy soul cannot be found, because of the want of a befitting tabernacle. What are we to do? "Keep the law;" shun the disastrous consequences of broken physiological law; recreate a new body by the uses of reason, religion and science; and invite a new soul by the regeneration of a foul stomach. Let us face the music of reform, of truth, no matter how much it may be opposed to our tastes, or educations. "Conceived in sin, and born in iniquity," let us not repine, and say there is no use trying. Let us own and face the music; there is nothing gained by hiding behind the bulwark of professional Christianity. Let us own we are not Christians; but very desirous of being such; and though laboring under the very unfavorable conditions of unmosaic organizations, physically and mentally; yet determined to retrieve these misfortunes to the extent of our ability, by obedience to the physiological laws of Moses, and adhesion to the virginal, unselfish characteristics that are ever heard reverberating from the life-song of the Lamb.

G. A. Lomas, Shakers, N. Y.

MARRIAGE. PROTESTANT CHRISTIANITY.

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"THE Significance of the Tilton-Beecher Trial," from which we excerpt the following, touching the two dominant Institutions of the country—Christianity and Marriage:

These questions will be asked and profoundly considered by the Christian world, and by everybody who has not already settled them adversely to the "only name under heaven" by which it is claimed it is possible to be saved.

We entirely agree with Mr. Tracy, attorney for Beecher, that the validity of the Christian scheme is at stake in the Beecher trial. There is another equally important institution at stake in this trial, and that is the marriage institution, at least from the church standpoint. If such a man as Beecher cannot and does not keep his marriage vows, who can and who does? If the result of two generations of Christian sanctification, salvation and ministerial exaltation, does not prepare a man to live virtuously inside marriage, there must be something wrong in marriage or something wrong in the Christian salvation.

Earlville Transcript.

BILL FOR HANGING AND BOILING A FRIAR.—A person writes as follows to the *Kentish Observer*: "In the present age of religious tolerance and high price of labor, the following may not be uninteresting. It is extracted from an old magazine, and is an authentic copy of a document of the date: 'Account of the hanging and parboiling of Friar Stone, of Canterbury, in 1539. Paid for half a ton of timber to make a pair of gallows for to hang Friar Stone, 2s. 6d.; to a carpenter for making the same gallows, and the dray, 1s. 4d.; to a laborer that digged the holes, 3d.; other expenses of setting up the same, and carriage of the timber from Stabgate to the dungeon, 1s.; for a hurdle, 6d.; for a load of wood, and for a horse to draw him to the dungeon, 2s. 3d.; paid two men that sat at the kettle and parboiled him, 1s.; to three men that carried his quarters to the gates and set them up, 1s.; for halters to hang him, and Sandwich cord, and for screws, 1s.; for a woman that scoured the kettle, 2d.; to him that did execution, 3s. 8d.; total, 14s. 8d.'"

CHARACTER MAKES THE MAN.—The man of character is always the man of iron nerve; he may be neither a great statesman nor politician; he may be humble in his associations and his aspirations; but with all these exceptions, if he has character, his heart is right, his integrity is unshaken. He looks on truth with a clear vision, acting in accordance with its glorious dictates; he does not fear nor shun the face of his fellow-man, for his heart is white with integrity, and he looks humbly and trustfully up to the source of truth, and his fellow-beings, in a lowlier sense, look up to him because he is trustworthy, and, in short, has character—good and stable character. Character is the corner stone in individual greatness—the Doric and splendid column in the majestic structure of true and dignified man, who is at once a subject and a king.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

THE BAPTIZED JESUS.

ONE point, we take as granted, upon which all Believers in Christ's Second Appearing are in accord; that Jesus was born a Jew; educated and reared a Jew — the highest type of Judaism — morally and spiritually more progressed than any other of his race and was thus prepared to receive the Divine Messenger sent of God to open a new Era, by ministering a new Holy Spirit baptism—a baptism of fire. That this Holy Spirit took up its abode with Jesus, and became his spiritual Guide and Inductor into a new Christian dispensation.

The question arises in the minds of many, whether the Christ-Spirit, that descended upon him, at his baptism, took entire possession of the man Jesus, so much so, that thence forward, every act that he did, and word that he spake, were under the *full* control and direction of that Spirit.

The Apostles of Jesus, in their different epistles, to the Churches—to whom we give credence as truthful, and measurably inspired men—make some statements that would seem to justify investigation from honest truth seekers. The Apostle James states a self-evident axiom that "God cannot be tempted to evil, neither tempteth he any man;" by which we understand it was the human Jesus—not the divine Christ that was tempted.

In Matthew, we read that after Jesus was baptized, "he was led, of the Spirit, into the wilderness,"—does not say what Spirit—"and was there tempted forty days and nights;" and that he fasted during that time; but the Apostle does not specify what the peculiar temptations were, while in the wilderness; probably he did not know precisely. Then again, "the devil took him up into the holy city, and set him on a pinnacle of the temple," and conversed with him there; and he (Jesus) told him "It is written, Thou shalt not tempt the Lord thy God;" evidently showing that two spirits or influences were at work to gain the vantage-ground; and for that purpose the devil persevered in his efforts, and again "took him into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory thereof." Luke states that this was done in a moment of time, if so, it must have been done in thought, and not by actual sight. Be that as it may, the writer undertakes, this time, to show something of the nature of the temptations.

That Satan was very anxious—seeing the superiority of the organism of Jesus, and the force of his intellectual powers, and spiritual attainments—to thwart the design of Providence in regard to him, there need be little doubt; for Satan knew, that if he could not engage his services in *his* cause, Jesus would be a powerful medium to pull down and destroy his kingdom; and thus he offered to make Jesus ruler over all those things which he had showed to him, and tempted him with, if he would worship him.

Jesus, although sorely tried, could not be bought; but said "Get thee hence;" and the devil fled—left him,—and Angels, or the Christ-Spirit returned to him with a renewed baptism, and gave him great spiritual power.

Paul said in his epistle to the Hebrews: "We have not an High Priest that cannot be touched with the feelings of our infirmities;" but he was tempted in *all* points as we are. May we inquire by what authority the Apostles of Jesus made those assertions? Did he make those statements to *them*, or to others? Or did they infer from observation, or write by inspiration concerning it?

If the Apostles had not positive knowledge respecting it, did they not take an unwarrantable position when they asserted that such was the case? Jesus, himself said, "Be of good cheer; I have overcome the world."

Truth will lose nothing by candid investigation. We cannot conceive that it would be a mark of infidelity to Christ, or of irreverence to the man Jesus, who received the Christ baptism, if we seek to understand, whether, by that baptism, he was instantaneously lifted up above the traditional education of his Jewish fathers, who believed in *war, marriage* and the private property system, and practiced the same, or whether he was lifted up by *degrees*, and gradually emancipated; or in other words, whether he did find a degree of travail after his first baptism, and really learned obedience through suffering. If this be so, then we can approach him very nearly, and find succor; for in this also, he is our example, and can be touched with the feelings of our infirmities.

We see a wide difference between *Belief* and *Temptation*. *Belief* is the result of evidence presented to the conscious reasoning faculties of the soul. *Temptation* comes through the lower passionate nature in man and in woman.

I do not say that Jesus *believed* in the physical resurrection, in *war, marriage*, or the private property system *after* his baptism. I would not be willing even to acknowledge that *I* have thus believed, since my first baptism into the faith of the Gospel of Christ's Second Appearing. But, the baptism into the old theology, which I first received in Anti-Christ's Kingdom, often beclouded my vision, and was an impediment in my way, and had to be outgrown. I found that impressions imbibed in early life, that had found a lodgment in the soul, would not give place to new ideas without a conflict—an effort.

So, reasoning from analogy, I am inclined to believe that if Jesus was really tempted in *all* points, as men and women are tempted, whom he came to save and redeem, and that the Apostles, who listened to his teachings and promulgated his doctrines, were men of like passions with us, and were liable to misconceive and misunderstand—see and understand in part—then we can find a solution, and reconcile the seeming contradictions which we find in the Scriptural records.

Although Jesus was greatly favored by his ancestry in his birth and education under the Essene and Platonic teachers of his time—which enlarged his powers of conception and discrimination, and prepared him to receive the heavenly Dove Spirit—yet we think he was not then fully perfected; but continued to travail and suffer, and learn obedience.

Some of the Gnostics, in the early days of Christianity, taught that Christ was a mere man, born of a virgin, and excelled the prophets in virtue. They said the Apostles thus taught; but those who came after them, made a God of Jesus, who was not a God. Neither did those writers make a distinc-

tion between the man Jesus, and the Christ-Spirit that anointed, or baptized him.

From the earliest ages of time, of which we have any record, the great sea of human thought has been in constant agitation concerning God, his attributes and his requirements upon the race. Also, as to the quality, and potency of the Agents employed to execute his will; and how many Gods there are, either created, or self-existent.

All this is well, and perhaps very *necessary* for the exercise of the reasoning powers in men and women; and to create a healthy action, that will mature, and advance them from childhood conditions, and give force of character and strength of mind. So long as it does not engender strife, and lead to bitter controversy, it is pleasant to exchange thoughts. Through this medium, if *truth* be our aim, we sometimes drink in new inspirational ideas which give life to the soul.

THE DUALITY OF JESUS.

CONSIDERING the great difficulty under which the life and teachings of Jesus have been transmitted to us—written from oral statements made half a century after they had transpired, and how much that was relevant and essential to a perfect understanding of those teachings may have been forgotten in the life of the witness, or lost to the world through their death, and consequently the equivocal character of our own religious education, it may not be strange, that so many who speak or write upon the subject of "New Testament Spiritualism," fall into the error of confounding the medium Jesus, with the controlling spirit Christ.

If the fact could be fully comprehended and accepted that Jesus and Christ are two distinct personages speaking and acting at different times through the same organism, what an amount of brain labor would be saved in the vain endeavor to reconcile apparent contradictions and obvious paradoxes. To my understanding of the scriptures, Jesus, *per se*, never claimed to be more than the son of man, and of the seed of David. That he was susceptible to spirit impressions from his childhood, as all great mediums have been, there is little doubt, but he was never Christ until after his baptism by John, when he became clairvoyant and clairaudient, both seeing and hearing the divine spirit that was to possess and control him. During the subsequent forty days, by fasting and prayer, he overcame the evil spirit—which it seems entered him by the same law with the good—was fully developed as a grand healer, with the power to cast out devils or evil spirits, and also became an impressional or trance speaker, for when he appeared among them as a teacher, "they were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes."

They evidently understood his mediumship, but had no conception of the magnitude of the controlling spirit. They were looking for a fulfillment of the promised Messiah, but did not expect him through so humble a channel as a poor mechanic, who had been reared in their own country. Peter was the first to whom the divine truth was revealed. "When Jesus came into the coast of Caesarea and Philippi, he asked his disciples, whom do men say that I the son of man am?" Please note the significance of the reply: "Some say that thou art John the Baptist, some Elias, and others that thou art one of the prophets." (They were willing to concede him one of these spirits.) "But whom think ye that I am?" And Simon Peter answered and said unto him, "Thou art the Christ, the Son of the living God." Then Jesus perceived that Peter was clairvoyant and enthusiastically exclaimed, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my father which is in Heaven, and I say unto thee that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it."

He spoke confidently because he saw that his disciples possessed the elements of mediumship of which Peter was the first fruits, and he felt that through them he should be able to build a spiritual church that no evil influence could subvert, "and he charged them that they should tell no man that he was the Christ." Luke says at the time of his baptism, "Jesus began to be about thirty years of age, being (as was supposed) the son of Joseph," which was doubtless true, since Mary his mother, who should know, called Joseph his father, "Thy father and I have sought thee." So then when he affirms, "I can of myself do nothing," etc., it is Jesus the son of man, but when he prays, "Father glorify thou me with the glory I had with thee before the world," it is Christ the son of the living God. Again when accused of casting out devils, through Beelzebub, the prince of devils, he replies, "Whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him in this world nor in the world to come. Could be more clearly express his duality? Say what you like against the medium,

but don't dare to attack the pure spirit that controls him! I have great faith in Bible Spiritualism. The very fact that these phenomena exist to-day, is proof positive to me that they did exist eighteen hundred years ago, and the marvel is, that all Christendom does not perceive the analogy; but Jesus said to his disciples, "I would not have you ignorant, brethren, that this blindness has happened unto the Jews in part, that the Gentiles might be brought in." Is it not thus at the present time? May not this blindness have happened unto the churches in part, that Materialists, Skeptics and Infidels might be brought in? I am not impatient concerning the churches, since they dare not cruelly us—still it might be well for them to consider the admonition of Gamaliel, a learned doctor of laws, a Pharisee, which was, "Refrain from these men and let them alone, for if this work be of men it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

S. K. Saxe, Salt Lake City, Utah.

FAITHFULNESS.

—O—

FAITHFULNESS, in all things which pertain to the life that now is, as well as growth into the divine life, is the Christian's duty. "If, therefore, ye have been unfaithful in the unrighteous manum, who will commit to your trust the true riches?" was a sublime saying of Jesus, our Lord and Pattern.

Our first parents in Shaker history, strictly enjoined the principle of Prudence, upon their followers, as essential to the Christian life. They taught that as we are dependent upon the Giver of all good,—through the natural elements—for the sustenance of life, therefore, it is a sin to waste, even a particle.

They started poor in this world's goods, with neither houses, food, nor clothing, sufficient to make them comfortable. But they were rich in faith and good works. And we, by following their examples of Industry and Prudence, through years of toil, have obtained comfortable homes; but neither wealth, nor luxury connected therewith.

It is a truthful remark, that no one would become rich, by honest industry alone. The various speculations which the children of this world engage in, to gain riches, are not tolerated by the teachings of Jesus, nor by the life examples of the first Founders of our institution. One of the Apostles said, "They that will be rich, fall into a snare; and into many hurtful lusts, which drown men in destruction and perdition." We are also admonished of the near relationship between the spiritual and the temporal; that they are connected as closely as soul and body. A healthy soul cannot exist in a diseased, sickly body; and while the soul is tenanted in a mortal body, it must hold a strong sympathy with it; and while possessed of physical needs, those needs have a demand upon us.

Our temporal possessions, which are gained by industry, and consecrated to the good of all who are striving to upbuild a second Pentecostal Church of Virgin Purity—United Interests—separate from worldly pride, and ambition—greatly enhance our spiritual advancement.

In the early days of Believers, when they were scattered upon the mountains, struggling with many privations, they would, after doing a heavy day's work, often travel many miles through storm and cold, to meet, with kindred spirits, at some convenient place, and there renew their vows, and present their offerings unto the Lord. We, of to-day, experience but little of their sufferings and privations; scarcely any, until the recent catastrophe of our Sister Society, at Mt. Lebanon, which was possessed of a comfortable home; but in a few moments all was swept away by a devastating fire!

We feel a deep sympathy with our afflicted brethren and sisters, who through long years of toil and faithfulness, had built up comfortable homes for themselves and others; so suddenly swept away in the most inclement season of the year! An event, which must awaken heart-felt sorrow in all who are cognizant of the facts. Though suffering be our portion, and gloomy the day that hangs over us, with renewed diligence, let us toil on hopefully—humbly and prayerfully.

Harriet Bullard, Watervliet, N. Y.

"LET US APPLY OUR HEARTS UNTO WISDOM."

—O—

PROMPTED by feelings of grateful response, I dip my pen, and would give utterance to the deep emotions of my heart through this medium, that they may be lovingly conveyed by the same white-winged messenger that has borne so many choice and profitable words to me.

One has lately spoken of the benefit derived from the experience of others; so would I humbly acknowledge full appreciation of the truthful life-examples, and words of wisdom, given by those who have passed the devils winding ways—the snares and pitfalls that lie in the path of the youthful traveler.

Just here I am reminded of the vision of Theodore, the hermit of Teneriffe. Weary and worn he sat down to rest, and soon fell asleep. An angel appeared at his side, and said, "Lift up thine eyes." There arose before him a mountain. "This," said the angel, "is the Hill of Existence." At its base lay the ever blooming, flowery fields of childhood, thronged with the gay and sportive; all of whom were under the direct guardianship of innocence. When she yielded the control of those who had outgrown her charge, Reason and Religion were ready, as sure guides, to lead in the upward advance; but many had, at this period, grown impatient of control, and sought out by and forbidden paths, which led to precipices, caverns, impenetrable thickets, and dangerous ways, and in these ways were seen groups of pigmies (Habits), who carried with them chains, which they imperceptibly twined around those who trespassed on their ground, until they fell victims to their power. Then there was great lamentation on the part of some, who beheld, in the distance, those who had submitted to guidance, and traveled the straight path, happy, untrammelled and free.

Obedience to God's laws impressed upon our being, and a forward advance in the direct line of duty, regardless of the syren's song, or fancy's fitful call in opposite directions, is most assuredly the only means of attaining permanent happiness and continual enjoyment.

Many truthful lessons have been given by sages and seers of the past and present, from which those who seek the pearls of wisdom, rather than the destructive charms of wickedness, will draw morals that shall prove beneficial in educating them aright.

The greatest gifts of soul and mind are a cultivated conscience, and an enlightened reason. Ah! here is a great point of weakness with young people who are not acting upon that "grand principle," so beautifully illustrated in a late number of our little paper. In a lukewarm condition of conscience—the supreme judge of our actions—natural tendencies and feelings gain the ascendancy, and the individual too often claims pity, charity and sympathy, for his or her shortcomings, and willful violations of law, order and right, when, in reality, a sharp reproof is needed to arouse the delinquent from abnormal conditions which have arisen from thoughts and feelings averse to purity and truth.

"Better is the reproof of a friend than the kiss of an enemy." There is an enemy, strong and subtle, that entwines the human soul like a slimy serpent. It is the filthiness of the flesh. It clings to humanity with the caresses of its polluting influence—clouding, with thick darkness, conscious reason—and stifling beneath the velvety cloak of its fallacious arts, God-given conscience! Under its control, souls pander to low loves and desires, till they come to the condition of which Auger speaks. "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness." Again, "There is a generation, O, how lofty are their eyes! and their eyelids are lifted up." O that young people might turn the tide of life in the channel of purity, and learn from the wise and the unwise as they journey along, ever remembering that,

"From purity of thought, all pleasure springs;
And from an humble spirit, all our peace."

Self-denial is the key-note to endless harmonies. It strengthens every chord to the "harp of a thousand strings;" while self-indulgence, with its counteraction, destroys its sweetest music.

We all admire a perfect form, a vigorous intellect, and a pure, genial spirit; these combine to complete the model man or woman. How are they attainable? Under present imperfect organic conditions—the result of disobedience to moral and physical law through successive generations—a perfected being seems beyond possibility. But shall we broaden the chasm that separates the two extremes, or, by self-denial, retace lost ground, and keep the grand ideal ever before us—by being self-disciplinarians? The sooner an individual begins the work the better. The promise of the Spirit is, "They that seek me early shall find me." It is this determinate seeking after truth, in early life, and a practical application of the same in building up character, that results in a strong and beautiful manhood and womanhood.

To require the indulgences of old age, while yet in youth, is to sap the roots of the tree of life, whose early growth should give promise of future usefulness. Who languishes in middle age, and seeks to shirk the burdens and responsibilities they should bear? He or she, who, in early life, sought out self-pleasing ways, and built not on the rock of self-discipline. Now, every breeze that blows seems like a tempest; they cannot breast the billows; but seek some easy place, where they can be shielded by the strong towers of righteousness. Such are not fitted as leaders for the battling hosts who follow after; neither have they strength to give to those whose right it is to ask.

Now ye who journey up the hill of time,
Be firm every step you climb;
Keep the straight path, nor ever turn aside,
While purity and truth your footsteps guide,
Heed the experience of the wise and true,
And blessings to the end shall follow you.

Martha J. Anderson, Mt. Lebanon, N. Y.

PARASITES.

—O—

WE wonder, sometimes, whether the admirers of the idea, that man is as a tree, while woman is best represented as a clinging vine, have sought for the wisdom as well as beauty of the arrangement. To any who have ever attempted to remove from a valuable and thrifty tree, a vine, which seemed bent on taking full possession, the experience must have been suggestive. Tendrils, which once were soft and pliable, have become like rings of steel, and in every direction, are girdling the limbs with such tenacity, that as the tree grows, they almost cut into its marrow, and thus, by preventing the flow of its life juices, are hastening it on to certain destruction.

Are they not parasites, or too near akin to them? Mutually enfeebling each other, instead of blessing—while if the vine could have been, by favoring circumstances, provided with a suitable trellis, where it could have luxuriated in the sunshine and air—the natural life and stimulus of all God's animal and vegetable creation—rich and luscious fruits might have crowned both their lives.

"Created upright"—by leaving, and thus losing the individuality she *should* have retained, she has not only failed to develop her own powers, and those of her supporter, but dwarfed her own strength and womanhood, beyond the ability for present uprightness. She must have time to put on the solid growth, which comes of healthy, harmonious conditions, ere she rises to her true glory and usefulness.

E. H. Webster, Ayer, Mass.

TITHE OFFERING.

—O—

I WOULD make a Tithe offering to our little "Monthly" which is again before me. Its pages are well filled with words of wisdom, calculated to give strength, hope and encouragement, to all who are striving to concentrate, in their lives and characters, those principles which will practically benefit them.

selves, and bring the greatest amount of good to the human race.

Through this little messenger, I feel inspiration; and I bless all who are willing to employ their pens to advocate, and show their devotion to the noble cause of Truth; and through self-denial and holy-living, to uphold its standard, and bear aloft its shining lamp, to light the pathway of those who are seeking a way out of the theological errors of the past.

I would welcome *all* Messengers, who bring, to our understanding, the new truths of the present day, and point us to the living increase of the future, which we honor, and give credence to the true and good, anterior to the present. I realize, that if we would be elevated from earthly conditions, into true spiritual life, it must be accomplished by a growth from the old into the new; to find an abiding with the pure, and an increase in all that is true.

I give thanks, that through the providence of God, I was permitted to hear the Gospel call, and was made a willing subject; that I accepted the invitation to come out from the world—forsake the ties and relationship there formed,—and to consecrate myself, body, soul and spirit, as a true Believer in Christ, and live the angel life. As a reward, I have found spiritual fathers and mothers, and brothers and sisters, that I love with that kind of love, which will endure when earthly loves shall have passed away.

To them, I am indebted for strength when I was weak; for comfort when afflicted. They have guided my footsteps, on the heavenly journey, to me, have broken the bread of life, and given of their spiritual treasures. In humility, I will seek to be worthy of such love, by living the *true life*. This can only be attained by a watchful, prayerful spirit, guarding the avenues of the heart, closely interrogating the motives which lead to action; and in all the intercourse and relations of life have our influence such as will leave an impress for good, and not evil. In this way, we may return blessing for blessing—love for love—and by obedience, add to our faith every Gospel virtue.

Louisa Green, Canaan, N. Y.

CORRESPONDENCE.

DEAR ELDESS ANTOINETTE:

It is the commencement of a new era; and I wish to tender to you my heartfelt thanks for your faithful labors, especially, for helping to keep our little missionary craft afloat, and in sailing order to bear its precious freight over the troubled waters of life amid adverse winds and conflicting elements, to each destined port.

I realize that your duties are many, and onerous; and I pray that good Angels may continue to lend their aid, and that those who are still in the form, may be ready and willing to extend a helping hand, in every time of need.

Were I young, and possessed of ability, I would not fail to contribute my share for its support. Now that I have felt the scorching summer suns, and the wintry frosts of more than four score years, it is but little that I can do, except to bless, and pray that the work may prosper and be sustained—that millennial light may shine through our missionary medium—the paper, sent from Mt. Lebanon, as a white winged dove, to bear good tidings. Had I the strength of a host, I would give it freely to the glorious work. I see that *light* increases rapidly; and I sometimes almost wish to be *rejuvenated*, that I might take an active part in the labor which the present day demands; for I see beautiful fields fast ripening for the sickle, and there will be need of reapers. May God strengthen the hands of those *now* in the field, and send *more* laborers, who will be able and willing to do their whole duty, is the prayer of your aged friend and sister in the Gospel of Christ.

I would not wish any to act the part of Ahimaaz—run without tidings—or before they are sent; but as a lover of truth, I would ask all of Zion's daughters to not give their minds, too much, to matters of less import-

ance, to the neglect of weighty labors, and duties which lie before us. Let us all guard against inaction, and be willing to sacrifice every selfish motive, and work unreservedly, with unity of purpose in the one great cause of religious freedom. Oneness of action is essential to success, in any cause.

While we are emerging from seas of conflicting elements and ideas, which surround us on every side, let us keep in solid phalanx, as much as possible—keep a compact body and always try to preserve the unity of the spirit. Then we shall have great strength, that will enable us to perform the work needful to be done in our day and time.

Progression and *Conservation* are two tending forces. The former is sometimes exposed to *force* the wheels, and cause them to roll with too much velocity; while the latter, strives to *clog*, and hold them back! If an equilibrium can be reached, and harmony preserved, it will be a desirable blessing. A great responsibility rests upon the *progressive* portion of the community, and weighty moral obligations must also rest upon their opponents. They, who, from *selfish* motives, would impede the progress of individuals, or society, commit a great wrong.

Then, let us unite in prayer, that Wisdom may guide the helm, and bear our bark over the dark waters of theological conflicts and errors, into the sea of love, and help us to anchor firmly in truth that never can be shaken.

I realize that my stay in time must be short, and I feel grateful to my Gospel friends, for kindly greetings, and for the love which I often receive from them. It shall stimulate and nerve me to more earnest devotion. When I pass on to the other side of the river, I expect to continue the work I have commenced here until perfect victory is attained.

Lovingly—yours,

Eunice Bathrick, Ayer, Mass.

DISPENSATION.

Three Dispensations of Spiritual Order

Were minus the female, therein;

She, who was given to man for a help-meet,

'Twas said, "led from God unto sin."

If woeful transgression was in the beginning,

And blighted, our first parents fell—

Were driven from Eden, because of their sinning—

Then earth, echoes back the death knell.

Sin begot sorrow, envy and malice,

And sin unto murder gave birth;

Cain hated his brother, and vengefully slew him,

And there was confusion on earth.

Yet many were righteous, for that dispensation,

True typical men of their day;

As Noah, and Abraham, Lot, Isaac and Jacob,

And Enoch, with God, walked their way.

Joseph was cruelly sold into Egypt,

But quickly arose to a ruler's estate;

While those who had sold him, with hearts void

of pity,

Bought then for their children, a slavery great.

An inhuman law cast a babe on the water;

The son of a Levite was he;

From death he was rescued by king Pharaoh's

daughter,

Thus foiling the royal decree.

Time, and events, brought the Lord's visitation;

Signs and great wonders appear,

Moses, and Aaron took administration,

And woman remained in the rear.

Israel was groaning beneath heavy burdens,

Their God saw them sorely distressed,

Ransomed his people from Egyptian bondage,

And smitten were those who oppressed.

For their deliverance, all Israel shouted,

Glorious the Lord and his ways!

While Miriam went forth with her timbrels, not

doubting

The Lord's ear would list to her praise.

Thus joyful in freedom, the women with timbrels

Now danced on the banks of the sea;

Signal their victory; but one is more glorious,

When by it from sin we are free.

Moses, in meekness fulfilled his high calling;

Yet once he offended his God;

Therefore, ne'er entered the fair land of promise

Altho' he beheld it abroad.

Moses departing, left Joshua ruling,

And Israel was blest in that day;

This dynasty ended with spirits ungrateful,

All Israel from God turned away.

Sad, sad the event; they were sold into bondage.

And were by the Gentiles depraved;

When woman arose, and made mighty efforts,

'Till from woeful distress they were saved.

Deborah, — prophetess, — judging in Israel,

A mother to Israel became, —

Sought out a plan — and delivered her children,

A type of the Mother we claim.

Yearly a feast of the Lord was in Shiloh.

And many glad virgins there came;

Joyful in dances, the latter-day virgins,

Dance as the prophets proclaim.

Thus, passed generations, one after another,

With seers both gifted and bold,

The Psalmist — propetic — in sweetest of num-

bers

Of Bride, and of Bridegroom, foretold.

Thou wast anointed above all thy fellows,

With oil of true gladness and joy;

On thy right, stood the Queen, in bright gold of

Ophir,

And free from the earth's base alloy.

Consider, O Daughter! forget thine own people,

The house of thy father forsake!

And to this injunction the daughter was loyal,

All ties with her kindred to break.

For greatly the King shall desire thy beauty,

He is thy Lord, worship thou him;

Wrought gold, is the robe, of the King's royal

daughter,

And she is all glorious within!

And unto the King — in needle-work raiment —

Are virgin companions brought, too —

And now in the palace of sacred fruition,

All things are presented anew.

Look not to thy fathers, but now to thy children;

For princes on earth they shall be;

Thou shalt be remembered through all genera-

tions

And praises be rendered to thee.

The Lord our righteousness, she shall be called,

As prophets were free to declare;

Judah be saved and Jerusalem dwell safely

A ruler of Justice be there.

Thus saith the Lord, I will shake every nation

The desire of all nations be one;

Also a day, which shall burn as an oven,

And then shall arise healing sun.

Sing, sing and rejoice, O Daughter of Zion!

For I, saith the Lord, dwell with thee!

And thou art the Branch, in the holy temple

And in counsel of Peace thou shalt be.

Fear not, O thou mother, embrace thou thy children!

Abide till thy quietness come;

Fear not thou good nurse, by the wells of salva-

tion

My hand shall establish thy home.

Hannah A. Agnew, Mt. Lebanon, N. Y.

A THOUGHT.

If goodness be beauty, 'tis ours to create;
Through pleasure and duty, in Church, or in State
Good morals—good manners,—good influence
control,

Which give to life vigor, and beauty to soul.

One talent, first given, we have no excuse,

For earth or for heaven, if not put to use.

One lone seed, the acorn, brings forth the great
Oak;

One word fitly spoken will lighten a yoke.

The germ for a science, the bud for a flower,

Have first small beginnings, and deep hidden
power;

Tick, tick, and this ticking, time's length

march shows;

Think, think, and by thinking, the human mind
grows.

Life, breath, and all motion have pulsation small;

Drops make up the ocean, and atoms earth's ball;

And as we contemplate body and soul,

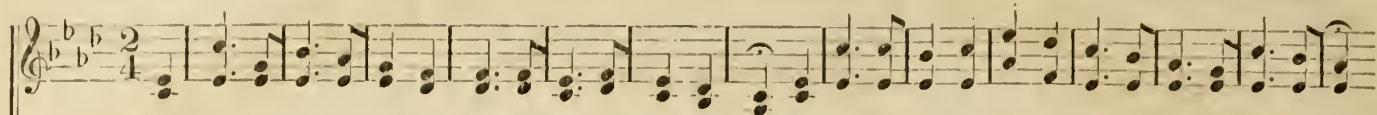
We find them but atoms in one perfect whole.

Mary Whitcher, Canterbury, N. H.

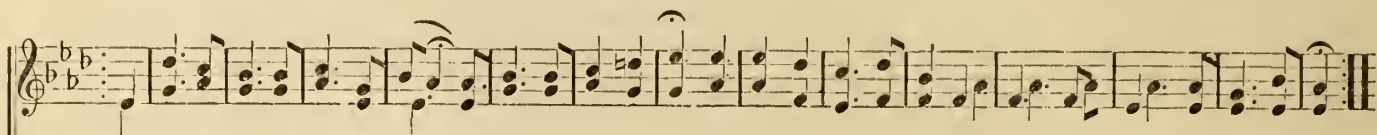
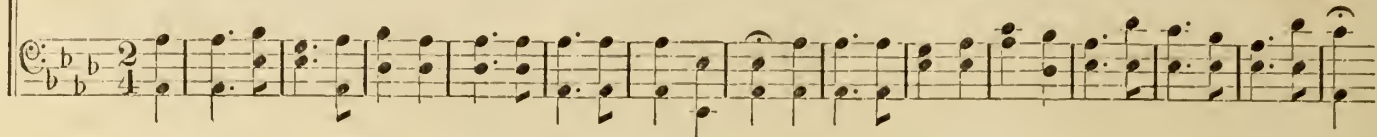
CONTRIBUTORS should concentrate thought upon a subject—grasp it—and when the sunshine of revelation shines upon it, write, not using a single duplicate or redundant word.

RETURNING SPRING.

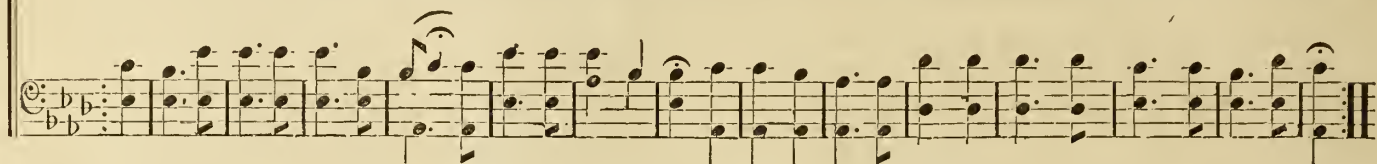
MT. LEBANON, N. Y.



1. The voice of the re - turn - ing Spring bids na - ture wake and rise; And put her best new garments on, For she has fresh sup - plies.
 2. Then why should we, whose lives have fallen, In such a pleas - ant place, Be back - ward in the praise of Him, Or e'er fall short of grace?
 3. We've all the eye of man could wish, And fruit - ful is the land; And greater than As - sy - rian hosts, The an - gels round us stand.



How wond'rous are the ways of God! How boun - ti - ful His hand! We see His love in ev' - ry tree, And broad - cast o'er the land.
 We ought to leap, and shout, and sing, Till all the mountains round, Re - ver - be - rate the joy - ful news, To earth's re - mot - est bound.
 And yet, to many thousands more, We such a home could give; If they would leave a car - nal world, And learn in Christ to live.



CONSECRATION.

THE varied vocations to which those are called, whose labors and interests support the isolated relationships of the natural order, — even in the most legitimate manner, are merely tithe-offering to the Supreme Being, who is Love and Harmony, in their broadest, deepest meaning. All the obligations of that relationship are ever in conflict with the expansion of soul, which reaches upward to God, and outward to humanity — which would enlarge its sphere to a universal brotherhood, for which all private interests must be renounced.

As the volcanic fire, that silently, yet persistently, continues its dissolving work beneath the crust of earth steadily gathers force, then bursts forth with resistless power, often producing great changes in the surrounding surface — so we perceive, by glances over history's pages, that the power of *Religion* has been as a vital fire in the human heart; for a time, quietly operating within, changing, disuniting, and melting the carved images of the mind, the iron bands of creed — then, with accumulated force, breaking through the crust that theological and political organizations have formed over the soul — effecting upheavals and revolutions in the world of thought. Thus change succeeding change, wrought through the suffering witnesses for truth, has ushered in the dawn of the Millennium.

The records of the past century acquaint us with the time and events of the organization

of a new religious system — based on principles of eternal progress, in which God might have a people dwelling in a superior relationship, — wherein *tithe*-offering would give place to full consecration of the whole being to His service, for the blessing of humanity, in a life free from all bands that fetter the soul, or cause any compromise with selfish interests.

A prophet, of olden time, alluded to a day that should be as the light of seven days; a beautiful illustration of the consummation of the Gospel work, when the "seven seals" shall have been opened, and the "seven thunders" shall have uttered their voices, through progressive mediums of truth. The first thunder — *Virgin Purity* and Community of Interest — has rolled through the heavens with mighty power! and they, whose consciences and aspirations were quickened for the higher life, cheerfully obeyed its voice, and found the baptism of Christ-Love, through which they were directed to establish a beautiful Consecrated Home — to lay the foundation of the work of human redemption — by, and through a decisive testimony against a carnal life, that was their mission and their toil.

Those, first called to that work, have been reaped, by the sickle of Time, to their spirit home; but they still live; and, united with other spiritually progressed souls of a corresponding order, there seek to inspire those who inherit the fruition of their labors, and to perpetuate with increase, the truths to which their lives were dedicated.

Only through consecration and sacrifice has

truth been attained, and placed on the altar of service, as a blessing to posterity; and thus may *we* become the recipients and ministers of increasing degrees, that not only draw closer the reins of self-discipline, but give souls corresponding liberty.

Violated law places human beings in bondage to many diseases and abnormal appetites; at present, a condition almost universal. To understand and remove the *causes* of these, seems highly important, as an underlying and preceding work of future progress. Do we not need aid from the heavens, to accomplish this? — the vivid lightnings to awaken slumbering energies, and the voice of a Second Thunder, in testimony against those transgressions of physiological law, to which multitudes are victims?

We are debtors to our predecessors; and it remains for us, who are in the strength of youth, to reach forward for their ministrations, that we may *extend* the work which they so nobly began, and make our Consecration a blessing to ourselves, and to others.

Catharine Allen, Mt. Lebanon, N. Y.

CURBED be the spirit that would dauntless be, in the fierce strife of crushing out the truth — the light of age, the guiding star of youth — the priceless pearl of life and liberty. Dark would be earth, had truth no victory won; still dull monotonous would beat her round, while spirits wrapt in stolid sense profound, would, like the glacier, coldly spurn the sun. Then shine, O glorious truth! forever bright; pursue thy course even to the nether sphere, till Superstition's altars disappear, and error quails, and cowers in trembling fear; till love of right displaces rule of wrong, and in thy triumph earth is filled with light. Martha A.

NOVIATE ELDERS AND ELDRESSES.

ELDERS.	POST-OFFICE ADDRESS.	ELDRESSES.
Elder F. W. Evans.....	Mt. Lebanon, Columbia county, N. Y.	Eldress Antoinette Doolittle.
" G. A. Lomas.....	Shakers, Albany county, N. Y.....	" Harriet M. Bullard.
" James Goodwin.....	Sonyea, Livingston county, N. Y.....	" Abigail Croxman.
" Simon Mabee.....	West Pittsfield, Mass.....	" Caroline Helfrige.
" Robert Aikin.....	Thompsonville, Conn.....	" Anna Ervin.
" A. J. Battles.....	South Lee, Mass.....	" Harriet Storer.
" Wm. Leonard.....	Ayer, Mass.....	" Nancy Fairbanks.
" Daniel Frazier.....	Shirley Village, Mass.....	" Lucretia Godfrey.
" Henry Cummings.....	Enfield, N. H.....	" Hannah Taylor.
" B. H. Smith.....	Shaker Village, N. H.....	" Harriet March.
" J. B. Vance.....	Alfred, Me.....	" Eliza Smith.
" Nehemiah Trull.....	West Gloucester, Me.....	" Hannah Davis.
" J. S. Prescott.....	Cleveland (Shakers), O.....	" Prudence Sawyer.
" Isaac Beals.....	Lebanon (Shakers), O.....	" Susannah Farnham.
" Jacob Kulp.....	Pleasant Hill, Ky.....	" Betsy Spalding.
" John R. Cooper.....	South Union, Ky.....	" Sarah Small.
" Ezra Sherman.....	Preston, Hamilton county, O.....	" Betsy G. Gass.
" Stephen Ball.....	Dayton (Shakers), O.....	" Adaline Wills.

OBITUARY.

WILLIAM RICHMOND, February 20, 1875, aged 65, Union Village, Ohio.

JOSEPH YARRINGTON, March 15, 1875, aged 77.

THOMAS HAWK, March 20, 1875, aged 55.

EDWARD HAYES, February 16, 1875, aged 11.

MANLEY SHERMAN, February 21, 1875, aged 75.

ELIZA CARTER, February 25, 1875, aged 80.

WILLIAM HUNTER, March 27, 1875, aged 74, Watervliet, N. Y.

ERRATA — Elizabeth Persons and Betsey Maynard, in April number, should be Harvard, Mass.

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SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. June 1875.

SIXTY CENTS
PER ANNUM.

TREES OF LIFE.

(Rev. 22, 1.)

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

This river was Truth—abstract Truth. On either side of the river, a tree of life, bearing fruit; and "the leaves of the tree, on one side, were for the healing of the nations, and there shall be no more curse."

The *Natural* and *Spiritual* Orders are here set forth in a vivid and very striking manner. First, the *Natural*, or *Reproductive* Order—now under so much curse—is to be healed, and the curse removed.

All truth, thereto pertaining, will be in practical operation, creating a millennial state. Over-population, Famine, War, Prostitution of life powers, Physical disease, Poverty, and mental infirmities shall cease to be. Like Moses, the people shall become servants of God. Faithful in all the household of nature, on the earth plane, they will sing the song of Moses—truth, in all things relating to the body.

They shall see the God of generation, face to face. Man and Woman, being equal in legislation, will observe the true Sexual laws, protected by Statute, in the New Earth. The Land will be held by government, for the benefit of the people.

To live, all must eat, and food can come only from the land. So shall all who eat, labor, and not consume the food of other people. Peace and Plenty will abound—there being no more curse.

On the opposite side of the river of Truth—of Life—will be the *Spiritual* Tree of Life—the *Resurrection* Order. In this Order are the pure in heart, who see God—the God of celibacy—Christ Spirits. Jesus saw Him and Her. Their life is cut off from the earth. They neither look, nor think, upon the opposite Sex, to desire them in physical reproduction.

These see Christ, face to face, and His and Her character is written in their foreheads, and throughout their whole physical system. Like Christ Angels, their sexual relation is purely Spiritual. Their Lord and God give them Light, and they shall reign forever—not over the lusts of the flesh and mind only, but over the generative life itself. Pure Truth, from the Heaven of Heavens—the inner Seventh Sphere—the esse of creation—will flow to them continually.

Christ, the Lord God of the holy Prophets, sent his Angel, one of the ancient Prophets,

to John, to reveal to him a view of the two Orders, of which, the Prophets and Prophetesses, of all nations, had spoken, under various types and symbols—that Truth would become incarnated upon Earth—the Kingdom of God would come, in which the will of God would be done upon Earth, as in the Christ Heaven.

These two Orders will balance each other. Depopulating agencies will be no longer needful.

Natural increase, in the Earthly Order will be held in check by the rational faculty, which will deter a human pair, from conferring life, unless that life be a blessing.

And the Spiritual Order will balance the reproductive principle, by celibacy. Truth will come, whose right it is to reign. Blessed are they who do his commandments, that they may have right to the tree of Spiritual Life—Life, eternal, as the Throne of God. Was ever more beautiful vision presented to human soul? A pure river of water of life, flowing down from the Throne of God, through the mouth of all the Prophets and Seers, since the world began, coming into holy souls, who will receive truth, in the love of truth.

UNBORN POETRY.

—O—

There is a river that makes glad the City of our God.

PASSING over the river is not to die, With outstretched limbs in state to lie.
For as a man thinketh so is he, In time or in Eternity.

To die is a change that none forego, The Peasant, the King, the friend and foe, go hastening on in weal and woe, to the land of Ghosts, which none may know.

Know as we know the things of earth, In manhood, youth, and back to birth, Mystery of mysteries From the beginning! Why do we live, love? Why keep on sinning? Where did we come from? Whither go we, Men, Women and Children, Bond and free?

To die is not to pass over the river, for still we live—live on forever.

But there is a river that never's dry, That none may pass over until they die, Die to the life that reproduces, The race of man without abuses.

The end has come, the summer is ended. The harvester, Death, with life is blended. Life—Eternal Life, From the throne of God, The Lamb was the first, the first who trod The banks of that river, The river of God. Ed.

A PROTEST.

—O—

How are we going to sustain morality enough for a foundation to build the principles of Christianity upon?

It is now twenty-four years since I first imbibed the principles of a Shaker life. In that time there have been over one hundred children brought into our Society with the expectations of making members, adopting the faith and principles of a Christian life. And to-day, out of that number I count *four* males and *ten* females; the balance have turned again to seek *Esau's* portion.

The question arises, What is the cause? The response must be, a greater love for sen-

suity than for a life of *Virgin Purity*. And shall the responsibility rest upon the parents for the low state of morals? A question which can easily be answered by one who has had much deal with children. Jesus said by the Fruit the tree is known. And so it is in the work of generation. Parents, who violate the Order of nature, in a total disregard to times and seasons, in their work of generation, must expect the fruit brought forth will be of a disorderly character—dwarfs, deformed, sensual and may be devilish, to the degree that they have allowed their lower passions to rule and govern *them*, in the work of generation. Corrupted and abused as those functions are, they are still supported and maintained by professors of Christianity, by legal ceremony under the name of divine institution. Where is the evidence that the nature of the act is purified, or the shame taken away by such means? For although the Most Reverend and pious divines may exert all their piety and all their divinity to gospelize it in their sermons—legalize it in their marriage ceremonies—sanctify it by their fervent prayers—they can neither take away the shame of the act nor purify the nature of it.

Not long since I heard a woman state, in public assembly, the following.

Placing herself between a company of Shakers and a company that were not of our faith, she said: "I have been thinking, since I came here, If Jesus Christ should rise up among us and draw the dividing line, which side *he* would choose for His followers?"

"These friends clad in a plain uniform dress manifest the spirit that actuates them."

"The dress I have on is not one of my own choice. I would choose to dress differently. It was imposed upon me contrary to my feelings. But you know, sisters (addressing those of her own life), the scorn heaped upon any one that dares to be out of fashion is enough to crush a body. This is my first visit. I came yesterday from the City of New York—the *Great Babylon*, where the ministers are to-day discussing the social question in terms of greatest smoothness and soft words, so as not to offend the delicacy of their hearers. I'll tell you how it is, friends. Many that you see decked in so gay attire are too poor to pay for those dresses, and so they sell their bodies to get what they call *Pin money*." Then turning to the males, she said: "You men (brothers) make laws against Adultery, and then hire your sisters to break them." This is but a short clause of the words uttered, that seemed like awful truths. And I would that all could have heard them, who are still pleading for carnal gratification on the animal plane.

As we live a celibate life—*A life of Virgin Purity*—as a matter of necessity we draw, from you, material to sustain our institution. And, dear friends, we want something besides animals to be our successors, to hand down to mankind this heavenly gospel treasure that we hold so dear in our hearts—*A life Of Virgin Purity*. In love.

Andrew Barrett, Mount Lebanon, N. Y.

SOCIETY REMOVED.

THE Tyringham Society of Shakers has removed to the Enfield Society, Connecticut.

SHAKER MUSIC BOOK.

PRICE, 40 cents—may be ordered from Weed, Parsons & Co., 41 Columbia street, Albany, N. Y.

[From a co-worker in the Gospel Workshop.]

SWEDISH LETTER.

—O—

Beloved Elder FREDERICK:

I feel very much indebted to your ability and sacrificing spirit. Pray, accept my humble contribution as a member of a little over two years, drawn on by the spirit of religious communism, that does favor the downfall of aristocratic principles, which comprise all evils. Luxury, the murderer of real happiness—ignorance, indolence, idleness and slothfulness, as co-operators, predominate.

Shaker—Soldier of the crusade of the present century—teach—learn the worldling how to subdue the love of money—*Mammon*—the seducer of honest men, women and children. Shaker, make them acquainted, first of all, with crusader's discipline—a requirement of male and female, that they may understand that there is a certain standard of intelligence to be obtained by being obedient to Orders, essentially necessary to be maintained—as Elder William Reynolds says—a solid ground to stand on. Some libertines object to it, calling it absolutism. Nature, itself, is absolute. Time is absolute—therefore, we must have Law—Liberty—God.

Often, I ask myself, *Where are you?* Among Godly people—or in the serpent's or lion's den?

I care nothing for such a bugbear as anathema and outlawry of a narrow-minded christian professor, a mere pretender, but look upon time as an empty field, wherein nothing good will grow itself. We must, first of all, till and build up, with our own hands and muscles, and whatever we then sow, in that field, we will, with God's aid, then reap. In that field pray—in that field work, and the heavenly blessing will join to labor—and if God be with us, who will be against us?

O, ye wicked ones! tiresome it is to you, through care and labor, to gain your daily bread, that you may live comfortably! Well, then, meet the evil of the time, with the prudence of the wise. Learn to spare, and you will be rich. Learn to be modest with little, and you will observe abundance. Learn to be saving in housekeeping, with what we earn ourselves, and we will never be in pressing wants. But how? Is it hard for us to dispense with certain indulgences? Are we servants to our palates? slaves to our comforts? O, if we cannot break such fetters then are we worthy of only slave wages—worthy to sink into poverty and reproach.

No one will save us, if we do not want to save ourselves, and we, ourselves, will feel it. Our consciences will tell us that. If we don't deny ourselves, we ignore wisdom—we cannot be christians.

True wisdom is in God—comes from God—leads to God—and rests in God. Wisdom makes friends of God. Where wisdom turns in, there is God. Wisdom and Love have Their Habitation. May they inspire and comfort you. Your Brother, in spirit of sympathy and love.

Carl G. Audler, South Union, Ky.

MEDIATORIAL CONFESSION.

—O—

"HE that covereth his sins shall not prosper, but whoso confesseth and forsaketh his sins shall find mercy." From whom does man seek to cover his sins? Surely not from Him unto whose eyes "all things are naked and open," but from his fellow mortals.

If the private deeds of a person's life will not bear the scrutiny of a righteous man or woman, who lives innocently before God and mankind, how will they come to Him whose presence is a consuming fire to all iniquity—to Him who dwelleth in the light which no man can see nor approach unto, and retain a carnal life within him?

Would not such feel as did the children of Israel when they said to Moses "Let us not hear again the voice of the Lord our God, neither let us see His great fire any more. Speak thou with us and we will hear, but let not God speak with us lest we die." And the Lord said to Moses "They have spoken well. I will raise them up a Prophet from among

their Brethren, and I will put my words in his mouth, and he shall speak unto them all that I shall command him."

Accordingly, Jesus testified "The Father gave me a commandment what I should say and what I should speak, and I know that His commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak." This faithful witness taught "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," or made manifest.

This is confirmed by tracing the effect of transgression. There was first a sense of shame or guilt; next a desire to conceal their shame from each other; and third a desire to hide from the light of their superior, which would make manifest or reprove their sin. This is history, not only of the first pair in Eden, but of all their posterity to this day. Hence, when the light and knowledge of "the beginning" (termed the *Ancient of Days* because it is the light of the most ancient principles which existed before all things created) is revived and received in the soul, it first reproves or convicts it of sin; and the first step that can be taken to regain union with God is to voluntarily remove the covering by honestly bringing all sin to the light of God in His witnesses (whose works are wrought in and of the light, or they cannot be true witnesses), with a firm resolution to forsake them forever. This destroys the false covering of hypocrisy by which the enemy tries to hide, not only from others but from ourselves also. For souls to rehearse their evil deeds shamelessly, without desire for repentance, to comrades or confederates is not confession, but only adding darkness to darkness.

God has promised to "stain the pride of all flesh;" and what can more effectually accomplish this than to expose its filthiness and hypocrisy to that light which it stands most in fear of? This process, so simple that a child is able to comprehend it, is found by experience to affect the chief adversary of the soul as the stone from David's sling affected the proud champion of the enemies of Israel—it lays him low. Therefore, those who have experienced the effect of genuine confession to God in His witnesses, need none of this reasoning.

Some, who admit the propriety of confessing sin, object to the presence of living witnesses—confessing to *man* as they term it. Let such candidly examine their hearts and see if the principal objection does not lie in the *cross*. If so, the benefit will be in proportion, as it will constitute an equal barrier against subsequent transgression. Moreover, this is strong evidence that the requirement is not of human, but of Divine origin.

Let us look a little further into this matter. It appears evident that principles have no power to manifest only as they are embodied in organization. At least, such is their presentation to us. Organization requires superiority of parts, that there may be harmony and concert in action. For without superiority there can be no dependence, and without dependence no government or controlling center of unity and interest. Again, distinct orders of principles require distinct forms of organization for their complete and distinct manifestation. Thus mineral and vegetable organizations are not adapted to principles of intelligent action. In the animal creation inferior to man, none are adapted to manifest reasoning intelligence, and much less religious sentiment and moral responsibility.

But man, as representative of the Creator, combines all previous manifestations, and more also. Though many inferior objects of Creation surpass man in the exhibition of particular qualities—as certain animals in strength and fleetness—and the operations of the elements in magnitude and power of effect, yet man is found superior in that he possesses an intelligence which is able to comprehend all and even compel them to servitude—while no other visible object, nor all of them together, can comprehend man nor enslave him. Hence we find in man the highest visible manifestation of Intelligent Deity.

Yet man, enslaved by his sensual nature, hating the light which would expose and reprove his sin, and fearing the loss of its pleas-

ures, is far more likely to form of his fallen affections an "Image (or imagination) of the beast," before which to offer up his adorations, than he is to discern the Image and likeness of the God. "For where the true treasure is, there will the heart be also," and "without holiness no man shall see the Lord."

It is, therefore, in vain for man to look for God as a Dispenser of forgiveness and salvation from sin, except in His duly accredited messengers or purified Saints, before whom as the Judgment seat of Christ, the covering must be taken off and all things made manifest. The Faithful and True Witness has declared "There is nothing covered that shall not be revealed, neither hid that shall not be known." The covering referred to is hypocrisy, of which he had just cautioned his disciples to beware.

"And there is nothing secret which shall not be made manifest." "That which makes manifest is light. He that doeth righteousness cometh to the light, that his deeds may be made manifest that they are wrought in God. He that dwelleth in God, dwelleth in light, and all his works are open, going beforehand to Judgment. For God is Light, and in Him is no darkness at all." Know ye not that the Saints shall judge the world? "And ye shall sit on twelve thrones, judging the twelve tribes of [spiritual] Israel."

It alters not the purpose nor the wisdom of God that the sacred mediatorial office has been usurped by the false Prophet that succeeded the fall of the Primitive Church, and abused by false Christs, who profess to teach in Christ's name but deny him in works. Both characters were foretold and described by the true Witness, and the prediction has been amply verified through many centuries to the present day. But the fact of a counterfeit affirms the existence of the genuine original—and the latter cannot be debased nor its virtue and efficiency diminished by a spurious imitation, however well executed. And however highly esteemed the spurious may be, in the absence of the genuine, it should not deceive those who possess the genuine. It must fall into disrepute and neglect, wherever the genuine prevails.

Alonzo Hollister, Mt. Lebanon, N. Y.

THE WORLD.

—O—

"BE of good cheer, for I have overcome the world," was a saying of Jesus, to his disciples.

John says, "The lust of the flesh, the lust of the eye and the pride of life are of the world."

All Christians may overcome the world, in the same way, and by the same spirit, in and by which Jesus overcame it—by the Christ Spirit.

"Ye are not of the world, even as I am not of the world, for I have chosen you out of the world; therefore, the world—they that are of the world—hateth you."

The hereditary passions and propensities of human beings, are evil treasures which all inherit from ancestry. To overcome them, is to lay up treasures in Heaven, where moth cannot corrupt, nor thieves steal.

Generation, and Regeneration, are two distinct principles, which cannot be permanently mixed. One or the other will prevail. No man can serve both, and serve God, to his acceptance. The married man and woman care for the things of this world—how he and she may please wife and husband.

The unmarried, for conscience sake, care for the Lord, to be holy, in body, as well as in spirit. Such live a pure, holy life, for the kingdom of heaven's sake.

Let all nominal Christians, who are blending flesh and spirit, examine themselves, and see whether they be in the faith, or no. If the Spirit of Christ be in them, they are *not* reprobate to the lives of the Apostles, nor to that of Jesus, their Lord and master. And how far will they then be from being Shakers?

Simon Mabec, Hancock, Mass.

TWO WITNESSES—Brothers Thomas Smith and Charles Sizer, of the two Canaan Families, having attended four Seances at the Eddy's, attest the reality of over thirty APPARITIONS from the Spirit world.

ALMOST A CHRISTIAN.

—o—

DEAR ELDER FREDERICK:

How sad it is that the pleasures of this world and its fashions should have such a blinding influence, and hold in worse than Adamantian Chains so many souls who otherwise might become bright and shining ornaments, if not substantial pillars in the Zion of God on earth. Below is the substance of a note left with us by an inquirer, showing how near a person may come to a realization of his duty and yet fail to make the requisite sacrifice to obtain the pearl of great price—the enduring treasure.

"As this is the most important step that can be taken in life, I feel that it ought not to be taken without deep consideration.

"Earnestly desiring to find truth, yet I have no desire to hastily arrive at conclusions which I may afterward regret, I feel that my knowledge of Shakerism is not large enough to govern me in taking a step which should, when once taken, be life-long in its duration.

"I freely admit that the faith of the Shakers has impressed me favorably, and it appears to me to be the only true and just way of solving the great problems that agitate the public mind. All my impressions have been favorable, yet I am undecided. The importance of the step makes me hesitate before I take it. I have no wish to put my hand to the plow and then draw back.

"When I look at the importance of the step which involves the giving up of the ambitions and dreams of youth, a separation from the busy world, its many attractions, and a long farewell to friends, I feel more than ever the need of divine assistance to guide me to a right decision.

"To substitute, for worldly hopes and ambitions, the quiet and retired life of a Shaker, and to live a life founded upon the highest and most divine part of man's nature, is indeed a noble aim. To carry into every-day life principles so high and lofty as to discard self, must require a strong measure of faith in those who do it. I wish my faith and zeal were equal to it."

We trust that young man may not have to grope his way through the wilderness of sin, and in twenty or more years find he has been chasing an empty bubble, and regret that he had not had moral courage to break away from the world while he had health, strength and ability to battle for the truth and right.

With Love unfeigned we greet you. Unbounded thanks for the pleasurable interview and kind entertainment received during our recent visit to your abode.

May the blessing of Heaven be with you all. And may the sad afflictions which have befallen your society be overruled to our ultimate good—as a people—in an increase of wisdom, charity and unflinching devotion to the pure Gospel of Jesus and Ann,

Is the Prayer of your Brother,

John Whitely, Ayer, Mass.

THE SABBATH OF SABBATHS.

—o—

THE student of Jewish history finds much of interest to attach him to the fact that a power above the selfishness of man was in constant exercise, working for the resurrection of that peculiar people of the Judean period. I say constantly working; for although set times were indicated when the results of this unselfish power should be especially manifested, yet, ere the next anniversary for the manifestation of the same humanitarian spirit arrived, the influence of its predecessor had not become extinct. And although there has been a scattering of the Israelites, and the hands of many nations have been turned against the Jews, yet we find that the influence of their Sabbaths has apparently become an innate principle, so that a Jew has, if able, ever been ready to help a brother Jew.

We have, among professedly Christian

people, a day intended to correspond with the seventh or Sabbath—the Lord's day. We wonder, realizing how nearly universal is the practice to abstain from physical employment on that day, that the mental powers do not present to the people why this should be called the Lord's day; and whether the constant recurrence of the Sabbath is a reminder of the fact that we should so live on that day as the Lord would have us live every day.

Is our Christian Sabbath any thing more, generally speaking, than a cessation from physical employment? Does it compare with the beautiful unselfishness that illustrated the ancient Jewish Sabbaths? Let us see. "Six days thou shalt labor and do all thy work, the seventh thou shalt rest," etc.; and the etcetera was loving thy neighbor as thyself, the rich feeding and administering to the wants of the poor—a reminder of the time when there should be no rich nor poor. Six months were had for *me and mine*, but the seventh was a holy convocation, during which the higher law of love was in such exercise that the estimation of *neighbor* above self was in excess till the month ended. Again, *six* years were allotted to the development of self; during which debtor, creditor, master and slave were, with the above exceptions, the rule. But the *seventh* was the Sabbatical year, when all debts were canceled and all slaves were free; the land was permitted to rest, and the free spontaneous growth thereof belonged to who should gather it. After *seven times seven* years came the fiftieth—the Sabbath of Sabbaths. Now were all debts forgiven, all slaves were made free, and the land, the source of all wealth, with property of every description—all reverted back to the people at large, and selfishness became severely shocked. In these Christian days do we not need some of these Sabbatical occasions, at least, to fulfill the beautiful law of loving our neighbors equally with ourselves? And would not we be nearer the millennial times if the Sabbath of Sabbaths had, for several centuries, been in active illustration upon every fiftieth year? We are aware that there would be much weeping, some wailing and gnashing of teeth, at the prospect and during the exercise of the power of this Sabbath; and we doubt not the Jews of old suffered all the pangs of crucifixion to self during this year of godly reproof; but are we, after the better law of Jesus has been preached for centuries, not as able to meet it and to submit to its excellent and universal blessings? Or are we content with taking a step backward, and glad to console ourselves with the idea that such procedures are now impracticable? Heaven forbid that there was any good thing practiced by the peculiar people of God in ancient times, that Christians can discard with impunity, until we can substitute something in its stead. What have we substituted for the Sabbath of Sabbaths?

G. A. Lomas, Shakers, N. Y.

NATURAL RIGHTS vs. GOVERNMENTAL USURPATION.

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In a letter to James Madison, dated Paris, September 6, 1789, Thomas Jefferson says: "The question, whether one generation of men has a right to bind another, seems never to have been started either on this or our side of the water. Yet it is a question of such consequence as not only to merit decision, but a place also among the fundamental principles of every government. The course of reflection in which we are immersed here, on the elementary principles of society, has

presented this question to my mind; and that no such obligation can be transmitted, I think, very capable of proof. I set out on this ground, which I suppose to be self-evident, that the earth belongs in usufruct to the living; that the dead have neither powers nor rights over it. The portion occupied by any individual ceases to be his when he himself ceases to be, it reverts to society. If society has formed no rules for the appropriation of its lands in severalty, it will be taken by the first occupant, and these will generally be the wife and children of the decedent. If they have formed rules of appropriation, those rules may give it to the wife and children, or to some one of them, or to the legatee of the deceased. So they may give it to his creditor. But the child, the legatee or creditor takes it not by natural right, but by a law of the society of which he is a member, and to which he is subject. Thus, no man can, by natural right, oblige the lands he occupied, or the persons who succeed him in that occupation, to the payment of debts contracted by him. For if he could, he might, during his own life, eat up the usufruct of the lands for several generations to come; and then the lands would belong to the dead, and not to the living, which is the reverse of our principle.

"Suppose Louis the XIV, and Louis the XV had contracted debts in the name of the French nation to the amount of ten thousand millions, and that the whole had been contracted in Holland. The interest on this sum would be five hundred millions, which is the whole rent-roll or net proceeds of the territory of France. Must the present generation retire from the territory in which nature produces them and cede it to the Dutch creditors? No; they have the same right over the soil on which they were produced as the preceding generations had. They derive their rights not from them, but from nature. They, then, and their soil are, by nature, clear of the debts of their predecessors. To present this in another point of view: suppose Louis XV and his cotemporary generation had said to the money lenders of Holland, 'Give us money that we may eat, drink and be merry in our day; and on condition that you will demand no interest until the end of thirty years, you shall then forever after receive an annual interest of fifteen per cent.' The money is lent on these conditions, is divided among the people, eaten, drunk and squandered. Would the present generation be obliged to apply the produce of the earth and of their labor to replace their dissipation? Not at all. * * *

"On similar ground it may be proved that no society can make a perpetual constitution, or even a perpetual law. The earth belongs always to the living generation; they may manage it, then, and what proceeds from it, as they please during their usufruct. They are masters, too, of their own persons, and consequently may govern them as they please. But persons and property make the sum of the objects of government."

In a letter to Dr. Gem, Jefferson says: "Buffon gives us a table of twenty-three thousand nine hundred and ninety-four deaths, stating the ages at which they happened. To draw from these the result I have occasion for, I suppose a society in which twenty-three thousand nine hundred and ninety-four persons are born every year, and live to the age stated in Buffon's table. Then the following inferences may be drawn: Such society will consist, constantly, of six hundred and seventeen thousand seven hundred and three persons, of all ages. Of those living at any one instant of time, one-half will be dead in twenty-four years and eight months. In such a society, ten thousand six hundred and seventy-five will arrive every year at the age of twenty-one years complete. It will constantly have three hundred and forty-eight thousand four hundred and seventeen persons, of all ages above twenty-one years; and the half of those of twenty-one years and upward living at any one instant of time will be dead in eighteen years and eight months, or say nineteen years. Then the contracts, constitutions and laws of every such society become void in nineteen years from their date." In a letter to John W. Epes, dated June 24, 1813, Jefferson says: "The earth belongs to the living, not to the dead. The will and power of man expire with his life by nature's law." In a letter to Major John Cartwright, dated June 5, 1824, Jefferson says: "Can one generation bind another, and all others in succession forever? I think not. The Creator has made the earth for the benefit of the living, not the dead. Rights and powers can only belong to persons, not to things. * * * A generation may bind itself as long as its majority continues in life; when that has disappeared, another majority is in place, hold all the rights and powers their predecessors once held, and may change their laws and institutions to suit themselves. Nothing, then, is unchangeable but the inherent and inalienable rights of man." Equity.

HUDSON DONATION.

By unanimous vote, the citizens of Hudson have presented a beautiful hand fire engine to the New Lebanon Society of Shakers.

Accepting this timely and appropriate present, the brethren and sisters return heartfelt thanks to their friends in Hudson. To the Mt. Lebanon fraternity it will be a standing memento of friendship.

WAR is in utter violation of Christianity. If war be right, then Christianity is wrong—false—a lie. But if Christianity is true, if reason, conscience, religion, the highest faculties of man are to be trusted, then war is the error, the falsehood, the lie.

Theodore Parker.

FAITH WITHOUT WORKS IS DEAD. WHY IS IT SO?

—O—

BECAUSE they are inseparably connected in principle. All theories, whether scientific or religious, are the seed of their Father, principle, but without the conception of Faith, in works, to bear, travail and bring forth, they are an abortion. Works, therefore, are the tangible form of the Eternal Mother, as theory is of the Father. Nurturing and fostering come in place. Work is indispensable, therefore, for the life and growth of all things. The Father is not without the Mother, nor the Mother without the Father, in the Lord, for regeneration, any less than in generation. The mere "Declaration of Independence" does not make us free. The striving by works is indispensable, to possessing liberty. Jesus worked and died, on the same principle that a mechanic works for his trade, and the apprentice, must follow the example of his preceptor. So the followers of Christ have the injunction of warfare in self-denial—with the "way that semeth right unto a man" and "the sin that doth so easily beset us."

The objection "If all were to become Shakers what would become of the world?" is a very shallow one. It comprehends neither Christ nor his mission, "If we do the will we shall know of the doctrine." Christ, thro' the medium, Jesus, fulfilled the law and all righteousness, independent of marriage, his mission was of a higher order, to introduce the resurrection. He did not condemn marriage, neither do the Shakers. But both have declared that marriage is a sphere that is natural, honorable under the law, but below the sphere of Christ and his resurrection.

Resurrection is not only a rising and changing, but a moving and travel, and like the Children of Israel, the present subjects of the Resurrection are now on their camping ground. The trumpet sound is beginning to be heard, for a further remove, "to be led—in a way we know not," and expected not—from the physical and moral sickness, disease, misery and crime of Egyptian darkness, toward the land of milk and honey, where the wilderness doth blossom as the rose, with homogeneous vine and fig tree to rest under. Not only so, a language, moral and orthographical, "pure," simple, natural, easy, uncontradicting, and perfectly reliable. And we are strongly impressed that the nearer we approach that desirable land of true liberty, the less we will feel disposed to draft the poor brute and fowl into bondage and service, because the strength of the lust of the flesh in concupiscence, and that of the eye, will be reduced, and the plausible but nefarious lust of the appetite also.

When the feminine temperance movement is prosecuted, we believe the "man-child," who is to "rule the nations," will begin to be made manifest. He will no doubt bear the appellation: "The Lord our Righteousness"—prominent features of temperance, truth and soberness. The injunction to be "temperate in all things" is of the Father, and will be carried out by the agency of the mother principle, thro' the medium of works, where the mother can be seen and is tangible, and where the voice of the Father in theory or word is audible. Deity is Dual, and from the increasing light, the faith is spreading, to become universal.

J. Barnett, Pleasant Hill, Ky.

EARTH COOLING.

—O—

A NEW theory is gaining ground, that the earth is to be destroyed by frost, and not by fire; and that the premonitory symptoms of decline are now upon us, in the form of severe winters.

There is abundance of evidence to prove that the arctic regions once enjoyed a temperate, if not a tropical climate. The forests in Greenland, which were once in a growing and thriving state, have been destroyed by the decreasing temperature.

Two Frenchmen recently explored the island of Spitzbergen; and a singular fact, noticed by them in connection with this island, is the enormous quantity of floating timber which literally covers the waters of the creeks

and bays. How came this timber there, unless it grew in that region? and, if it grew there, these northern regions must once have had a milder climate.

Animals requiring a warm climate, also once flourished in high latitudes. A vessel lately from Alaska, brought to San Francisco a cargo of fossil ivory. The adjacent marshes are full of bones and tusks of ancient elephants, many sticking out of the mud like stumps. A member of an Alaska Fur company affirms that there is ivory enough on the Yucan river to supply the world for a hundred years. Whether this ivory region extends across the North American continent, or is confined to the country between the Pacific and the mountain range, is not yet determined.

A volume might be written, to show that the arctic regions once had a warm climate; but perhaps the above is sufficient.

I will now inquire what is the cause of this change in the climate? Professor Agassiz says the glaciers are moving from the hemispheres toward the equator. Will they finally meet, and thus entirely freeze us up.

Among the many theories which have been broached, to account for this phenomenon, there is none which appears more reasonable than that which ascribes it to the decreasing power of the rays of the sun. If the sun should give out, say twenty-five per cent more heat than it now does, the effect would be to increase the circulation of the atmosphere, when the heated air within the tropics would rise upward, and flow toward the poles; while the air in high latitudes would rush toward the equator. This would tend to equalize the temperature all over the globe. On the other hand, if Sol should lose two or three degrees of heat, a less circulation of air would be effected; and, although the tropical world would be nearly as warm, the arctic climate would approach nearer the equator.

The region where we live has been called a temperate climate; but it is becoming almost an arctic one. It is in the nature of things, to have one or two cold winters, and then one or two mild ones. In comparing our winters with those of former times, we must compare cold winters with cold ones, and mild winters with mild ones. As the great luminary, the sun, is of such vast dimensions, it will perhaps be two or three hundred thousand years before its light and heat will go entirely out.

J. B. Poole, Hancock, Mass.

In philosophizing upon the increasing frigidity of our latitude, would it not be well to take cognizance of the decrease of the earth's internal heat—not lay too much to Sol?

EDITOR.

RESPIRATION AND VENTILATION.

—O—

WE need to breathe more pure air, that the venous blood may be properly changed. The purity of the air is affected by every respiration. The quantity of oxygen is diminished, the amount of carbonic acid increased, and a certain amount of watery vapor is expelled from the lungs in the expired air. If we breathe air it does not part with its remaining oxygen as freely as when it contained the proper amount of this element, consequently the same changes will not be effected in the lungs. We are familiar with the fact that a taper will not burn where carbonic acid exists in any considerable quantity. Hence the judicious practice of sinking a lighted candle into a well, before descending into it. A man may enter a subterranean passage and feel no inconvenience in breathing, while the dog that follows him falls apparently dead and soon dies, if not speedily removed to pure air. This arises from the fact that the carbonic acid sinks to the bottom of the cave. Birman says the air we breathe should not contain more than three and one-half per cent of carbonic acid. And as air once respired contains eight and a half per cent of carbonic acid, it clearly shows that it is not fitted to be breathed again. Physiologists tell us that from seven to ten cubic feet of air are necessary for a man to breathe each minute. Conditions varying the amount, such as size, age, and habit. The effects of breathing the same air again and

again are well illustrated by an incident that occurred in one of our halls of learning. A large audience had assembled to hear a lecture; soon the lamps burned so dimly that the speaker and audience were nearly enveloped in darkness. The oppression, dizziness, and faintness, experienced by many of the audience, induced them to leave, and in a few minutes after the lamps were observed to rekindle, owing to the exchange of pure air on opening the door. We are familiar with the fate of the Englishmen who were imprisoned in the Black-Hole of Calcutta. A school-room, fifteen feet square and eight feet high, contains about 3,600 cubic feet of air. This room will seat thirty pupils, and allowing ten cubic feet of air to each pupil, per minute, all the air in the room will be vitiated in twelve minutes. We exclude the pure air from our sick rooms for fear the patient may take cold, forgetting it is one of Nature's best restorers. We should give more attention, in building, to ventilation, even at the expense of the architectural beauty. We open sewers for matters that offend the sight, or the smell, and contaminate the air. Our food and drink must be free from impurities. We even avoid drinking from a cup that may have been pressed to the lips of a friend. On the other hand, we assemble in crowds and draw into our mouths air loaded with effluvia from the lungs, skin, and clothing, of every individual present—exhalations offensive, to a certain extent, from the most healthy. But, when arising from a living mass of skin and lungs, in all stages of evaporation and disease, prevented by the walls and ceiling from escaping, they are, when thus concentrated, in the highest degree injurious and loathsome.

William Conway, West Pittsfield.

OUR JUSTIFICATION.

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As individuals, what is our standing before God? Our walks in life, as moral beings, may be circumspect before men. We may, from our youth up, have kept the letter of the law, and yet in our hearts have many concealments which the light of our own consciences condemn, and in the sight of God are not justifiable. We may be morally honest, having been truthful in our language and just in our dealing, yet fail of coming to the standard of a christian, because of omissions and commissions—hidden sins—which the light of God would condemn, and which hold us in bondage until confessed before a man of God—our witness.

"Confess your faults, one to another." James, 5: 16. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1st John, 1: 9.

With all the ostensible fairness of honesty and justice before men—with all our conscientiousness and correctness in living to the letter of the law, which has thereby given us great external salvation, conferred upon us worldly honor and places us in exalted positions in society, we are but moral beings. Before God, we are dishonest and unjust, until we sacrifice and bring ourselves to that order of life, which truly gives us the christian character. Our justification is derived only from being true and honest to principles—true to the convictions of our own souls—the light which we have received, personally. Measuring ourselves by other men, making them standards of righteousness for us, will never give us justification. It is but a foolish attempt to throw off responsibility—an acknowledgment of imbecility.

As truth alone will ultimately prevail, in its wake justice will follow as a reward for every human act. God alone is true. Our only means of justification are in our sacrifices, accepting the teachings of Jesus in all their sternness, making his life our constant example. Thus we enter the paradise of God, walk the golden streets of the New Jerusalem, enjoy the associations of angels, become like them, shorn of all the grossness of a worldly life, redeemed from its generative order, by a baptism into the Christ spirit of the resurrection Order.

Abm. Perkins, Canterbury, N. H.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

TIME FLIES SWIFTLY.

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IN the infant and childhood state *time* often hangs heavily, and parents or guardians are necessitated to devise some means by which to beguile the weary hours. I well remember that when a child, Murray's grammar was placed in my hands, and as I was trying to analyze a sentence contained therein, "Time flies, O how swiftly!" how difficult it was for me to understand its import. Oftentimes, when my mind was filled with expectancy concerning some future event which promised pleasure and amusement, weeks seemed like years, days like months, and hours like weeks.

After I had passed one score of years, and the realities of life, its duties and responsibilities began to settle upon me, I often thought of those words, "Time flies swiftly," and felt that they were true. From my present standpoint and experience in life, I look back over the history of half a century and mark the great changes which have been wrought even in our own nation, and it is marvelous to contemplate. *Time* in its onward march, which to me has quickened its pace year by year, has accomplished great results. Science and Art have been brought to degrees of perfection not then dreamed of. New channels of thought have been opened, which are continually growing broader and deeper. Few are now willing to accept as authority the assertions of any man or woman, without evidence, or to be bound by creedal forms of past centuries.

Many who lived in those times when people were simple in their habits of life, and thought it an honor to honestly till the soil and earn their bread by the sweat of their *own* brows — fathers who had influence over their sons to hold and keep them as help-meets on the farm until they were of lawful age — look back to those days of primitive simplicity, and ask, Was there not as much real enjoyment in life then as now?

When mothers thought it a duty and made it their pleasure to guide their own household, and teach their daughters practical lessons of industry, how to make good unadulterated bread, "to lay their hands to the spindle and take hold of the distaff" instead of the art of flirtation and gossip — they inquire, Was there not as much virtue and integrity then, as at the present time?

Others, again, have felt that the *religion* of their fathers was narrow, creed-bound, and sectarian — that it shackled the mind and hindered the soul's expansion and growth — and have prayed sincerely that a radical change might be effected, and pledged themselves to accept the agency through which that change might come. But when they feel the great commotion in the elements and see the irreligious tendencies of the present age, the lack of godly reverence, they almost tremble lest the nation should utterly forget God. It will be well for all to remember that the *old* heavens cannot pass away and be superseded by the *new*, without noise and confusion.

All the good and true of the past will remain, but the false must be removed to make room for more light and truth. We find that Apostolic theology and the doctrines of the

primitive Church were, at best, incomplete — for the Apostles themselves testified that they only saw and prophesied in part. Since that time they have been mixed up with creeds and dogmas, and have been diluted by a hireling priesthood, to a degree that has rendered them impotent; and they must be tested by the *revealed truth* of the present day. A prophet said "The day of the Lord will burn as an oven."

Already cremation fires are kindled on the altars of truth, that will consume papal abominations, old heathen mythologies with their pagodas, and the protestant priesthood will see their hitherto well guarded creeds yield to the fervid heat of the fire of truth. All that is false, whether designedly or ignorantly produced, must have its day of judgment.

The dignitaries of what are called Christian Churches have held the consciences of the people with a firm grasp, and swayed the scepter of ecclesiastical power over Christendom, by covering the transgressions and transgressors with a covering not of God's spirit, having hypocrisy for its warp and self-indulgence for its woof, and they have cried "peace, peace," in the ears of all who were willing to listen. Now we see the fruits. Sects have become numerous; but the power that saves from wrong-doing, from selfishness, sensuality and intemperance, is not found, to any great extent, within their precincts; and we view them as so many dead forms, bodies lying in the streets of Christendom, which, being spiritually defined, is Sodom. The *witnesses* have given away their strength, and the infidel powers are merry.

The priesthood have had their mart, and while many have doubtless been undesigning and sincere in the performance of duty, as a *body*, they have come in with professional doctors and lawyers for their *full* share of *craft*; and under a sanctimonious religious garb have sold their services to the highest bidder.

The same Spirit that gave power unto the two witnesses to shut up the heavens — close the doors to the spirit world for a time — has now re-opened the doors. The Angel seen by the Revelator John, that descended to earth, lightening it with glory, has come down in the nineteenth century and proclaims with a loud voice "Babylon the great is fallen!" Inasmuch as "she has become the hold of foul spirits, a cage for unclean and hateful birds, and has glorified herself and lived deliciously, so much torment and sorrow are held in reserve, and will be meted out to her."

Spiritualism, in its ancient dress, had its place with the prophets of olden time, and did its work adapted to the day in which they lived. And when these prophets were visited by the Christ Spirit they were inspired with the glorious truths of the coming ages — the veil was lifted from their eyes and they stretched forth their hands while under the prophetic powers which attended them, and pointed to the glory to be revealed, when the harvesting angels would be sent to thrust in the sharp sickle to reap the tares and the wheat which had been suffered to grow together until the harvest. They could only point the way as far as their spiritual telescope permitted them to see it.

The Spiritualism of to-day, in its present form, is a disintegrating power. It is shaking the foundations of the orthodox Churches, and

they do not possess vital force enough to withstand the mighty shocks which they are caused to feel from interior spheres. And the prophets of the present time are warning both priests and people to leave the old theological temples built of stones that have never been tested by the rod of truth, as seen in vision by Herman for they cannot stand as they are now organized. "Time flies swiftly," and the spiritual powers are working mightily. In many classes in society there is a fearful looking toward a tribunal which they feel that they *must* meet, which to them will be a day of *sorrow* not joy, darkness and not light, for the reason that they are strongly joined to their idols and they want to be let alone, even if their temple and idols all perish together.

Manifold are the thoughts and plans to avert the sequence of the revolutionary tendencies which are at work, and prevent great changes in evangelical councils, in this moving, progressive age. Messengers are sent to distant lands, and oecumenical councils are held, while the ecclesiastical powers of the old and new worlds combine to prevent, if possible, a fatal issue.

Now is the time for the true saints of God to utter the prayer of *faith*, continue in watching, and fast from the indulgence of inferior passions of body and soul. Let the winds of heaven blow, and separate the chaff from the wheat, the false from the true. When some of the debris of hypocritical profession which has been covered up by anti-Christ is cleared away, a vitalizing, quickening spirit of divine life will energize and uplift humanity, and by practical goodness bring them into communion with God. The Angels of Spiritualism that are guiding the cars of progress call upon all to make ready for their coming.

ABSTINENCE.

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THE Apostle Paul, in his epistle to the Thessalonians, said: "Abstain from all appearance of evil." He also urged the necessity of adding to knowledge, temperance, patience and *godliness*, and taught that a bishop could not be blameless, unless he became *temperate*, and that "aged men" in the Church "should be grave and temperate, and the aged women likewise should not be given to much wine, but teachers of good things."

It is a great point to be attained, to be able to act from principle in *all* things. In eating and drinking, if governed by perverted appetites — either in quality or quantity — instead of the law of use — we cannot be blameless. All sensible people, who have given attention to the subject of dietetics, agree that plain, nutritious food is far more healthful to the human system than that which is highly concentrated; but the plainest, *coarsest* food may be indulged in to excess, and tend to gluttony. *Over-eating*, as well as eating improper food at unseasonable hours, is a National sin.

An over-taxed, over-loaded stomach produces torpor, deadens the moral sensibilities, and perverts the mind. Through this medium the feelings, thoughts, words and actions are often forced into wrong channels, and thereby many offenses are given and taken by unkind and misdirected words and acts.

It is evident that inordinate indulgence of the appetites, in either eating or drinking, beclouds the mind and retards the soul's progress into the higher life. Stimulating drinks, of whatever kind, have a tendency to produce nervous excitement, for a time, then to leave a feeling of lassitude and depression. All food is more or less stimulating, necessarily so in order to nourish and give vital force and action. Highly-seasoned food, however palatable it may be, is not a necessity; but when ever indulged in, it engenders disease, which produces suffering, and entails misery upon

the human family—one great cause of the degeneracy, in health and morals, at the present time.

The needed reform in this regard will be attained through self-denial only. It is far easier to form correct habits when young than to change erroneous practices, of long standing, in advanced life. Hence, my young friends will bear with me while I exhort them to commence early in life to lay a foundation of good physical health, by *Temperance* in all things. Thus they may live long in the land, be useful and happy, and acquit themselves honorably, to the satisfaction of mortals and the joy of Angels.

Rosie Morse, Shirley, Mass.

TEMPERANCE.

We feel deeply interested in the Temperance cause. We watch its progress as we read the public prints, and pray for its success. We look upon it as the reformatory movement of the present decade, as the abolition of *Slavery* was the leading movement of the last decade, in which we witnessed the liberation of four millions of the human race from chattel slavery. We rejoice that this foul stain is so far removed from our land of free institutions.

It now remains for the plague spot of *Intemperance* to be blotted out, which is in reality more pernicious in effect, morally considered, than Slavery, inasmuch as it is spread over nearly the whole habitable globe, and the high and low, the rich and poor, fall a prey to this great destroyer, and are held by hands stronger than the chains which held the colored race in servile bondage. Those strong chains held the outward forms, and did much to demoralize; but they did not bind the soul and kill the spiritual aspirations of the heart, like *alcoholic drink*.

Intemperance enslaves and degrades the physical, mental, moral and spiritual powers—spoils the whole—until man and woman, who were formed in the image of God, sink lower in the scale of being than the brute creation. We bless every effort to raise humanity out of such fallen conditions.

We bless, in a special manner, the efforts of women in this direction—the praying bands. We believe they are influenced by the Mother Spirit in Deity, and are sustained by supernatural power, and while they keep humble and lowly in spirit their labors will be blest.

Those who are called into the Resurrection Order, to follow Christ in word and deed, must learn to be temperate in all things; to use every blessing as not abusing it, and be careful that we do not, by misuse, turn blessings into curses.

We are called to lay the ax of truth at the root of the corrupt tree, which bears many kinds of evil fruit, and by a life of self-denial, crucify and rise above all debasing passions and desires—to be free, not only from *alcoholic drinks and tobacco*, in every form, but from all lusts of body and mind, that would lead the soul from God, and learn to be pure in heart—live in chastity—free from every evil thought and imagination. If we thus fulfill our calling, we shall rejoice in every thing that will tend to elevate the race and lead to a higher life.

Nancy G. Danford, Canterbury, N. H.

WATCH THE THOUGHTS.

THE human mind is ever active. Thoughts ebb and flow like the tidal waves of the ocean. They need watching, and guarding. If kept in a proper channel, under the control of moral principles—natural and spiritual laws—they produce good fruits; and are powerful agents to uplift and restore mankind to a normal, healthy condition of soul and body, from which they have departed, through the indulgence of perverted thoughts, which have given birth to unrighteous deeds. Evil thoughts are the parents of evil deeds. Thoughts, like links in a chain, are connected together, either in the false, or the true.

It is highly important that young minds, in a special manner, should have proper nutri-

tion, and avoid unhealthy stimulants that would excite the brain, and invert the moral and spiritual faculties of the soul. Natural, physical truth, should coalesce with spiritual divine truth; and form a strong magnet to draw and hold intelligences, and operate in concert together, to progress humanity from one degree of knowledge and goodness to another; for all truth is of God.

I am now in the morning of life, and have yet many years before me in this world, if I should only attain unto half the allotted age of man—three score and ten;—and I have a desire to address a few thoughts to my young companions in the gospel work, through the SHAKERESS, and to give expression to feelings of gratitude which well up in my heart, for the many blessings which I am daily enjoying; and for the peace of mind that I find, in walking the path of purity—the highway of holiness.

In obedience to truth, as I have been able to comprehend it, I have found food for mind and body; and have drank of living spiritual waters, which have been sweet to my taste—far sweeter than the transient pleasures of earth. The youthful mind—unrestrained—seeks happiness in things that are vain and perishable. It grasps whatever is fairest, and will yield the greatest amount of pleasure, for the time being, without regard to future consequences. Many of the fairest flowers that bloom, wither and fade in a few short hours, and disappear like a phantom, leaving disappointment—regrets—remorse.

Since I have turned my mind to take counsel of Wisdom and Prudence, which dwell together, I have found, that in the fear of God, and in works of righteousness, are enduring joys. And, as the mind becomes elevated and purified, and learns to subsist upon substantial food, it loses its relish for the artificial, and for the grosser elements; and is more and more able to discern the beauty and excellence of a truly spiritual, and consecrated life. Wisdom's path is indeed pleasant to walk in—peaceful and pure. This path I have chosen, and in it I am joyful—hopeful—and strong. In it I am shielded, in a large degree, from the blighting influences of sin, which bring sorrow and death, to the immortal spirit.

My dear young friends and companions in the Gospel, let us renew our pledges of fidelity to true principles, and henceforth, let our lives be hid with Christ, under the covert of Truth.

Martha A. Burger, Mt. Lebanon, N. Y.

REFLECTIONS.

AT the close of an Autumn day, I was led to admire the beauty of the sky, and to gaze upon the azure realms on high, until their opal brightness slowly faded from my view; but the variegated clouds were held within my thoughts as by a holy magnet. I fancied that in the whole wide world, there was nothing that could compare, in beauty, with the sky of evening, as the sun slowly faded in the west.

I then turned my thoughts to my Zion home, and reflected upon the glories of the self-conqueror! And to my mind, I beheld beauties as bright, serene and peaceful, as the golden twilight. I then asked, Are the acts of my life fully controlled by Gospel principle, am I so moulded and fashioned by spiritual power that my whole being is brought into activity under rays of divine light—that the deeds which I perform may appear as stars, twinkling in the light—illuminated with tints of goodness?

Ah! there is toil for me—much labor to perform. While stirred to more fervor by these reflections, I resolve now in the morning of life, to consecrate myself anew, to be fruitful in good works—to keep my heart with all diligence—that it may be a receptacle of love and light; and that I may possess the true adorning which attends the perfection of goodness.

Thus, I shall possess the treasures of holiness, the reward of consecration—the wealth that truth will give. The spring time of life, if spent in true devotion, will be fraught with glory and strength. And as years roll on, by

continued growth in all that is true and good, beneath celestial rays and Angels' care—I may continue, an indweller in the temple of God, to go no more out forever.

Lydia Staples, Mt. Lebanon, N. Y.

RIGHT AND WRONG.

IT is written, "The way of the transgressor is hard," and that "Wisdom's ways are pleasantness and her paths peace." When the mind is rightly directed, it is far easier to do right than to do wrong. Right leads in the straight-forward path of life and duty; error leads into the by-ways of sin, and among hedges.

Right dwells, walks and is conversant with her followers, as with companions; never forsaking them in adversity. She attires them in robes of honor, and crowns them with immortal glory.

Wrong tempts and allures her votaries with fair promises of happiness and pleasure, that are never realized. Her greatest pleasures leave a sting behind. Her reward is pain and misery. She clothes her subjects with degradation and shame.

The old theory, that it is hard and disagreeable to do right, is false—a device of satan's own planning to deceive and captivate souls and retard their progress. It is true, educated as most children are, pernicious habits are formed in early life; hence many difficulties are experienced by such, in seeking to do right, and effort, self-denial and moral courage are requisite to remove obstacles, which appear formidable; but a wise, determined energy to do right will bring a recompense—a just reward.

E. A. Stratton, Canterbury, N. H.

IF WE FORGIVE NOT, CAN WE HOPE TO BE FORGIVEN?

THERE is no virtue more essential to the Christian character than Forgiveness. It smoothes life's journey, inspires hope in the forgiven, and shows forth nobility of character in the forgiver. The gifted *Sterne*, discoursing on the excellence of a forgiving spirit, said: "The brave only, know how to forgive; it is the most refined and generous pitch of virtue that human nature can arrive at. Cowards have done good and kind actions; but a coward never forgave. It is not in his nature to do it. The power to do it flows from a strength and greatness of soul, conscious of its own force and security, rising above the temptation of resenting every little affront."

When Jesus taught His disciples to pray, "Forgive us our trespasses, as we forgive those who trespass against us," how plainly he exhibited the law of justice as running parallel with mercy. Truth and Love, Righteousness and Peace, are copartners.

It is not probable that any human being was ever created so perfect, in every respect, as never to have committed an error—never to have sinned in a degree to fall short of the glory of God, and of the love and confidence of some mortal being. If this be true, then all, in a greater or less degree, have felt the need of the exercise of this beautiful virtue toward them. Those who humble their spirits, and seek forgiveness, will be exalted thereby. It is a sweet boon, when attained, worth the effort.

Bitter envy and strife—jealousy and hard feelings—never made any soul noble nor happy. But when we kindly take an erring, repentant brother, or sister, by the hand, breathe the spirit of forgiveness and love, speak words of kindness to them, remembering that "to err is human, to forgive, divine," then we feel the sweet consolation which the Christ Spirit—the Dove of Peace—alone can give.

Marcia M. Bullard, Canaan, N. Y.

[For the Shaker and Shakeress.]

DEAR EDITORS:

I was much edified and comforted, while perusing the excellent article on the "Gift of Tongues and the Gift of Healing" in the March number of your valuable paper. I love the cause of truth, and am interested in

its increase; and I would work to promote it, but I find that my best efforts are feeble.

I have faith in Spiritual Gifts. Four years ago I attended a Spiritual Convention in St. Paul, Minn. I there met with three young women who were called *Mediums*. They sang and talked in the Indian tongue, greatly to my satisfaction. I was convinced that they were entirely ignorant of the language, except as they were influenced by other minds. I have also been used as an instrument to help the sick and maimed, by laying on of hands, which was effected through faith, and by earnest prayer.

For many years I have been seeking for an increase of light and truth. I formerly believed that "Christ would come in the literal clouds of heaven," and set up his kingdom on earth, to reign a thousand years, and my mind was much exercised concerning that event; for I believed the prophetic periods were fulfilled. About that time I obtained the book entitled "Millennial Church." From it I received much light concerning the *manner*—not the *time*—of the Second Advent. Instead of looking for Christ to appear personally, in the atmospheric clouds of earth, I turned my eyes to look for a *spiritual* appearing in a cloud of witnessing Saints—"Clouds of Witnesses to compass us about, and Saviours that would come upon Mt. Zion to judge the Mt. of Esau"—the heavenly would judge the earthly.

From that time to the present I have been in unison with Believers (or Shakers) in feeling and in practical life, as far as circumstances would permit. Family ties and temporal conditions have prevented me from walking in close relationship, and now, while I am writing, there are mountains and valleys which divide us; yet I try to commune with you in spirit. I am also trying, in my feeble way, to influence people here in Winona, who believe it is their duty to live in the marriage relation, to regard the law of Nature, which is *use*, and I think my efforts in this direction have not been entirely fruitless.

There is a spiritual song—from which I have derived much comfort—that I understand originated in your Society. With your permission I would be pleased to have it appear in the SHAKER AND SHAKERESS:

"On the beautiful hills of Truth we will roam,
For there the sweet flowers of purity bloom;
We'll gather the immortal fruits that there grow,
And drink of the "well-springs of life" that flow;
We'll inhale the pure breezes of that healthful
clime,
And unite in the strains of music divine.
O, there is our home! when life's conflicts are o'er,
We'll join our blest kindred who've passed on before."

Cornelia L. Clark, Winona, Minn.

COMPLIANCE.

—o—

THE Laws of God are immutable—unchangeable—as the source whence they proceed. Those laws are not only operative upon large bodies of mind and matter, but descend to, and take cognizance of, small objects and atoms. It is said: "Not a sparrow falls to the ground unnoticed." Hence, obedience to the laws, in small, as well as in things of greater moment, is necessary to secure the blessing. All causes, whether great or small, will produce their legitimate effects.

King Solomon said: "Train up a child in the way he (or she) should go, and when he (or she) is old he (or she) will not depart from it"—implying that impressions first stamped upon the mind and memory are not soon erased. If children are taught obedience to that which is right and just, in *little* things, a foundation of character is laid for after life; and it is far easier for those who have rendered fealty to parents and guardians, while in a juvenile state, to regard law and order, when, at more mature age, they engage in the duties of life, in an enlarged sphere of action, whether it be in social relations—governmental, or religious—there are laws pertaining to each, and all.

Is there not, therefore, an important duty, which guardians of children and youth are bound to feel in regard to them, which few seem to realize? Do not the inmates of jails, and prison houses, strongly rebuke the fathers

who begot, and the mothers who bore them—then neglected and left them, half cultured—half subdued, if subdued at all—to grow up in self-will, and non-compliance with the desires of their parents or guardians?

As a general rule, children who are allowed to disobey their parents, and disregard the counsel and admonition of friends, do not listen to the voice of conscience in the soul, and are left to be tossed upon the billows of their passionate natures, subject to the winds that are created in the haunts of vice; and often, intoxicating drink, which fevers the brain, and sets on fire the *animal, sensual* passions, tempts—allures—and draws them into a vortex of vice, from which it is not easy for them to extricate themselves.

I am happy, at every recollection, that I was taught the principle of obedience, in early life. My parents placed me under the care and guardianship of Believers, when I was but three years of age. With a *firm* hand they led me—in wisdom counseled me—and in love, *chided* me for my faults, and taught me to yield my will and judgment to my superiors, and to those of riper age. In compliance with those instructions, I was shielded from harm, and my young life was peaceful and pleasant.

Now, that I have passed beyond the childhood state, *reason* and *conscience* call for a continuation of the principle of Obedience. There are physical, moral and spiritual laws, which we must obey, if we would enjoy health and happiness. A departure therefrom, always result in pain and suffering. I have full confidence that the observance of *Law*—natural and spiritual—will restore Order and harmony, bring souls into union with God, and establish just relations in the human family.

Ellen Green, Canaan, N. Y.

"CONSIDER THE LILIES."

—o—

SLUMBERING in restful quiet—under the pure white mantle of snow—what miracles of wonder are reposing! Miracles, scarce less wonderful than that of creation, await only the genial, magnetic rays of the sun, to astonish us with their beauty. First will come the violets, and then, the crocuses and tulips, from their wonderful bulbs.

Every one has its own marked characteristic individuality—its own perfect life—to spring forth, to bud, to open and exhale its little wealth of bloom and fragrance, and then retire. So of all Nature's creations, in their simple state, be they bird or beast. They know their time, fulfill their life of freedom, and then retire. And does it seem probable that the wise Creator ever intended that his last and crowning work of completeness should have less of the spirit of spontaneity than inferior things?

Must she, because time was when her charm was in her dependence, ever be doomed to rob herself of the health and stamina—back bone—which her cares—her duties—so urgently demand of her?

To every mortal the message comes: "*Each Soul to its Maker.*" No sponsor can answer for another, before "the great white throne," for "the deeds done in the body," each one must account for himself or herself.

To live out our ideal of perfected man, or womanhood, physically, mentally and spiritually, is the call of God to our souls. If indifferent, and supine, on us will come the results—condemnation—for misimproved talents, and unfulfilled uses; for "I have called you to freedom," and have given you every needed good that you might "grow as the lily" and obtain all the possibilities of life and being.

E. H. Webster, Harvard, Mass.

TALENT.

—o—

A CHRISTIAN community need, and have a right to, every faculty and talent. And no one who holds membership in such community can, in justice to that community, to his or her self, or to mankind, withhold or bury his or her talents, whether they be few or many. No one, through pride, because he or she does not possess as much as some others, can be justified in withholding what to him or her

was committed. "God will require his own with usury," whether it be little or much.

Unless talent be put to *use*, it is of no avail. Life in this way will be a blank; and when called upon for a just account of Stewardship, those who have thus lived will receive the sentence "Unprofitable servant."

Talent, though small, if well improved, is a blessing. In what better way can we honor God, the Giver of all good gifts, than to be active in duty? giving with a liberal hand of what we possess, and diligently seeking to add thereto, that we may have more to give? If we are only able to hand in a cup of water, in a right spirit, we shall not lose the reward of so doing; we shall hear the comforting voice speaking to the conscience, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

C. F. Hall, Canterbury, N. H.

FEELING SUBORDINATE TO PRINCIPLE.

—o—

PRINCIPLE is the foundation of character. It should rule personal feeling, and govern the motions and actions, in the performance of every duty. Small particles of earth form great mountains. Little thoughts and feelings produce actions—deeds—which form and determine character. Though separately considered they may appear small as a grain of sand, yet they are the moulding element of the human mind, and should be of such type as to fit us for the companionship of each other, and for the society of Angels.

Scripture teaches that "The tree is known by its fruit." A tree must have roots, else it could not live. Are not principles, which are the basis of character, like the roots of a tree and the external conduct the fruit produced? It has been said "A good man, out of the treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." "Out of the abundance of the heart the mouth speaketh."

How important that in early life we should study to understand the necessity of bringing our feelings and inner life under discipline. It is as essential to our moral and spiritual development as pure air and wholesome food are requisite for physical growth.

If we would be substantial members of society, we must begin in the spring-time of life and build securely upon good principles, regardless of personal feelings which would often lead us to deviate from the right. It would be well for young persons who are commencing life's journey, to consider this subject and give it due weight.

They, who in childhood and youth have been blest with the influence of moral and spiritual teachers, should be admonished to bear those instructions in mind as they advance in life, and to bring every feeling into subjection to principle, in "obedience to the law of Christ." This will require vigilance and self-denial, which will give growth to virtue and leave no room for idleness either of body or mind. Thus we shall be able to help bear the burdens of society and show by our works an unselfish devotion to principle and love of God and humanity.

Mary M. Cochrane, Canterbury, N. H.

THE CROSS MY CHOICE.

—o—

The cross of Jesus I'll bear,
I'll bind it near to my heart;
His yoke voluntarily wear,
And in his service take part.
I'll yield up all my unto him,
And walk in the straight, narrow way
That his shining goal I may win,
In regions of eternal day.

Earth shall not my progress impede,
Nor hinder my journey above;
I'll hie me on ever with speed,
To that land of light and of love,
Where *Ann* and where *Jesus* have gone,
And all ancient Saints onward press'd;
And where, 'mid the glorified throng,
Our own spirit kindred are blest.

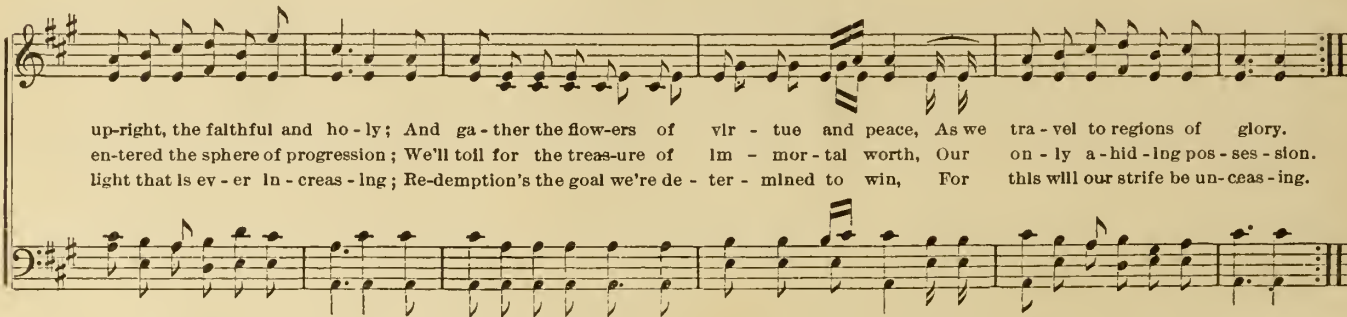
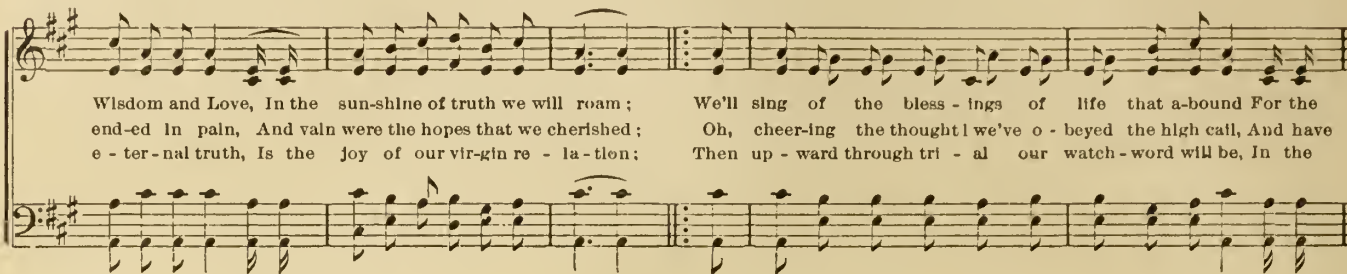
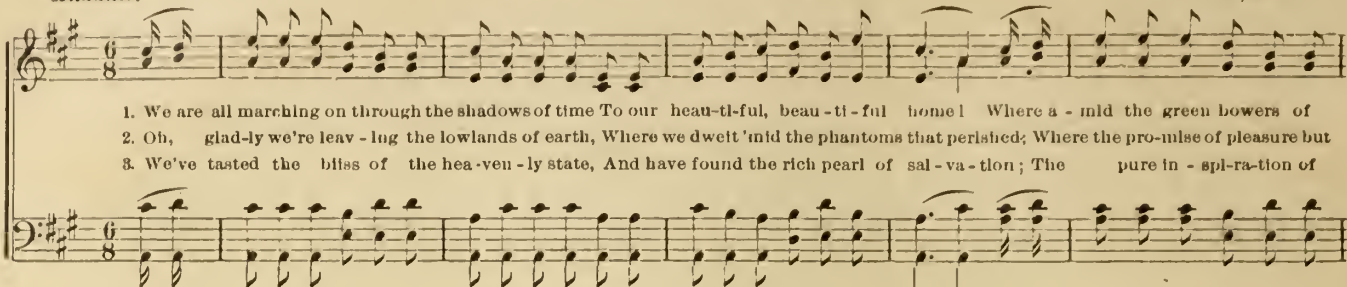
O beautiful home that I see!
I fain would take wings, and away
From earth and its shadows to thee—
To substance that ne'er will decay.

Julia Johnson, West Pittsfield, Mass.

HEAVENLY GOAL.

CANAAN, N. Y.

Andante.



GOSPEL INCREASE

—o—

BRIGHT angels are passing through the earth, to
and fro,
Proclaiming God's Word that all nations must
know;
Yea, hearing the Law that will bring lasting peace,
And establish his kingdom which never will
cease—
Never will cease to flourish and grow,—
Until the whole earth is an Eden below;
Never will cease in its growth of love,
Till mortals are like unto angels above.

'Tis but by the cross, self-denial and truth,
The soul is renewed, and brought back to its
youth;
And by the deep love which the Saviour possessed,
The earth is to bloom, and its fruitage be blessed,
Put on your whole strength, O ye earnest and bold!
The seed must be sown, that its life may unfold;
The chosen of God, have his work to perform,
Yet, He will protect them from ev'ry wild storm.

For thus 'tis decreed, the true laborer shall rise,
Though scorned and derided—and covered with
lies;
No mortals have power to harm or destroy
Those who for the truth all their forces employ.
Those who come forth to march in the van,
By angels are guided in God's holy plan.
Courage, brave-hearted, be fearless and true!
The Lord is your strength, and will bring you safe
through;
Eternally yours, his kingdom of peace,
Of which there's to be an abiding increase.
Eternally yours—his kingdom of love—
As starry and broad as the blue arch above;
Rapturous joy, none but victors can tell,
What the anthem contains, which their glad voices
swell!
None but the heroes who've ended the strife,
Are crowned with the laurels of immortal life!
Julia Johnson, Hancock, Mass.

"BE CAREFUL WHAT YOU SAY."

[Selected.]

In speaking of others' faults
Pray don't forget your own;
Remember those in house of glass,
Seldom should throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.
We have no right to judge a man
Until he's fairly tried;

Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young.
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan;
I find it works full well,
To try my own defects to cure—
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own short-comings bid me let
The faults of others go.
Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do,
To those we little know.

CROWN OF MOTHER'S LOVE.

—o—

DEAR SHAKER AND SHAKERESS:

In newspapers, as in houses, are corners.
If you have a little corner left—unoccupied—
please insert "Crown of Mother's Love"—if
you deem it worthy of such a privilege.

Receive our best wishes for your prosperity.
We, here at White Water, are deeply inter-
ested in your welfare. Through your aid our
views of Shakerism are being expanded.
Shakerism never appeared more beautiful to
us, than at the present time.

Take all the jewels earth can hoast;
Its diamonds and its pearls so bright;
Search southern sea and northern coast—
Bring all their treasures to the light;
Collect them—call them all thine own;
Display to all the eyes that see,
Yet will they not heft the crown
Which Mother's Love hath set on me.

The jewels in my crown that shine,
That sparkle in bright glory there,
Shed on my path those rays divine,
Which make life beautiful and fair.
Thine were from mount and ocean brought,
And won by risk of other's life;
With mine own heart's blood, mine I've bought
And paid for in the gospel strife.

O, glitt'ring crown of Mother's Love,
I press thee to my joyful heart
What'er hefall—where'er I move,
Dearer than gold to me thou art.
Earth from my sight thy gems remove;
They do not shine for one like me;
For mine's the pearl of heav'nly Love,
The sparkling gem of Purity!

C. A. Emil Fickeyson.

WHITE WATER, February 1, 1875.

A newspaper is, in fact, almost as much the pro-
duction of one mind as a book, for though there
may be fifty different pens engaged in furnishing
the matter which goes into it, it is the individual
tact of the conductor that gives it all consistency,
that hots out all objectionable sentences, and adds
the necessary words here and there to elucidate
and give point to what would otherwise be obscure
and meaningless.

The editor of the *London Times* is not by any
means a brilliant writer; there are doubtless many
men under him who can excel in writing leaders,
reporting speeches, or doing the miscellaneous
work of a daily journal, but probably not one who
could conduct that famous paper with the success
he has secured to it. The proprietors properly ap-
preciate his services, and his salary is equal to that
of the President of the United States.

Investigator.

TRUTH—Just as it is—no more, no less;
the words of simple truth—the words of
righteousness! O, who will keep this simple
rule—avoid exaggeration! Who will speak
the truth, whatever the occasion!

EDWARD HUGES, February 16, 1875, aged 11 years,
Whitewater, Ohio.

MANLEY SHERMAN, February 21, 1875, aged 75 years,
Whitewater, Ohio.

ELIZA CARTER, February 25, 1875, aged 80 years,
Whitewater, Ohio.

MARY ANN BURNS, March 31, 1875, aged 53 years,
Shirley, Mass.

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PER ANNUM.

TOOLS—TEMPORAL AND SPIRITUAL.

MAN has been defined as a *tool-making* animal. Certain it is, that no other animal fabricates so great a variety of tools, as does the head of the animal creation—Man.

If this be granted, may it not be that the progress of our race, from the Nomad, or Savage state, toward the highest form of civilization, is indicated by the *tools*, including machinery, and by the inventive ingenuity displayed in their construction?

The degree of progress, as thus indicated, made by an individual, will be nowhere more clearly expressed—better, or more sharply defined—than in a Shaker Family.

The Brother, who comprehends and appreciates the full value of a tool, will prove his comprehension and appreciation by the care exhibited in the use of it, and by the disposal made of it when not in use.

Property is largely the result of the invention, construction and care of tools. Rich and poor are terms that simply express the acquired, or improved natural capacity for making and employing tools, in accomplishing the purposes of life.

Individuals, coming from the outside world, into a Shaker organization, soon manifest their status, as regards being self supporting, or dependent upon the labor and care of others, by their relation to tools.

The selection of a light tool for heavy work, by which it is soon broken, or spoiled; or of a heavy tool for a light job, in which the strength is exhausted before the work is accomplished, determines their inefficiency.

Again, is the tool set in a proper place and position, when not in hand? When done with, is it cleaned and cared for according to its value and importance?

These are vital considerations, affecting the character of the brother who has the tool in possession,—temporary, or permanent. Often, light implements, when out of hand, are thrown down to be lost, or broken by being driven over.

Sometimes, tools are wrongfully employed to strike dumb animals, to the injury of the man, the tool and the animal. Such things ought not so to be.

A careful enumeration of each tool used in a given job, so that all may be replaced, in good order, when the work is done, is profitable in a property point of view, and commendable as a Christian practice.

Of Father Joseph, it is recorded, that he joined to each act and step, a *thought* of its use. If, in the day of judgment, an account be rendered of every idle word, will not preceding thought avert the idle words?

To us, *now* is the day of judgment. Let us not despise it, by inattention to small things.

What is *Spiritualism* but a science, instrument, or TOOL to be used in the great work of human redemption? It originated among Believers, did its work for seven years, went into the world, with a promise of its return to Zion—was operative, both here and there, through earthly mediums—natural seers and seeresses.

Is not the return, thus prophesied of, at hand? And will not the next step, of demonstration, be in the form of *materialization*? These are the questions to be answered—the problems to be solved.

Man comes into being, like the beasts that perish—helpless, dependent and ignorant. The Spiritual faculty exists in him, as a germ, to be unfolded in the future.

In Catholicism, was the perversion of the Spiritualism of the Primitive Church. Protestantism was a protest against Spiritualism, *per se*, because of such perversion. It compounded, into one system, the incongruous elements of great faith in *past* revelations of God, with infidel denial of all *present* revelation—of the existence of a living, pulsating Spirit World, with whose inhabitants the good and the bad could hold intelligent intercourse.

Protestantism is abnormally materialistic—earthy—was and is “the second beast that came up out of the earth with power like a Lamb, and like a Lion—of opposite characteristics—believes in no Prophet, until it has killed him. Then it worships him—even as it incorporates animals into its own body, after it has taken their lives. It will give Christian burial to those whom it has slain in heathen warfare—will deal kindly—tenderly—with the men it has wounded and maimed, with infernal instruments—tools—in unchristian battles.

In this Babylon, one of the two sexes esteems the other as created for *their* own use, as part of the animal creation. Yet, that sex brings the other into being and nurses them into masters, who make the Laws and execute them.

Protestantism apportions the earth to the few, and feeds the non-producers—aristocrats, soldiers, criminals and paupers—out of the charity that should have equally divided the land, the product whereof it now *unequally* divides. Is there not incongruity in this system, that materialization will remedy?

“THOU SHALT NOT KILL.”

OUR Gospel Messenger—The Shaker and Shakeress—like the tree of life, yielding its twelve manners of fruits—Christian Virtues,—twelve times each year, is before me. And what a feast it affords!—experiences, declarations of living faith, and progressive ideas, drawn from Christ, the living fountain, in

whom are hid all the treasures of wisdom and knowledge.

The two-edged sword of the Spirit, severing, from the soul, the sins and elements of the world, with the habits incorporated into our life system, by long usages, is ably wielded. And as its keen edge is felt, separating us from our self-loves, who wonders we cringe, feel pain and cry out to the Prophets, “Speak unto us smooth things”—when likely to lose a darling idol, whether of food, or some long cherished theologic idea?

I well remember that Elder Frederick once told a Boston audience—“We Shakers are learning to become good and true Christians.” This is true.

Were the revelations of God, through Mother Ann, a *finality*, any more than the mission of Jesus was God’s Last Will and Testament?

There can never be a departure, with *impunity*, from the foundational principles of the Church established by Mother Ann and those who helped to plant the Gospel in this land—*Virgin life, community of interest and SEPARATION from the world*. To prepare our bodies, as fit tabernacles for the temple of the Holy Spirit, in which God may be worshiped in the beauty of holiness, there is yet much to learn.

Many evils, already abandoned, show the progress made. Prominent among them, are Cider and Pork—Tobacco, almost obsolete—Use of drugs greatly diminished—many believing they can die happier without *doctors*, if not quite as quick. Lingerings are many habits, yet to be abandoned. Slaughtering animals for food!—Is it not a *barbarism*, unbecoming our profession, which Believers will abandon?

Did not the Prophet allude to the Church of Christ in the second Manifestation—the “New Heavens”—when he said, “They shall not hurt nor destroy in all my holy mountain”—“He that killeth an Ox is as he that slayeth a man”—“Violence shall no more be heard in thy land—wasting and destruction within thy borders”—“Thy walls shall be salvation and thy gates praise?”

Some, from inherited disease, may not be prepared to abstain, wholly, from animal food. As many as *are* able to abstain—LET them.

Has not the time arrived when the Virgin Sons of Zion should keep their hands from pollution of blood guiltiness? Are we, in building New Heavens, to retain *slaughter-houses* and *executioners*?

Every Society and Family employing hirelings, more or less,—until we are sufficiently progressed to leave the use of animal food entirely—Let the slaughtering be done entirely by the hirelings, who still live in the

generative order. And let the Sons of Zion, who have confessed their sins and are living the pure Angelic life, be exempt from imbuing their hands in blood—violently taking the life of any animal. Are they not called to become a holy Prophetic Priesthood—to be daily rising in the resurrection—keeping themselves unspotted from every pollution of the world, its habits and fashions—keeping their hands clean and their hearts pure—progressing on from perfection to perfection—possessing their souls in innocence—becoming deeply spiritual and so filled with the Holy Ghost that their very countenances shall be radiant with the Glory of God, realizing the call of God, to plant vineyards and eat the fruit thereof?

Then shall Peace be as a river, and Righteousness as a flowing stream—and nations will come up to Zion, to behold her Glory, and the Lord will rejoice in the increasing purity of his People.

Otis Sawyer, West Gloucester, Maine.

A MAN WHO NEVER TASTED MEAT.

—O—

ONE half-mile south of Holmesdorf, Pa., lives an old farmer by the name of Abraham Blatt, who is about sixty years of age, is healthy, robust and as strong as a horse, who has never in his lifetime tasted the least bit of meat of any kind. He says he never tasted beef, pork, mutton, or veal, no kind of poultry, no kind of fish, no kind of game, in fact nothing pertaining to meat. He has such an abhorrence of meat that when they kill a cow or hog on his premises, he generally leaves home and goes about other business. He is the father of a large family, all healthy children. Among the lot is also one boy, who, like his father, eats no meat of any kind. In reply to the questions put to the father how he could work so hard without eating any meat, he says he believes he is much healthier than if he ate meat. He uses very little butter.

The popular error that flesh meat creates more muscular strength than do grains, fruit, or vegetables, was equaled by the once popular belief, that to the farmers and hard working laborers, Alcoholic drink was a positive necessity.

We are apt to forget to reflect. The Horse after his kind. The Ox and Buffalo; the Camel and Dromedary; the Elephant and Mastodon, were and are Graminivorous. Do they lack muscle, as compared with the Carnivora?

Is the fact, that no animal living habitually upon other animals, will ever work, presumptive evidence that Man, who performs so much physical labor, does not belong to the Carnivora, and that he will progress beyond it?

STATE SCHOOL,
ASCOTT, VICTORIA, AUSTRALIA,
February, 1875.

DEAR FRIEND AND BROTHER,

Along with this I send you a few papers as a second article on Diet. Deal with it as you are directed by Spirit Monition. I have done as you desired, viz., I have written, and as you have predicted, the writing has done me good. It is away from me, and there my responsibility ceases, while yours begins. Understand me clearly, I have no desire to be seen in print, before I can better bear inspection by the spirit-eyes that are constantly upon me. I have much, oh how much! to regret having ever given occasion to spirit-eyes to witness in me. But I sincerely thank God that I have entered the valley of humiliation, and find something sweet even in the very bitterness of confession and repentance. My intercourse with the Spirit Sphere increases in power, in quantity and delight. The power

and influence that draws me thither grows visibly stronger every day, and the river grows wider that bears me on its bosom to the Ocean of Being. Last evening, in our family circle of three, viz., myself, wife and little daughter—among other friendly messages from on high, we had one from Ann Lee, inquiring after my health, as she had not time that night to visit me in person. I need scarce tell you how delighted I was, and still am. I have suffered pretty much through ill-health this season; but it seems as if any amount of ill-health almost would be welcome to me, that brought with it the expressed sympathy of Ann Lee. I am following instructions sent by Ann Lee in regard to medicine and diet, and find benefit therefrom; but my chief joy is, that it will not be very long now before I go to live beside my spirit guides and instructors; this is a joy so great to me as to leave little room for any other joy to possess me at the same time. Except it be that I too may become a blessed instrument for Good, in the service of my Father and Mother God. I send you regularly the *Harbinger of Light*. I trust that it reaches you safely—but there again I am wrong. When it leaves me, it is in the keeping of Him who keeps all things, and will therefore, of necessity, go on its proper mission. When last in Melbourne, I found one with whom I previously had corresponded, till he allowed the correspondence to drop. He was actively engaged in the promotion of a co-operative, or communistic, scheme, called "Aurelia." My remarks and replies to his and other correspondence were not in harmony as they then thought with a more rational mode of procedure recommended. But here again disappointment has brought reconsideration, and this person, a widower, seeks for a higher basis on which to build. While pointing out to him the foundation-stone—Christ, I referred him also to you, as both able and willing to assist by counsel and advice. His name is William Yates, and from all I can learn, if he does not succeed in obtaining a communistic home in this colony soon, he is likely to visit you. He promised to follow my advice in writing to you. So you see, dear Brother, I have no thought of sparing you. We, that is, Catherine and myself, read with great satisfaction your messenger of love, the SHAKER AND SHAKER-ESS. Will you, dear Brother, remember Catherine and myself, in love to all the fraternity of Brothers and Sisters at Mount Lebanon? We shall meet you, by-and-by, at the holy Mount Zion above. As it is, we are often with you now, dark and dimly, it is true. Still we can make you out, and through the gloom of this night-side of Nature hear your friendly hail, "All's well"—"All's well." And so it is, dear friends all, it is really, truly, and everlastingly—"All's well."

For a brief time again, we bid you all Farewell.

John (and Catherine) Finlay.

A FEW THOUGHTS ON DIET.

—O—

IN my last, I spoke of food being decomposed before it left the system. To this some may offer the objection that the decomposition effected by digestion differs widely from that effected by putrescence. While admitting this difference in its widest extent, it still remains a fact, that the law runs parallel in both cases, *i. e.*, the decomposition effected by either process is most hateful to all our senses of observation in animal substance, next so in animalized substances; then in roots, vegetables, etc. The whole may be summed up thus: The lowest condition of human existence will be exhibited in

ATMOSPHERE.

In small, badly ventilated bed-rooms, especially over-crowded ones. Air, over-charged in drinking rooms, with fetid breath of gin, rum and beer drinkers; tobacco smokers and chewers, products of combustion, defective drainage, etc.

DRINKS.

Ardent spirits, alcoholic drinks, fermented liquors, stagnant water, and water defiled by

contact with decayed or decaying matter, through bad drainage, etc.

FOOD.

Blood, livers, hearts, flesh of swine, especially those fed on garbage, half putrescent and badly cooked animal food and roots.

UNNATURAL AND ACQUIRED HABITS.

Smoking or chewing tobacco, taking snuff, opium, narcotics, bitters, etc.

The highest possible condition on earth,

AN EXCLUSIVELY FRUIT DIET.

The rationale of this however, is: Do not attempt to stride over the Andes at one step. The path upward and onward is not only progressive, but constant and eternal. There is a "Hill of Difficulty" for every pilgrim to climb, and perhaps an equally good name for this "Hill" would be the hill of Self-Denial. He or she, that would live to God, must take up the cross daily. Never look back like Lot's wife, or the foolish Israelites, to the flesh-pots, the leeks and garlic of Egypt. Press onward, ever upward and forward. "Nearer my God to Thee," be all thy song, be all thy life's effort. And when at any time the weakness of the flesh may cause thee to stumble—though you should even get drunk and debauch your stomach—rise and shake the dirt from you, do not elect to roll down the hill again into the filth at the bottom from which you have, in part ascended with so much effort. Fools and sinners will laugh and scoff, they will invite you to descend lower again into their own depths; heed them not. Sing with the Apostle, "Rejoice not against me, O mine enemy, when I fall I shall arise again." Speed onward again and again. If you fall a thousand times, make one thousand and one efforts to go forward, and sure as fate you will succeed. Remember, your better life must be a daily progress, not a single act; and it is only by degrees that you can overcome self. Again, remember that all natures are not alike. In some persons the process of assimilation with new kinds of food, goes on more slowly than with others, and a mixture of that very kind of food you mean to abandon, may for a time be necessary for you. The mixture may of course be purified gradually, till in course of years, the old element be completely eliminated. You must be guided by conscience and due regard to possibilities combined. In all reform however, observe the golden rule of charity to your neighbor; never rejoice at, nor magnify his fall. Judge yourself with the utmost severity, but let charity be ever with you in judging your neighbor.

Lastly, whatever indulgences in old habits you may conscientiously require, not as a deliberate sacrifice to devils, but as a real mile stone of progress, to give you fresh strength as it were in all good faith and conscience to go forward—never on any single occasion let the eyes of *young persons* ever find you so engaged. With the young, example is all-powerful. Let them as much as possible be surrounded with an atmosphere of purity and kept free from all that is even suggestive of evil.

AUSTRALIA.

P. S. It may be well to remark, that it is quite possible the utmost power in humanity for reform and *being* manifestation, might require three generations in the effort to produce a true frugivorous race of beings.

SHAKER VILLAGE, MER. CO., N. H.,
February 15, 1875.

BELOVED ELDER FREDERICK:

I have written a few thoughts upon Ventilation, which I forward to you for perusal, and hope that as you read you will be kind enough to criticise, erase, add or diminish, as the case may require—or consign them to the waste-basket. I shall not feel slighted at any measures you may take to make all right. I have tried to handle the subject as candidly as I could, and leave out the sweeping remarks that would very naturally glide from my pen, when it is moved on by thoughts that burn with indignation, as they sometimes do when obliged to sing in a close atmosphere.

I have envied the Chameleon in the fable, where the writer states that "He saw him eat the air for food"—provided it was pure air—many times when thus engaged.

If there could be some simple means devised for ventilating our large assembly rooms, especially, I would slug praise to God for the means.

These long, inclement winters in Northern New England create such a scarcity in fuel, that it is considered wasteful, by the majority, to open windows and doors for the admission of air, and doing thus, expose some, in a crowded room, to much inconvenience from drafts, which induce colds, etc.

Our Meeting Room, as yet, has no means for ventilation, except by raising and lowering the window sashes, and, it being low posted, it is rarely that it is, or can be, well aired, while the audience is assembled, without great inconvenience to some one, or ones. Our Brethren, though in favor of good air (or the theory), are not yet able to decide on any particular method for ventilation, which will supersede lowering or raising the sash. We sisters have pleaded for our rights to breathe, more than any other rights, save the rights vouchsafed to the virgin life. And since having made the art of breathing a study in the "Vocal Drill," as taught by Dr. Guilmette, we are more keenly alive to the benefits arising from pure air. Could this theory be accepted throughout Believers, I believe there would be a greater revolution in the physical habits of many, than that which herbs, drugs, or quack medicines can induce.

Asking pardon for my long talk, I beg you to accept herewith a renewal of love from our beloved Elders, Brethren and Sisters.

Your Shaker Sister,

Aseneth C. Stickney.

WHAT better evidence than is contained in this *private* note, that ours is the *Everlasting* Gospel?

It was not until *Woman* became converted to the high and holy vocation of Christian Celibacy, that the Resurrection of mankind became an assured fact—a fulfilled prophecy.

Man may appoint, but *Woman* can disappoint. Man may beget—*Woman* alone can bring forth. The stars of heaven fell continually to the earth, throughout the long night of Anti-Christ. They ceased in Israel until I arose, until that I, Deborah arose, a Mother in Israel.

Now that the Sisterhood begin to add to their Spiritual faith the virtues of physiological truths, we look, without a doubt, for the Gospel to *increase*. To cleanliness in the house, not easily exceeded, will now be added a purity of atmosphere in those houses, like the purity of life in the Sisterhood, which is Angelic.

EDITOR.

DR. MILLER'S CONVERSION.

DEAR SEVERAL EVANS:

For several years I have been an opponent of Spiritualism. I believed it was all the work of deceivers and frauds. I had seen so much deception amongst those who called themselves mediums, and so many who had been made converts by these frauds, that I had come to the conclusion that all so-called mediums were deceivers. I had, on several occasions, been selected by public audiences to act on committees to test the manifestations of mediums, and had, on almost every occasion, found in these mediums such evidences of fraud, that I had lost faith in the whole of them.

I had examined several mediums in private, and among them the Hough boy at Apollo Hall before 2,000 people, and at Tammany Hall I was chosen to test Warren. All the parties mentioned positively refused to submit to the tests I thought necessary to convince me that their manifestations were not tricks. I still think the mediums referred to, many times, practiced deceptions on their audiences. In December last I went to Chittenden, Vermont, to see the Eddy brothers, and I expected to find the biggest kind of a fraud there. When I left home I expected to be gone three or four

days, and to be able to come back and show just how they managed to deceive those who go to see them; but, to my surprise, when I had been there that time, I found I did not know any thing about how it was done.

The result of my visit was, I staid fifteen days and came away thoroughly convinced that however much deception and trickery there might be amongst other mediums, there was something genuine at the Eddys. I staid there long enough to examine every thing about the séance room, as well as every part of the premises, and I am now fully satisfied that spirits do materialize, and large numbers of them too, and they appear in substantial form, can be seen and felt, and heard to speak, and they are recognized by their friends, and often take them by the hands and kiss them and give the most positive assurances of their identity.

During the fifteen days I was there, I saw as many as twelve different spirits a night come out and show themselves. There were representatives of several different nations, amongst them were Egyptians, Italians, Hungarians, Indians, Americans, Europeans and Asiatics. Some of those who were present saw and recognized their own friends, and conversed with them about matters with which none but they and their friends were familiar. Mrs. Eddy, the mother of the Eddy brothers, came out several times, and one night she spoke for half an hour nearly, and some of the time she spoke so loud she could be heard more than twenty yards distant. Honto, an Indian girl, came out several times, and on different occasions she danced, played on musical instruments, materialized shawls and other articles, smoked a pipe, shook hands with different persons, kissed them, sat in their laps, and did many other things. No one could have made me believe that what I saw there was the work of spirits materialized, if I had not seen them with my own eyes, and felt them with my own hands, for I was a regular doubting Thomas. I could not believe except I could test them with all my own senses. This I had a chance to do at Chittenden, Vt.

What, then, are the proofs of spirit manifestations that I saw there? Let me sum them up in a few words. The medium goes into a closet twenty-seven inches wide and seven feet long, that is lathed and plastered on the sides and on the ceiling, with only one small window, and that is covered with a piece of netting, so sealed, that no one could disturb it without its being known, and a door for the medium to enter. The floor and every part is examined and is found in such a condition that no one could get into it except through the door. The closet is examined before the medium goes into it, the medium is examined before he goes in, and we know he has nothing about him but his ordinary clothes on. The séance room is made about as dark as it would be with an ordinary fire in a grate. Within a few minutes after the medium goes in, out comes form after form till as many as thirty-five have come out in one evening. They laugh, dance, sing, jump about, play on musical instruments, materialize shawls and various articles, recognize their friends, talk with them, give them advice, etc., etc. These spirit forms appear and disappear while you are looking at them, as Jesus is said to disappear after the resurrection while talking with the disciples. Hands, arms and faces appear and vanish instantly; the names of your own friends are written on cards by these hands, amongst those to whom you have never mentioned the name of one of your friends, either living or dead; musical instruments are moved about the room, passing over your head, all the time discoursing sweet music; tables, chairs and other articles are moved about the room by invisible hands; iron rings are put on the arm of the medium and on that of other persons in the room; scores of voices are heard at one time; six or eight musical instruments are played in concert. All of these things are taking place while the mediums are tied securely, and where there is no chance for confederates to assist in the performance.

People tell me I am deceived by these mediums, and that all these things are done by trickery. I used to think so once, but when I had a chance to investigate for myself I was

obliged to admit that deception was impossible under the circumstances. I, however, do not expect others to believe what I say about it, any more than I believed what others said when I was told about it. All I can say is, others must go and see for themselves as I did. The bible is full of instances where spirits appeared and talked to those with whom they had missions to perform. I am disposed to think that the spirits that appeared in bible times were of a higher grade than those that appear to modern mediums. I judge the spirits, that are materializing now, are of the lower class; and after a time a higher type will appear, and then we shall get communications that will be of more importance to the human family than any we have up to this time. When we get the highest type of spirit communications we shall develop the highest condition of society, and then Shakerism will be much better known and appreciated than it is at the present time. If there are great truths in Christianity, then there are great truths in Shakerism. I believe the Shakers are putting in practice many of the truths that were taught by the early Christians. The community of property, as inculcated by the disciples of Christ, is certainly carried out in practice by the Shakers. The subjugation of the animal, or of the body, to the spirit or mind, was a doctrine of Christians, and I believe it is also of the Shakers.

In my view of things, full three-quarters of the human family ought to be compelled to live celibate lives; for they are not fit to beget children, and ought to be prohibited from doing so. The race should be perpetuated by the other quarter. Is it not about time to stop entailing disease, deformity, vice and crime in this world?

Let Spiritualism and Shakerism join hands and see what they can do for the salvation of the race. But in thus joining they need to incorporate the hygiene and the baptism of fire and water as it is used at the Home of Health.

Yours, for truth,

E. P. Miller.

MATTER AND SPIRIT.

ALL matter, so called, is spirit as much as ice is water. Matter is simply congealed spirit, or solidified ether and gases. Philosophers assure us that heat is everywhere, even in ice, but in a latent state or as a less active principle. Heat or fire is merely the indications of change, which is in degree proportionate to the activity and intensity of the change or combustion. Hence the heat that is required to fuse or melt one metal is compared with that which is required to fuse another.

These somewhat abstruse questions, we are glad to see, are beginning to attract the attention of many spiritualists, and with others that of Col. Olcott, who has lately published a book entitled "People from the Other World." A communication from his pen lately appeared in a Hartford journal upon these subjects, from which we make the following quotations:

"The philosophical chemist uses a balance so delicate that it will render sensible a weight of one-tenthousandth of a grain, and yet no one could see the thing weighed. A metal in common use, not only in the shape of coin, but also in many branches of the mechanic arts—nickle—has recently been detected in the atmosphere, and it need not surprise us if in time every other form of matter on this earth is discovered to exist in sublimation in the air we breathe. Ascience marches apace the secrets of nature will more and more yield themselves to our search. What may be spirit, and what pure matter, where the one ceases and the other begins, I cannot pretend to say, for no man of science has hitherto pushed his experiments that far. If I might hazard a guess upon the basis of the progression of ultimates and the doctrine of evolution, I should suppose the point of juncture would be where pure matter had reached its last degree of sublimation, and spirit—God-descended and God-attracted—stooped downward to that union of which the product is man.

I can say one thing at any rate (and I think I am the only one who can, up to the present moment), I have weighed what we call "spirits," upon a platform scales, as I would a bar of steel, and, moreover, at my request they have caused their weight to vary about forty per cent, in ten minutes. How they do this I do not know, but they made their evanescent bodies, in the first place, by concentrating and making visible and ponderable invisible atoms from the atmosphere by an effort of will, and then, by a further voluntary effort, threw off as much of this matter as was necessary to poise the beam of my scales at the lesser mark of weight."

Certainly, "every form of matter on the earth" exists in a state of sublimation in the atmosphere we breathe. Every mineral substance grows, which has been satisfactorily proved by examining and working old and long deserted mines. The Lake Superior copper mines bear unmistakable evidence of having been worked many thousands of years ago, by an extinct and forgotten race, the mound builders; and where they had evidently well nigh exhausted the ore, the miner now finds copper in abundance; which for unknown ages has been accumulating by growth or aggregation from the surrounding atmospheric elements, where not only copper and nickel exist in sublimation, but gold and silver, as well as all of the sixty odd primitives or basic metals, that float about in a state of sublimation. Gold has been detected in sea water, also.

From this sublimated strata of matter which surrounds this globe and presses everywhere upon it with an inconceivable pressure, the earth is continually aggregating in bulk, and instead of having been made in six days, or in any specified period, it is not yet made, but is yet, as it ever has been since its birth into the great family of worlds, still growing and enlarging and increasing its outward crust. Each successive growth and decay of vegetation is but adding to the bulk of the earth and the fertility of the soil. For vegetation or vegetable matter is not, as is generally inferred, drawn or extracted from the earth. This truth is daily verified by putting earth into pots, boxes, tubs and other vessels, in which flowers, shrubs and even fruit and vegetables are raised, and yet it is evident that the earth never loses a single grain. They who doubt this truth can easily try the experiment by planting a pumpkin seed in a small pot or tub of earth and note the result.

As we observe the ascending scale and progress of animal existence we note the fact that all animal bodies are composed and formed from the surrounding elements or atmosphere, partly from the absorption of vegetable matter taken into the stomach in the form of food, but mainly by direct absorption from the atmosphere just as the vegetable grows. It was not preposterous, therefore, for an ancient inspired writer to say "all flesh is grass."

The body is not the real man or real woman. No one ever sees the real man or real woman, which is the essence or spirit, and it is self-evident always existed, aggregating to itself a body according to the mobility of chemical law and action upon the imponderable elementary substance existing in what is flippantly termed space; and which in time being better understood, or by progress being enabled to act more freely and directly, the spirit will be enabled to materialize and dematerialize a body for the occasion at its will and pleasure from the surrounding elements in sublimation, from whence it is apparent to every reflecting mind all animal bodies are evolved. Viewed in this scientific or natural light, spirit materializations appear no more mysterious or miraculous than the formation of our every-day bodies or other aggregations in nature. In fact it would be a mystery if it could not be done, since the human mind can conceive of no limitation to the power of materialization and dematerialization of matter. Spirit materialization, therefore, becomes a natural and unavoidable sequence in the order of progress on this planet, as well as upon all others; since nature's laws are universal, applicable alike to all worlds and all time.

Kingdom of Heaven.

WATCH.

How very expressive and rich in significance is this little word. It is, verily, a photograph of thought;—a living, breathing picture of actuality, and an indispensable attribute of the Christian, Shaker life. The soul should vigilantly guard its spiritual interests. Watching is its picket guard, its beacon light, its fog bell, giving timely warning of approaching danger.

Chastity of body and purity of spirit—inseparable adjuncts of a Shaker's life, and blessed fruition of the Cross—are obtained only by the strictest watchfulness.

Beautiful, among the fairest and rarest gems in our Father and Mother's Kingdom, will appear the souls of those who are unstained

by the sins of a generative life, who conquer passion and every animal proclivity; nobly triumphing over all physical weaknesses. These will be the Flowers of Heaven and the Glory of Paradise.

My dear young friends, to you is the attainment of this hope possible. Watch well your ways, your words, your thoughts, and guard your youthful innocence with the most jealous care. The reward is sure.

Years of deep suffering of soul and floods of repentant tears are not as useful to the spirit as a few hours of watching.

"What I say unto you I say unto all, watch." Never was this injunction more necessary than now. To no class of people was it more applicable. American youth and children can vie with the world in vitiated and abnormal appetites. They are impregnated at birth with an almost insatiable desire for excitement and unnatural stimulants. Parents have, indeed, great need to watch.

The world seems aglow with pleasure, full of sweets and bliss. Glittering charms of the wanton gild a false life; music and poetry in beautiful cadences depict joys never actualized, and the brightest talent of earth's most gifted ones is prostituted to the basest of purposes. How powerful their influence thousands of poor suffering souls can sorrowfully attest. The vile literature which floods the nation is a curse of immense magnitude. The abominable trash is sapping the spiritual life of our young people at an alarming rate. Sound the tocsin of alarm from ocean to ocean, and let us equip for a fierce battle with this monster of iniquity. Let every Christian parent and every lover of virtue unite in a universal and overwhelming protest against this nefarious traffic for lucre. Let us, above all things, keep the plague from our households, and from contact with our darling ones. Watch! ye guardians of the nation's hope, watch!!

Thomas Smith, Canaan, N. Y.

PITTSBURY, 21st February, 1875.

To TIMOTHY RAYSON:

Respected friend—Yours of the 14th inst., was duly received and I offer a few words in reply. I had previously read in the *Tribune* of your great misfortune and that with feelings very different from what I generally experience in such cases, for though yourself and friend Fraser make the total of my personal acquaintance with Shakers, yet from you I learned that a great many of your distinguishing characteristics are identical with those eccentricities of thought and feeling, which, in a measure, isolate me from my kind, even while living, and necessarily in some degree acting with them, and as "a fellow-feeling makes us wondrous kind." I read of your misfortune as if I had had a direct personal interest in it, heightened probably by your very recent visit to us.

When a calamity of like nature overtakes the great trading communities as the Chicago and Boston instances, generally in a great measure the result of recklessness and selfish greed, though the suffering may be great even among those not involved in the guilt, yet I am prone to forget the individual losers, and regret mainly that so much of the accumulated results of labor has been swept away which can only be made up by the renewed exertions of the already over-worked toilers of humanity, but when the like happens to a community striving to live on the most just, correct and brotherly principles, though the resulting suffering may not be proportionately so great, yet as it is much less likely to have arisen from carelessness or other preventable cause, the sympathy is also for this reason naturally greater, and though the great multitude of haphazard livers may affect to laugh and even sneer at what they choose to call eccentricities, yet after all, they are fully sensible of your worth as public examples, and, whatever may be said of "total depravity," I think mankind as a whole are more naturally disposed to sympathize and assist in calamity, than to laugh or rejoice at it.

But when the thing has happened what next? One of the most profitable practices of my life has been a careful mental registration

of mistakes and shortcomings of whatever nature or kind, always emphasized in proportion to the resulting loss. To remind you of this principle would be indeed "Carrying coal to Newcastle." Nevertheless it is well when we count up what we save from such wrecks, not to forget the value of experience, no inconsiderable item to those who have wisdom to act upon it.

Accept my worthy friend, for yourself personally, and also convey to your community as a whole, the expression of the sincere sympathy of myself and other friends in this place, also my thanks for the two papers you sent me, which I read with great interest. I had also a little pamphlet from friend Fraser, and would like to write to him, but in common with most working men, writing is slow and painful work for me, so be pleased to renew my respects to him when you write.

The weather continues very severe here and water pipes nearly all frozen, and a famine imminent.

Hoping for your friendly visit when you next have occasion to be here,

I am, sincerely yours,
James Law.

THE ADVENTISTS AGAIN DISAPPOINTED.

THE Adventists of Chicago, after making their own interpretation of the Book of Daniel, fixed upon Monday last at midnight for the end of all things here below, and the coming of the Son of Man. They gathered to the number of nearly 200, in their accustomed place of worship, where the day was spent in waiting and suffering annoying visits from unbelievers. At night they sought a secluded hall, where the ceremonies of feet-washing and eating the paschal lamb were observed. With the approach of evening came a thunderstorm, during which the skies were filled with a peculiar yellow light, giving temporary hope and courage to the Adventists on the appearance of the promised sign from heaven. After the fulfillment of their services in the hall, the company knelt, awaiting the coming of midnight and the hour of triumph. The early hour came, but the solemn ticking of the clock continued, and the darkness of night gradually melted into the light of dawn before which the hopes of the self-deluded band vanished. Slowly and sadly they wrapped the mantles of earth about them and stole quietly away; let us hope to learn that "the Kingdom of Heaven cometh not with observation."

In what respect do these consistent Adventists differ from their inconsistent Orthodox Critics? Both read and understand the Scriptures as the very Word of God. All Christendom—Catholic and Protestant—looks for the Second Coming, as do these Adventists. In all respects they are at one, except that the Adventists set the time of the end in their own days—just as the Shakers have done. The latter differ from them all, in the manner, and are living in the fruition of the Kingdom of Heaven.

Editor.

DUTY.

Remember your duty to God,

Though sorely afflicted you be;
Not through fear of the rod,
Nor yet because danger you see.

Remember your duty to man—

Your Brothers and Sisters on earth;
The surest of ways that you can
Prove your claim to a heavenly birth.

Remember your duty to do,

As well as your duty to know;
Talk may be well—prayer is, too;
But add to them works, and keep low.

The true "faith which worketh by love,"

Has no need for fear of the rod;
Our duty, below or above,
Will lead us in safety to God.

John Whiteley.

SHIRLEY VILLAGE, March 14, 1875.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

CONTRAST.

In ancient times there was a marked contrast in the practical lives of the Epicurean and Pythagorean philosophers. The former were extreme in devotion to pleasure derived through the medium of external bodily senses. The latter were extremely ascetic, renounced every thing worldly and self-pleasing, devoted their lives and energies to the cultivation of their spiritual faculties, and counted no sacrifice too great, to secure divine favor.

If we bring down the history of those ancient philosophers, and place it side by side with the history of modern philosophers, we find a large class of Epicurean, and very few of the Pythagorean type.

If history speak truly, some who were contemporary with Jesus and the Apostles, were stern in self-discipline, pure in morals, philanthropic in works, and religiously devotional in their feelings.

It is related of Apollonius, an admirer and follower of Pythagoras, that to prove himself worthy to be called a self-conqueror, he subsisted entirely on fruit and vegetables, drank water only, would not marry, and took a vow of silence which he preserved unbroken five years, during which time he accumulated a large amount of spiritual wisdom and power; not only learned how to command and govern his own spirit, but to exert a controlling influence over others in the same direction. While he was affectionate and gentle in his manner, judicious in his counsels, he was powerful in reproving sin and vanity, which he never failed to do when opportunity offered. His power consisted in having conquered those things in himself. How much we stand in need of such philosophers in our own time, who will both practice and teach.

The doctrine of the trinity, vicarious suffering and atonement, that was decided by the learned Bishops of the council of Nice in the fourth century (who happened to be more powerful than their opponents), lifted the weight of responsibility from the professed followers of Jesus, and Christianity (so called) has grown more theoretical and less practical, until the present time.

If the philosophers of the nineteenth century, instead of spending their energies in admiring Jesus and lauding him with praises in word and song, while in practice they deny his teaching and put him to open shame, would bring their wisdom and knowledge to bear upon all the transactions of daily life, in public and private, would they not by so doing exalt their own characters and help to elevate others? Jesus exalted himself by the practice of virtue, laying down the natural life and taking the higher spiritual life. In that way he was "lifted up" and became an example to others.

Some of the oriental polytechnic students, who were familiar with the history of Jesus, said "Some great and good Spirit descended upon him at his baptism, and united with his soul. Thus he became Jesus the Anointed, or Jesus Christ." By co-operating with that good Spirit he was "lifted up," and drew others unto him, and helped them to be better

and purer in morals and more spiritual in their aspirations.

We need the kind of philosophy to-day that will result in chastened thought and purified imagination; a philosophy that will lift the soul above morbid sensibilities, selfish loves and affections and sensual deeds, make us Christ-like, and cause us to feel the power of the "new commandment" which he gave to his disciples when he walked with them in mortal form, "Love one another as I have loved you."

Then Science and Religion, bound together by indissoluble ties, will march hand in hand and keep step with the music of the higher spheres. Thus a "new earth" will be formed, wherein the righteousness which belongs to that Order, in a rectified condition, will dwell; and it will be tributary to the new heavenly Order, which will be as a garner to receive the ripened grain of the earth—those souls who have progressed beyond the natural, generative order—the seed plane—and are ready for the visitation of the harvesting angel with the sharp sickle, to reap them from that field and gather them into higher, broader fields, to work for and with the angels, in replenishing the heavens with resurrected souls.

It occurs to us that many of the philosophers and learned divines of our own time might study the ancient *Vedas* with profit to themselves and for the benefit of the people whom they profess to guide and teach, if they would make practical application of many truths therein contained. All nations have had their standard of faith and morals; and when we lay aside traditional education and prejudice, we shall be willing to look fairly at every thing within our grasp or vision, and as far as we are able, accept the true and reject the false. The Veda asks "Of what use is it to seek corporeal pleasures? The inhabitants of the body are cupidity, anger, desire for wealth, envy, sadness, disappointment, hunger, thirst, disease, old age and death. Of what use then to seek pleasures through the body?"

"Through strict veracity, uniform control of mind and senses, abstinence from sexual indulgence, man should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries, freed from passion and sensual desire, can approximate. God is the final refuge of all who are firm in virtue, who do not destroy their own purity. There is nothing desirable but the Science of God. To be attached to material things is to be chained. To be without such attachment is to be free!"

Who will say that the above scripture, if considered and practically applied, would not benefit the people of the nineteenth century? Do we hear voices saying "Look unto Jesus as the author and finisher of faith?" Then we reply "Faith without works is dead." Jesus, for the joy that was set before him, endured—took up—the cross and despised the shame." Let us do likewise.

VENTILATION.

I AM so pleased to find a paragraph in the (January number of the *SHAKER AND SHAKERESS*, dated 1875,) treating upon ventilation, that I am quite solicitous that the writer continue the subject, until its importance is fully realized, by those to whom it is addressed.

The paragraph to which I refer, embraced fifteen lines only. In my view, fifteen columns in favor of proper ventilation, would

hardly be too many to be devoted to this subject, (provided each of these could be rationally studied,) to combat, or arouse the giant of public indifference, in this respect.

Should there not be some further means used to disseminate this phase of gospel truth, and some more efficient methods taken to help the public to rightly estimate the amount of physical suffering induced by breathing impure air?

Without any doubt nine-tenths of the colds experienced in these northern United States, with their train of unaccounted ills, owe their origin to non-vitalized air.

Dr. Jarvis, in his Practical Philosophy, tells us, that we spoil for all purposes of inspiration, about four cubic feet of air per minute; and also, that seven feet is necessary for the maintenance of healthy inspiration!

How long then, we shall be content, (in the face of Science,) to subsist daily upon an atmosphere laden with poison; or, how long we shall be willing to "die daily," for want of breath, are questions to which I find no solutions given in any of the Scientific Reasons why, extant; I, therefore, trust that you will pardon me for referring them to you.

By using the word subsist, I mean what an eminent British writer once suggested, when he stated that "man subsists on air more than upon his meat and drink." This may not be literally true in all cases, but if we inhale a pint of air at a time, a hundred thousand times in every twenty-four hours, we must receive into the lungs every day about fifty hogsheads of this fluid, which should be considered a generous "bill of fare" at least.

Dr. Griscom, also, enjoins upon us to return thanks to God for the air we inhale, eighteen times a minute, as well as for the food we eat three times a day, since without the former, the latter would be useless.

Philosophy assures us it is estimated, that there is an ocean of air forty-five miles in height continually encircling our earth. This fact alone, proves to me that air was intended for the most liberal use. Anatomy, again, presents the fact that the healthy human lungs are capable of holding a gallon of air, especially, when the six hundred millions of air-cells which they contain are fully inflated, and further proves that pure atmospheric air is not only one of the greatest blessings ever bestowed upon physical life, but that the Divine Master-Builder created ample reservoirs for its reception.

This array of facts may be more interesting to me, than to my friends; for, having given some attention to singing as a mode of worship and a vocal exercise, both in public and private, and having so often realized the necessity of breathing pure air, I am prepared to state that of all the inconveniences inflicted upon professional singers and speakers in public, none equals the exclusion, or the non-admission of pure air, when engaged in these efforts.

I look upon it as a species of torture which a system of civilization that builds air-tight school-houses and churches is willing to tolerate, and of which the savage tribes are innocent.

According to Dr. Charles A. Guilmette's Vocal Theory, "Voice is breath made vocal, and pure tone the essential element of all music."

Does it not follow, therefore, that the vocalist is unable to manufacture pure tones out of impure air?

We, who profess to be true Shakers, strongly advocate, purity of thought, of heart and life, believing that from purity alone proceeds that "Cleanliness which is next to Godliness." In view of this profession, therefore, ought we not to strive to maintain as much as is practicable, an atmosphere comparatively pure, in every apartment, and especially in our public halls dedicated to divine worship? An atmosphere out of which pure thoughts are molded and holy aspirations rise.

It is my belief that the mind and body are so intimately connected that the former is very sensibly affected, oftentimes, by the condition of the latter, and that the mind, fettered by physical suffering, rarely acts up to its highest conceptions of Godliness. From this

I infer, that no physiologically enlightened mind, can worship God in an illy ventilated Church, with that singleness of heart, and freedom from earthliness, that he ought.

In conclusion, let me add, that, perchance I may have expressed some views which do not exactly accord with those of a higher religious experience, yet what I have stated is a part of God's truth, to my understanding.

I have so long meditated upon this subject, and found so much more real satisfaction in studying the Laws of Ventilation, and the Art of Breathing, than I could possibly realize, in studying the Laws which pertain to Generation and its belongings, that I have often heartily wished that some of the able writers and speakers of the "Present Age," would treat the former subject with as much fairness and liberality as the latter has been treated, during the last forty years.

Would they do thus, I venture to predict that one-half the "ills that flesh is heir to," would speedily fall in disrepute. And if Physiology, as a study, could be placed within reach of every pupil in the land, instead of insipid novels, and the Laws of Hygiene practically enforced by parents and teachers, not only health of body would be secured, but that rare mental quality *Common Sense* would everywhere prevail.

Anson C. Stickney, Shaker Village, N. H.

DAWN OF A NEW ERA.

MATERIALIZATION is among the beautiful and important wonders of our day. But what is it, and how produced? As yet there is no definite answer to these questions. The vague theory, that spirits draw material from the mediums and circle, out of which to fashion tangible bodies, clothing, etc., must be proven before it is accepted; mere belief is not knowledge, and skepticism is not investigation.

The doubting mind of Washington Irving's Governor Vantwiler, could not see through the clouds of tobacco smoke, the railway upon the land, nor the telegraph beneath the ocean, yet the achievements of science were still advancing toward these culminations; and though skeptics have been wrapped in the smoke of their egotism, spiritualism has steadily advanced to its present point of importance.

Before the inventor Morse ticked messages from city to city, from continent to continent, communication was opened, upon a similar plan, by dwellers in the Spirit World, with dwellers in this.

If you give a magnet nothing to do, it will lose its power; and so with the organs of the head. Cramped reason, flagrant combativeness, and a weak, ghostly ideality, made up the Trinity of Protestantism, by which *Spirituality* was branded, and sent into the society of marvelousness, to find her abode with the simple and ignorant.

This was the last act of the old monarchical Church and State. But in the new Republic—the system of School and State—the scars and distortions of ages are measurably outlived; and now the inhabitants of the earth may learn righteousness; for the lightnings lighten the world.

We must not ignore nor transgress the laws that govern materialization, any more than we would ignore or violate those which temper the sun's rays. The most familiar things with which we are acquainted are dependent on conditions. One person may see with the naked eye distant and small objects, while another can only enjoy that degree of vision through the aid of glasses. From the lonely ship voices can be heard for miles over the tranquil star-lit waters, while amid the roar of the tempest, or the density of the fog, they are inaudible, or husky, even on her own deck.

If the high winds of human contentions and the simooms of sandy or earthly individuality, are likely to extinguish the beams that are just breaking upon us, it is needful—for a time at least—that they should be shaded by a cabinet, and that the contending minds be harmonized by even such "music as charms the savage." We differ as one star differs

from another; but we each have a place. Like the metals in the mine, we differ; some of us resemble the lead-stone, while others are similar to the iron which is capable of being suffused with its magnetic power.

We need to patiently learn the lessons of life eternal. Astronomy tells us that a common-sized man, removed to the surface of the sun, would weigh between two and three tons; because a bulk weighing here one pound would there weigh nearly thirty pounds, so great is the sun's power of gravitation. May not a spirit that weighs here fifty or eighty pounds have in its own home a weight appropriate to its dimensions?

We readily avail ourselves of the dark telescope and microscope, when we seek knowledge of the vast and minute works of the Creation; but we do not imagine that the darkness has materialized the stars—that the sunlight can extinguish them—or that the animalcula draw their existence from the glass which reveals them any more than we think that the friends and furniture in our room are composed of particles emitted from the lamp which brings them to view.

What we call materialization is, perhaps, only the result of conditions, which combined, present to us the "bodies celestial," and make visible the unseen. Our intellectual faculties are enhanced by natural science; but where is the science of the soul? The morning stars may continually sing together, and the whole Universe pour its grandly varying oratorio into the ear of God; but we are deaf; the shining vault holds for us only silent stars, and the bright sunlight only an empty void. Through the atmosphere of our earth, we perceive sights and sounds, and may not the atmosphere of a clairvoyant, or a number of clairvoyants, become so strengthened, and expanded, as to vivify the spiritual beings around us, and to reverberate the music of the spheres?

Cecilia Deyr, Mt. Lebanon, N. Y.

FUNERALS AND FLOWERS.

ONE impressive feature of the Shaker reformatory system is the mode of conducting funeral ceremonies.

In times of extravagance and folly, it is refreshing to find one nook in the World, reserved for those who prefer unostentatious ways of journeying through life.

Believer's faith—growing into knowledge of the translation of the living entity of mortals, to a Spiritual state of existence, losing no mental qualification gained by Earth experience—gives a freedom of thought and action between those just departing therefrom, and those performing the last acts of kindness in smoothing the passage to their prospective home. There is neither the reward of Heaven, nor the punishment of Hell to distort or torture their minds by uncertainty concerning God's rewards or penalties; but a clear consciousness of one's own right or wrong doing, day by day, causing the spirit to render its own verdict of happiness or misery.

As life's burdens are borne with a reference to the Soul being moulded by its present surroundings, every incentive is given to a true Believer to enable the living acting part to progress—to travel from ignorance to knowledge; and to become enlightened according to its desires.

In the outside World, circumstances often tend to demoralizing ways and fashions; or to lose cast in society, which few have the moral stamina to meet.

In united body, a few determined souls have passed beyond the bounds of popularity and worldly reputation, especially in regard to interring the dead. They practically discard all display of silver mounted coffins, conveyed in an elaborately finished hearse, ornamented with white or sable plumes, denoting age and wealth of the poor perishing remains. Nor do habiliments of grief, of latest style, have to be procured by a rational Shaker, knowing that the spirit needs no mockery of sorrow at its departure. Sincere affection will not resort to external trappings as a manifestation of sorrow.

In plain coffin, the lifeless form, clad in fit-

ting garment, simply fashioned as when worn in every-day life, rests its head as peacefully, as if clothed in the finest fabric, with kid gloves, and costly slippers, merely to feed the pride of the living. At a plain Shaker funeral, we see no display of ministerial oratory to eulogize the dead. Gospel brethren and sisters—true hearted friends—give expression to feelings of love and affection, as they well up in their hearts, speaking of the good deeds and worthy examples of the deceased brother, or sister, as they have mingled in familiar intercourse in home duties and pleasures, also of their travel and toils together, in the spirit of work of redemption.

The foregoing simple exercises, together with the hymns and sacred songs, on such occasions, mostly known by the departed one, can but buoy up the freed spirit to continue in good works, and become more and more worthy of the endearing remembrances of kindred friends on earth, strengthened by the laws of attraction to return, and reveal the knowledge of spirit power, to help the weary and faint-hearted to more exalted attainments; while they continue to progress in the life beyond, and by an increase in truth, overcome all errors committed while in this rudimentary life.

While I am an admirer of the plain and unpretending manner in which obsequies are performed by Believers, I would like to advance an idea, which to me seems rational. I am young in the faith, and have not had an opportunity of getting very deeply baptized into the spiritual work; I cannot understand how the introduction of flowers, at Believers' funerals, would detract from the simplicity of their burial rites. Flowers are the loveliest specimens of Nature's works; and it seems to me that at such seasons they might be used to profit. They are sweet emblems—given for man's spiritual culture—and it is well ever to have an eye to the beautiful and good, in all the relations of life. Those gems of Earth's production, surround the soul with refined atmosphere, guiding the mind into higher channels of thought; even as harmonious strains of music subdue the ravings of a disordered brain.

Annie Dwyer, South Union, Ky.

REMARKS.

Allow me to suggest to my new sister Annie, who has quite recently been gathered from the broad expansive plane, where pleasure seeking, in outward external things, is the chief desire and aim, that if the flowers of Earth are beautiful, fragrant and refining, are not heavenly flowers more so? Would it not be a desirable and beautiful attainment, to become so thoroughly spiritual and inspirational, by holy living, that all the senses be sanctified, and we enabled to see Angels, hear them sing, walk with them in the celestial gardens and cull the flowers which never fade? If we become thus ethereal, when our Gospel friends pass on before us to their home in the spirit spheres, we will be so closely allied to them that there will be a harmonious blending of spirit with spirit; and natural material things, pertaining to earth life, however good and true in their proper place, would not enhance the pleasure and worth of soul communings. The glory of the terrestrial is one thing, and the glory of the celestial another. Ed.

THE CHRISTIAN LIFE.

How good and pleasant it is, when the toils of the day are over, to feel that we have striven, to the best of our ability, by faithful performance of every duty, to honor and glorify God and benefit humanity. Then no bitter reflections follow on account of misspent time. No harsh or unkind words suffered to escape our lips, will rise up to reproach—to sting the conscience and bring remorse. The evening of a well-spent day is calm, the meditation serene and the repose peaceful and unbroken.

When, on bended knees, we give thanks to God for blessings received, we can also with confidence ask a continuance of the same through the medium of angel guides, for obedience to Christian principles brings souls into

harmony and communion with angelic beings. Through their ministrations we receive strength, are inspired with holy thoughts and feelings, our hearts are filled with sweet melody, and we are led to sing

" 'Tis joy to walk in Wisdom's way,
Her laws and precepts to obey."

When thus exercised, worldly pleasures seem valueless, effete, and lose their hold upon the affections. However severe the trials and sorrows of life, as we sail upon its stormy sea, our Heavenly Parents will guide the Bark, order all things right, and bear us safely over the billowy deep to the voyager's blissful home of rest in that haven where the raging winds of passion never blow, where we can drink to fullness of Christian love, of which we have a foretaste here.

True Believers in Christ exemplify their faith by works, and let their light shine brighter and brighter as they practically grow into the true, leaving all that is false. Such constitute a *Living Body*. If we become members of that Body, our conceptions of God — of Truth — will expand, grow broader and deeper. The divine life will become our element in which we live, move and have our being. All darkness will flee before us, and suffering, the product of sin and wrong doing, with us will cease. Then like Jesus, our elder Brother, we can say "The prince of this world cometh and hath nothing in me." Like him, we shall overcome the world, and like him, "triumph over death and the grave." "The sting of death is sin." The grave over which we need to gain the victory is the love of the world in our own hearts.

The human heart is the receptacle of evil thoughts and desires, which, if unrestrained and unsubdued, swallow up and entomb all the nobler faculties of the mind and hold the soul within its walls, which was justly described in olden times as the "chambers of death." From this sepulchre of sin and sensual pleasure, the desires, affections and powers of the human soul need to be emancipated, resurrected, by coming into Christ, receiving his baptism. Then, like him, we shall triumph in victory, and appear in the glory that fadeth not away.

Joanna Randall, Shirley, Mass.

BELOVED ELDERESS ANTOINETTE:

Having enjoyed the luxury of feasting on the savory contents of the excellent paper, SHAKER AND SHAKERESS, I think it but just to try to render something to add to its columns.

I have been much edified in perusing the soul utterances of my dear Gospel Brothers and Sisters who have thoughtfully contributed to the union feast, and would express thanks to every one for the same.

I was specially interested in reading the beautiful production from the pen of that consecrated "Mother in Israel," Eunice Bathrick, in the May number. Such breathings diffuse spiritual life and true soul inspirations which must do good, having been produced from long experience in the blessed higher life. May we aim to copy her living example, and heed her wise exhortation to "Zion's daughters," thus preserving the unity of the spirit, and be able to do good and help others less favored.

Abundant thanks to the managers of the SHAKER AND SHAKERESS for your evident pains-taking to gather and prepare wholesome food, not only for the immediate guests who have been called in to sit with you at the table in a spiritual order, but for the multitudes as well — those who are still on the earth plane. May you be blessed and strengthened in your arduous duties and many burdens in the labor of enlightening souls, and opening to their understanding the distinction of the spheres, earthly and heavenly, and how to attain unto the latter, is the sincere and earnest desire of your sister.

Marcia E. Hastings, Canterbury, N. H.

A PASSAGE in the Turkish Scriptures reads as follows: "Take care that your final accounts shall be settled before you die. Undergo here your indictment and your trial. Pass on yourself just sentence and punishment. Then will you pass into the future without further chastisement or fear."

BEAUTIFUL DAY.

—O—

Night's silvery stars melt in morning's soft blushes,
Her dark spectral shadows glide noiseless away,
While nature, enwrapped in her deep silent hushes,
Awakes to the call of the beautiful day.

The light-hearted songsters mount upward in gladness,
And trill their sweet music all blithesome and gay.
What heart could respond with a feeling of sadness?
For joy crowns the beautiful, beautiful day!

The sun glids the crest of the forest-clad mountain,
And brightens the vale where the early mist lay,
From woodland and meadow, from streamlet and fountain,
Come voices of welcome to beautiful day!

From flowers, the honey-dew fragrance ascending
Is wafted along by the breezes at play;
Creations of beauty around us are blending
In praise of the glory of beautiful day!

We gratefully share of life's bounties external,
Which come like a day-dream, nor yet come to stay;
But still look beyond to that region supernal,
Where beameth forever a beautiful day!

The forms we are wearing, the scenes we're beholding,
Are subject to change and the blight of decay;
But germs of the spirit, God's light is unfolding,
To bloom in eternity's beautiful day.

Martha J. Anderson, Mt. Lebanon, N. Y.

LOVE.—There is great power in love. Addressing his disciples, Jesus said, "As the Father hath loved me, so have I loved you; continue ye in my love." He was moved by this spirit of love when he said, "Be of good cheer, I have overcome the world." He overcame the world in himself by energy of spirit; he wrestled against the temptations which were presented to him, and contended with principalities and powers, and spiritual wickedness in high places; and by love to God, to truth and to humanity, he conquered the powers of darkness, and left an example that we all can safely follow.

He was not content merely to love those who loved and honored him; but he learned to "love his enemies, to bless those who hated and persecuted him, and to pray for those who spitefully used him." So strong was his love to righteousness that he laid down his life in its defense; and all who find a true joining to Christ as the Head of the Church, must live as he lived, bear the same cross of self-denial, rise into the divine life and become one with him, as he became one with the Eternal Parents.

Then, we shall so dwell in love that our offerings Godward will all be made in love. In love we shall serve and pray for one another and for all souls. Through love we shall intercede for the lost and erring, that God would send mediums to open the eyes of the spiritually blind, that they may behold the light of the truth, that the deaf may hear the sound of the everlasting Gospel, and be guided in paths of holiness and peace.

Rachel Sampson, Mt. Lebanon, N. Y.

SPIRITUALITY.—The Apostle Paul said: "To be carnally minded is death; but to be spiritually minded is life and peace." Those words are as true to-day as when spoken. So far as the mind expands to receive wisdom and knowledge from the Divine Source, so far does the soul incline to heavenly things, to drink of living waters, and to receive the treasures of immortality.

Life, light and love abide with the spiritually minded. In true consecration there is peace which the world cannot give. Earthly things, however beautiful they may appear to the outward senses, perish with the using, and pass away. Heavenly things abide forever.

THE sick squaw of a dusky chief in Washington Territory lately told her noble husband that she didn't think that she should ever feel any better unless he killed her doctor. This is a novel and startling view of medical matters, and interesting to the profession. The doctor was duly killed; and upon being tried for his murder, the chief was acquitted on the ground that he acted in defense of his wife's life! The doctors in those regions must feel a little doubtful about continuing in the business under such circumstances.

DIVINE EARNESTNESS.

—O—

THE Apostle Paul, in his stirring letter to the Philippians, said "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before." The soon succeeding words "Brethren, be followers together of me," would imply that the strongest wish of this devoted servant of Christ was to have those who had been attracted to the truth by the inspiring zeal of his testimonies awake to their highest duty.

To forget all things that ought to be forgotten. Their sins and errors had been confessed and repented of, as their first step in discipleship. There were many things in their past lives which it were better never to have learned, but which now must be forgotten; for all things were to become "new." Having thus dropped all needless incumbrances, what was the next duty? "Reaching forth" unto the better, higher and more spiritual; "press toward the mark," etc.

As runners for an earthly prize lay aside every weight and impediment, so must the winner of the heavenly state become inspired with a holy enthusiasm and a living earnestness to win the prize of the high calling of God in Christ Jesus, or become like Him.

Viewed outwardly, there was little or no success in his life; but what a glorious result was that when he could say "I have overcome the world." When that natural organism through which he was manifested had become so pure a receptacle that Satan could find nothing in it; that the pure unselfish doctrines which he taught had found their exponent in his life.

Certainly that life is most a benefaction which is most fruitful in good works, and has done the most to lighten the burden of misery which weighs so heavily on earth's groaning children. As a poet has so beautifully expressed:

"They whose great souls were great beyond compare,

They whose high Prophet brows did ever shine,
They who made earth most beautiful and fair,
Drank not while here of pleasure's purple wine;
But were content the cross and scorn to bear,
Enduring all things in a calm sublime;
And He who did the weightiest sorrow wear,
With noblest heart bloomed into the divine.
Then let us never murmur nor complain
When the night darkens and the icy rain
Of wrong and hatred beats around our way,
But joy that we "are counted worthy," say
With blessed martyrs toil to undergo
The hero labors, while the children play."

Not, we presume, that there should be no play, but that our souls should glow with so divine an earnestness that play would be impossible when the needs around required work, and that would speak its silent voice of reproof to our souls if we would allow ourselves to shirk the burdens of life.

If a soul should become wrecked on the dark strands of despair through our indifference, will not some accusing angel of mercy lower us into some hell of condemnation long enough to convince us that "inasmuch as we have done, or not done, it to one of the least, we have done, or not done, it to Him?" Nothing but the daily justice and purity of our lives can make us winners of that richest prize, a sweet, subdued and self-sacrificing love for God, manifested in our love for each other, until the human temple from which this light streams forth becomes beautiful and glorious, even though it be worn with the furrows of age, or otherwise "marred in the hands of the potter."

E. Webster, Harvard, Mass.

SCANDAL.—A woman confessed to a priest that she was guilty of circulating a scandal. He gave her a ripe thistle top, and told her to scatter the seeds, one by one, in every direction. She obeyed, and returned after her task was done. He then ordered her to go back and collect the scattered seed. She said it would be impossible. He replied it would be more impossible to gather up and destroy all the evil reports that she had circulated about others.

Blessed are they who walk uprightly and speak truth in their hearts. That back-bite not with their tongues, nor take up a reproach against their neighbors.

THE THRESHOLD.

CANAAN, N. Y.

1. We stand up-on the threshold of an - oth - er world to-day; We wait with pa-tient spir - it, and we
 2. We read of sae-red mys-ter-les en - graved on pa-ges bright; But view fair hea-ven ope - ning up

watch each sun-set ray; We lin-ger in the val-ley, and la-bor while we pray, And scan Time's changing scroll.
 on our in-ner sight; We feel its love im-mor-tal, its glow-ing beams of light, Nor aught of dark'ning gloom.

'Tis joy to know that ev'-ry day brings heaven near - er earth, That we are leav-ing all its scenes of gross and sin-ful mirth,
 To-day we live in har-mo-ny with Wis-dom's rich in-crease, To-mor-row brings its hal-lowed life, and prom-i-ses of peace,

Rit.

That we are seek - ing pro-gress in the pure an - gel - ic birth. The glo - ry of the soul.
 And fu - ture pros - pects prof - fer us the joys that nev - er cease, Bright hope of fade - less bloom.

DISPENSATIONS.

Brightly a star over Bethlehem beamed,
 That shepherds and wise men discerned,
 And followed with gladness, 'till over a child
 Its glory effulgently burned.
 Born of the highest unfoldment of law,
 Prophecies grand in his life to fulfill,
 From faith and obedience the power to draw,
 To be the earth's Saviour through God's holy will.
 When the meek heart sought the Jordan baptism.
 Where was an outpouring of heavenly love,
 The spirit of Christ to Jesus was given —
 The pure, holy spirit, in the form of a dove.
 Now was commencing a New Dispensation,
 The Father revealed in the Son,
 A High Priest who show'd a lost world salvation,
 And taught how its prize must be won.
 He lik'd the kingdom of God to the mustard,
 The smallest among the small seeds,
 And showed how the increase of life would ex-
 pand it
 To come to humanity's needs.
 He likened it also unto the leaven
 A woman concealed in three measures of meal.
 The laws Patriarchal, previously given,
 The power of the New Dispensation must feel.
 He taught on the mountain without peradventure
 To pray for the kingdom of God among men;
 He taught that they never that kingdom could
 enter
 Until of the Spirit they were born again.
 He gave them the cross as a means of salvation,
 For those who would rise from the first Adam's
 fall,
 And whose would follow in regeneration,
 Must hate their own life and relinquish their all.
 He noticed the gift of the widow's last farthing —
 'Twas all, in her penury, that she possessed;
 But more in *His* eyes than the rich man's great
 offering —

It showed her heart's effort to bless and be
 blessed.
 The Pharisees temptingly brought Him a woman,
 And cited the law that was given of yore;
 He put them to shame by the power above human,
 Then pardoned and bade her to go sin no more.
 Wisely He spoke to Samaria's afflicted,
 All irrespective of cast or degree;
 And many she called, for her soul was convicted
 That He was the Christ whom they wanted to
 see.
 When one much afflicted took hold of His garment,
 With faith, that through sorrow, had gained its
 control,
 He said to her, "Daughter, my peace I give to thee,
 The strength of thy faith hath indeed made thee
 whole."
 He came to the sick and dispelled their diseases;
 In mercy the leper and lunatic healed;
 Gave sight to the blind, and voice to the speech-
 less,
 And called back to life some whom death's hand
 had sealed.
 Among His disciples there was not a woman,
 Though Mary and Martha His gospel He taught;
 And many with reverence ministered to Him,
 And gifts from their substance most lovingly
 brought.
 The Spirit of Truth was the Comforter promised
 Unto the disciples, who could not yet bear
 The many deep things which he needed to tell
 them,
 That they for the kingdom might truly prepare.
 But when on Mount Calvary, painfully dying,
 He said to His mother, "Behold now thy son!"
 And to His disciples, "Behold thou thy mother!"
 Then was His life-mission finished and done!
 Thus was the woman oft blest by the Saviour,
 Though humble and low was her place;
 He knew that with man she would yet be anointed
 To work for the Order of Grace.
 The woman must be in the fourth Dispensation:

The gospel of Christ is for all;
 Her name must be raised from the old accusation
 Of being the cause of the fall.
 On woman the spirit of God has descended,
 And Mother in Daughter revealed;
 On the right hand she stands, in wrought gold of
 Ophir,
 Her heaven is no more concealed.
 The Bride and the Bridegroom that long were
 expected,
 Achieved the true Order of Grace;
 A Father and Mother, in the New Creation,
 Have brought forth a heaven-born race.
 The kingdom has come which the ancients long
 prayed for —
 The empire of Daughter and Son;
 And souls born again heaven's fullness inherit —
 The Lord's will on earth is now done.
 The Lord is beginning to shake every nation;
 Salvation the woman has won;
 In purity now she in Zion is dwelling,
 Where righteousness shines like the sun.
 The truth is established, in glory and beauty,
 And yet for an increase 'tis rife;
 The voice of the Spirit and Bride are proclaiming,
 Ho! come to the waters of life.

Hannah A. Agnew, Mt. Lebanon, N. Y.

OBITUARY.

CHARLOTTE TANN, April 15, 1875, South Union,
 Ohio.
 POLLY HARRIS, April 15, 1875, South Union, Ohio.
 HANNAH ADDISON, May 20, 1875, aged 85 years,
 North Union, Ohio.
 RHODA WATSON, May 21, 1875, aged 71 years, North
 Union, Ohio.
 LUCY FULLER, April 16, 1875, aged 62 years, Water-
 vliet, New York.

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F. W. EVANS,
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JEWISH HISTORY.

—O—

"In Christ are hid all the treasures of Wisdom and Knowledge."

THESE things were written for the admonition of us, upon whom the ends of the world have come.

The history of external Israel is as a shadow or chart of the history of the New Creation, or Spiritual Israel.

The first class of Israelites, born in Egypt, carried with them Egyptian proclivities—old habits, appetites and passions, inherited and acquired. By the marvelously wonderful Spiritual phenomena witnessed in Egypt, through the mediumship of Moses and Aaron, those proclivities were suspended, and afterward held in check by continued exhibitions of Divine power, throughout the forty years travel in the Wilderness.

The cloud by day, and the pillar of fire by night, went before them, from their passage of the Red Sea, to their passage, dry shod, over Jordan. In both instances the waters stood in heaps, ready to overflow them the moment the power was withdrawn; that first appeared to Moses in the burning bush, that was not burned; in a stick that became a serpent, but was not a serpent, that swallowed other serpents that were nothing but sticks in the hands of the Egyptian Media.

The ten plagues were Spiritual phenomena. The two spheres touched each other and interblended. As were the Egyptian Media, so were Moses and Aaron, with this important difference: Higher and purer Spiritual Beings—Gods—inspired Moses and Aaron, than were those inspiring the Egyptian Magi. They had objects to accomplish—plans to carry out—in relation to Israel, as a nation, and through Israel, as a medium, in relation to the whole race of man upon earth.

Time was an element in their programme; and Numbers were used by the succeeding Prophets of Israel as evidence of the existence of such general plan, or design, framed by some thinking, calculating, intelligent being, or beings.

The whole Jewish and Christian world acknowledge this element of time, however much they differ about the day and hour, or the manner of accomplishing the promises, and of fulfilling the prophecies.

The first class of Israelites, who came out of Egypt, all died in the Wilderness, except two, Joshua and Caleb. These received the revelation of the Second Coming Degree of the Jewish System, and they led the generation, born in the Wilderness, into the Land of Promise.

The Spirit—God of Israel—had two visions of that first class. One was, that they were a chosen and peculiar people—Saints

of the Most High—a Royal Priesthood to all coming generations of the Jews. The other, that they were a rebellious, murmuring, unbelieving, stiff-necked, wicked generation, with whom God was not well pleased. And this, from the day that Moses and Aaron knew them, until Joshua and Caleb finished burying their carcasses, in the Wilderness, that had fallen according to the curse pronounced upon them by their God, whom they had wearied by their importunities, and grieved by their everlasting back-sliding toward the Egypt from which they were only externally delivered. Their old habits and propensities were like the Leopard's spots. Yet, what a change they underwent in their diet and manner of life! It was from one great extreme to another. In Egypt, their labor was excessive, and their food, its flesh-pots. Now, their food is Manna—light food—that their souls loathed, and drink corresponding—pure water—nothing more.

The change that awaited them, when over Jordan, was equally unexpected and trying to their Spiritual Faith and physical systems. Instead of the land in common, their food in common, and their clothing unwearoutable, and shoes that would not wax old, the Manna ceased to fall, the shoes and garments did wax old, and henceforth, if they did not work, neither could they eat. To this end, in Canaan, the land was divided, to each a portion, and only by industry and economy, could they eat the fat thereof.

Two orders of people were founded—the generating Jews, and the Essenes, who held their land in common, did not marry, would not fight, and ate no flesh of animals, clean or unclean. The product of this order was the Son of Man—Jesus—the ultimate fruit of the Essene tree. He became the cornerstone of the first temple—the Primitive Church—of which the Temple of Solomon was a type.

The other order—the generating Jews—progressed on, down the ages, until incorporated in the Roman Empire. Church and State were then combined, like Adam and Eve, when first created—the Spiritual and temporal—generation and regeneration—the whole race evolving toward the second appearing of the Christ-Spirit, when the mystery of God would be finished by the final separation of Church and State, and the founding of a true order of generation, having a civil government, free from theology, based upon the first principles of the Mosaic law of holiness in earthly things—the rulers, male and female—the land, held for all to work and live from—their diet, the fruit of the soil, free from blood-shed—the relation of the sexes, free from the unfruitful works of darkness.

Thus are the two orders now started. The United States, and the United Societies. The Spiritual will ultimately separate from the natural, and the natural will be entirely separated from the Church, in the United States government.

The First Degree of Seven, was a Wilderness state. That first generation are nearly all gone. A few of them, like Joshua, have the revelation of the New, or Second Degree.

The Canaanites, to be driven out, are the anti-christian sects, who have monopolized the land, which must yet be divided unto the people of the country. They have raised fat hogs, rather than fine men and women. They live upon the lives of other creatures. In their generating—their sexual relations—they are lower than the animals they slaughter for food, and who, in turn, slaughter them, by diseases that they generate in their physical bodies.

Eternal warfare, with Amalekites, was the law of Israel, external. And eternal hatred of the carnal mind, with all its lusts of the flesh and spirit, is the privilege and duty of members of this Zion of God. It is their right to be in continual communion with the saints and prophets of all ages and races—to be baptized with the Christ of God—the Rock of Ages, which always responds when struck by the wand of truth, sending forth the living faith of the redeemed, in the Heavens, to the struggling saints on earth.

Better to be in communion with the true actors of the scenes of the past, now in the Spirit World, than to depend entirely upon the history that imperfectly describes those scenes.

THE CHURCH AND THE WORLD.

—O—

As members of the great family of man, we have one common ancestry, are imperfect and have need of boundless charity, and of improvement in every righteous direction. Wherein, then, do members of the true Church of Christ differ from the unchristianized citizens of the world? Just here—The former, having been baptized with the Christ-Spirit, have had their intuitions quickened and inspired and possess a consciousness of a divine call to higher, purer and more spiritual condition, and to the necessity of attaining it by every facility vouchsafed to them through the power of God. They are fortunate in having the invitation before others perhaps equally worthy. There is, therefore, no reason why such should arrogate, to themselves, superiority over others not thus favored, except by obeying their superior calling and conforming to a higher standard of righteousness.

The followers of Christ are commanded to be separate from the world. This enjoining does not refer to external habitations only. Some may have availed themselves of this external isolation for sordid purposes, continued in iniquity, and been a curse to themselves and to society.

All members of Christ's Church are under

sacred obligation to a life of righteousness, purity and charity, surpassing those who are not favored with like facilities. This is an interior work—a discipline which church members must keep in vital activity in all places and under all circumstances.

Souls are not worthy of the name of Christians—Shakers—unless they live such life all the time and everywhere.

Although I incessantly and earnestly bear the Cross of Christ, and thank God for the great salvation from sin that I enjoy, I do not thank him in the sense of a pharisaical righteousness that I am not as outside publicans. On close examination I find I have not yet attained that high standard of purity and righteousness—that redemption of soul from the nature of sin—which the spirit of progression is continually pointing me to.

Professed members of Christ's Church, who feed their sensual appetites and passions with narcotics—opium, tobacco in any form, beer, wine, cider, any stimulating or stupefying beverages—should not arrogate, to themselves, great perfection of separation from the world.

It is precisely on this physiological platform of self-denial that the Church of Christ, as an institution of progression, should cease to blend with the world. To mingle with outside society for the purpose of ministering the Christian testimony, or to transact necessary business, may be consistent with that separation from the world which characterizes the true Church of Christ. Neither Jesus nor Ann was afraid thus to mingle with the publicans, sinners and magdalens of their day, and break to them the bread of life.

A soul, who lives in purity and charity, and moves in obedience to his or her spiritual directors, cannot be injured by the society of the world. Such are able to minister virtue and avoid contamination.

There is suffering in the Church of Christ for want of laborers to disseminate its principles in the field of human society. For still the harvest is truly great, and the laborers are few. Should they not, even now, be passing and reaping over the great harvest field of the world, reaping where angel hands have sown?

THE SHAKER AND SHAKERESS is doing what it can, and is evidently instant in season in its efforts to reach the popular heart and conscience. Let us not cease to pray the Lord of the harvest field to send forth more laborers.

O. C. Hampton, Union Village, Ohio.

PUBLIC MATERIALIZATION.

—O—

MOUNT LEBANON, June 15, 1875.

HORATIO EDDY & Co.—*Esteemed Friends*:

I have been impressed that the time has arrived when Spiritualism should begin to do to Humanity the good designed by the Powers Above.

Materialization is the second step in Spiritualism—the second Degree. There will be seven Degrees.

A public meeting, in some great city, where the speakers—part of them—were materialized, would begin a Religious Revival as much exceeding that got up by Moody and Sankey, in England, as *Truth* exceeds *Error*, or substance its shadow.

Will you co-operate with me to bring this about? If so, on what terms, and under what conditions?

Please confer together, and, if at all disposed to entertain my proposition, consult the Ruling Spirits.

As educational preparation for the great undertaking of meeting the American Public, how would you feel about coming to Mt Lebanon and holding some sances here, in conjunction with our people? Would not the influences here be in every respect favorable? Could we not form a *battery*, composed of your natural Mediumship, the Shakers' acquired practical Spirituality, and those controlling Spirits, in the other world, who have the whole movement in charge?

In this work, should you, as Media, the Ruling Spirits, as Motors, and the Shakers, as Substrata, or working force, all concur and agree to confer together, and work together, I

suggest that we invite some of the leading minds, in the Spiritual movement, to join with us in the public meeting.

I address you first, upon the subject, as being, in my estimation, the *first* Media in the known world.

You may lay this letter before such of the Spirits as you recognize as the highest—most divine—authority, with whom you associate.

In kind, respectful regard to yourself and Spiritual household, I am your friend,

F. W. Evans.

CHITTENDEN, VT., June 20, 1875.

FRIEND EVANS, This is our location at present. We are held here, by the bands that control in our sances, for a purpose known only to the Powers that control us. We shall wait their bidding.

Should they desire us to go to Mt. Lebanon, or anywhere else, we are ready. We trust in all their movements, knowing full well they will do all things right, and keep us where they can get the most power, and do the most good.

Let the Spirits make their own conditions, and the world will be convinced of the power of Immortality, as fast as they are prepared to be convinced.

Should we, on this side of the Spiritual or Spirit world, make conditions for the Spirits, there might be many pull-backs. We are not permitted to make any arrangements to go away from here, at present.

Best wishes from your friend, in the cause of truth,

H. G. Eddy.

LETTER FROM THE EDITOR OF "THE SUN."

—O—

NEW YORK, June 14, 1875.

FRIEND EVANS, I don't know that I have ever expressed the sentiment to you, but it is proper that I should say frankly, that I have no personal conviction that materialization is a true thing. Neither do I care very much whether it is true or not. I have no idea whatever that witnesses from beyond the grave are of any value as teachers of Spiritual Truth. Truth must stand on its own merits, and if it were uttered by ten thousand spirits, it would not be a whit more true than when uttered by one man in the flesh.

Having said this, I will say that such a meeting as you propose would be immensely interesting and important. If it is really possible to produce a spirit from the other world in the appearance of an ordinary human body, and to have this spirit address an audience, the fact would produce an extraordinary excitement. Nothing that could occur, I suppose, would so deeply impress the minds of people in general; and, if it is practicable, I can see no objection to undertaking it. As for defraying the expenses, there would not be the slightest difficulty in having that done over and over again, by charging a small fee for admission; but a considerable force of police would probably be necessary to preserve order. Yours sincerely,

Charles A. Dana.

MT. LEBANON, June 16, 1875.

CHARLES A. DANA—*Esteemed Friend*:

Your note of 14th instant, is to the point. I did not suppose that, individually, you believed materialization a verity, or that to you, Truth would be more valuable for being uttered by a Spirit. You are a sensible man.

Are not old men for wisdom and history? If Moses and Elias were materialized to Jesus and Apostles, two points were made—First, that they did exist, and could prove it; Second, being older, by many hundred years, than any earthly man, they were more valuable, for history, than two new books.

To me, the natural law of materialization is an interesting scientific fact. I expect to *instruct* materialized spirits, not to be instructed by them. But the materialized spirits may be inspired by spirits superior to themselves.

Should we hold a meeting, as I propose, I hope to accomplish two objects. First, by the Mediums we will bring with us, to materialize

Spirits from the other world, who will appear as ordinary men and women, and speak to the audiences. Second, by the Spirits we will bring with us, to inspire the speakers thus materialized, so that they shall utter truths of great importance and of the highest order—truths that will be of practical use to society and to the attendants of said meeting.

A smith may work cold metals—he prefers working them at red heat.

Excitement with human beings is as heat or fire to metals. To be baptized with fire and with the Spirit of Truth, is to *receive* Truth—Spiritual Truth—under excitement.

Will not Wisdom be justified of her children, if materialization be a means to a good end? Respectfully,

F. W. Evans.

DEAR FATHER EVANS:

I have read your Autobiography through with a great deal of interest. It has given me a better idea of your life and work, and of many things connected with the Shakers than I ever had before. Your conversion to Shakerism and your labors for the good of humanity, in various reforms, will be better appreciated when many of your ideas on other matters are better understood by the mass of the people. I never heard the Book of Revelations so satisfactorily explained as you have explained it. Whether your views be correct, or not, I have seen no explanation so applicable.

Although many years of my early life were spent within a few miles of the Sonyea Shakers, I never knew much of their belief, nor of what they were aiming to do.

Your religion is practical—not theoretical. It goes to the bottom of things. It is calculated to revolutionize every thing in society. The present system of Marriage would be changed—the present system of Laws would be changed—Society would be reorganized—Churches, Schools, every thing, would be revolutionized. In fact, it seems to me, you would make one grand smash-up of things in general. And what is the object of all this? Would the Shaker programme make the world better and happier? Would it rid the world of disease, crime and sinners? Would it do away with premature death, poverty and other evils, to which the human family are subject, under existing conditions?

I always supposed, that if the Shaker programme was fully carried out—the sexes not allowed to come together for procreative purposes—that the earth would, in one or two generations, be depopulated entirely. I could see no way in which human life could be prolonged, unless you show that Shakerism would bring physical immortality to those who adopt it.

If, by joining the Shakers, physical immortality could be secured—the last enemy, death, be destroyed, or overcome—I could see strong attraction to Shaker society. Could you demonstrate the possibility of such result, you would soon convert the whole world to Shakerism. But thus far, Shakers die as well as other people, and I am not aware that the average of human life is much greater, with them, than with the gentile world.

The *New Cycle*, which I learn from you, the Shakers are about to enter upon, will offer something of a very important character for the consideration of thoughtful minds. The division of the human family into three or four orders, in which all, but the most robust, live celibate lives, will prevent the propagation of sin, disease and misery. Such propagation has gone on long enough. 'Tis high time sinners, criminals, diseased and deformed persons stop reproducing their kind. We have, already, more than enough of that kind of humanity on the earth. Has not society the right to compel the criminal, the diseased and deformed, to a life of continence—if need be, to take from them the power to reproduce their likeness? 'Twould be better for them, and better for society. They have no right to curse the world with marred types of humanity. It is a legitimate subject for governmental supervision.

The first thing required is a class of men, for Rulers, who are masters of themselves—men and women in whose organization the in-

intellectual and moral forces are paramount, controlling all lower law influences.

No man nor woman is fit to make laws, administer them, or in any way govern or control others, who has not sovereign control of his and her own spirit and passions, so as to do right for the love of right.

When our public offices are filled with the right material—Law makers and Law administrators whose lives are devoted to Humanity's Elevation—Society's wrongs will be righted.

I see much in Shakerism that commends itself to my judgment. The intellectual and social life of communities could be made very pleasant. I never could see the use of the uniformity and monotony in your style of dress. Why not give to each a certain amount of money and let them dress to suit their own tastes? Nature loves variety. She never tries to duplicate herself. As your DRUG-FACTORY has burned down, why not use that force to cultivate flowers and fruits for market, and to beautify your homes—making them so attractive that every body will want to live with you? God has made flowers, birds and fruits, in such variety of beauty, color, plumage, flavor and odor, that it seems to me we should cultivate, use and enjoy them.

See what beauty and grandeur are in the sunlit clouds! in the variegated landscape! in the mountains! in the forests, and in the rainbow! Why not adorn your homes with copies of these also, and make those homes the Paradise the whole earth is to become in the Millennial Age?

You have the germs of that happy time. With perfect bodily health, the right kind of mental, moral and social surroundings, I fail to see why Shakers cannot begin the Millennial Age.

Yours with great respect,

Dr. E. P. Miller.

MT. LEBANON, June 17, 1875.

DEAR FRIEND MILLER: Your highly valued letter of the 14th is at hand. Let me get an article out of it for the SHAKER AND SHAKERESS. It is too good to lie idle in my desk. I shall use it, unless you say nay.

About the *flowers* and all that, there is no difference in principle. But about *dress*, you are intoxicated with the wine of Babylon. Your world's women are horribly ugly—no beauty about them—while *Shaker* women are the glory of the earth, and when materialized, at the Eddys, as they are, are admitted by all to be beauty incarnated. Your sense of beauty is perverted. It will come right, if you have a care of your diet.

Beauty rests upon utility. Also, we are only in our First Degree of the Seven. Let us alone until we grow up to the Ornamental. We want first to "clean escape the corruptions that are in the world through lust." Then, in this our Second Degree, we want to be freed from all physical diseases. We shall then have occasion for *flowers, instrumental music*, and cause for *Ornamentation*.

Sin, painted, is one of the most detestable of sights. When I look at world's women, bedecked with jewels and loaded down with dry goods, I keep thinking of the ills that female flesh is heir to, in this day. They should dress in "sack cloth and ashes," so that the *inner* and *outer* might agree.

Am always pleased to hear from you. Kind regards to your family, to friend Train, and to all friends.

F. W. Evans.

THE TELEGRAPH.

—O—

IN 1837, a year or two before Morse's discovery of the magnetic telegraph, two of the girls in the Second Family of Shakers at Watervliet, N. Y., were in Vision, as it was called. Unconscious of mortal surroundings, they lay on a bed in the east end of a long room, called the T room. The room was literally packed with standing spectators, witnessing the thrillingly interesting phenomena.

The door of entrance was at the opposite end of the room. I came in late and seated myself near the door. The girls could not possibly have seen me, had their eyes been open.

They had gone to a far distant city, in the Spirit World, where they met Mother Ann, with whom they had, in their Spirit World excursion, frequently met and become familiar. They were now conversing as if all girls together.

I spoke not a word, but simply thought, how can they make their *bodies* talk, when so far away as they claim to be? The girls ceased talking, as if listening. Presently one of them said: "Mother, some of the folks at home wonder how we can make our bodies talk when we are so far away."

After apparently listening to the response, she said: "Mother says, it is not we that make our bodies talk. It is our Guardian Spirits, who remain with our bodies, to keep the vital action, while we are gone."

I thought, how can their Guardian Spirits get their words so readily?

The girl seemed to listen, then said: "Mother, the folks at home wonder how our Guardian Spirits can get our words so readily."

After apparently listening, the girl said—or the Guardian Spirit said: "Mother says she don't know that she can make you understand that. It is by a kind of telegraph that we have in this world. You have nothing like it in your world now, but will have before long."

At the date aforesaid—1837—*Telegraph* meant an agreed upon flag, or other signal.

We were subsequently informed, in manner aforesaid, that Dr. Franklin, whose favorite amusement, here, was halter-breaking lightning, when in the next world, succeeded in harnessing a similar power, to the mail-stage there, and that the facilities by which we are now enabled to talk around the world, in almost less than no time, are the materialization of what had pre-existence in the Spirit World. It may be so with all our modern inventions—the inventor being the medium of transmission. Some inventions may be the re-materialization of *lost arts*.

O. P., Mt. Lebanon, N. Y.

MATERIALIZATION v. MATERIALISM.

—O—

THE star of "materialization" is in the ascendant just now, and thoughtful people are gazing heavenward with wonderstruck eye. And well they may, for this new constellation, glorious and bright, bids fair to eclipse with its splendor all the lesser lights that surround it; and the boasted inventions, discoveries and achievements of this steam and iron age, compared with this latest marvel, sink into insignificance.

Faith in the hereafter is the very basis of religion; and joyfully I hail "materialization," because I believe it is a weapon which, in the hands of the angels, will destroy that soul-stunting *materialism* that now rules a cold intellectual age. Even skeptics must accept the evidence of their senses, and worshippers at the shrine of reason dare not deny logical conclusions. If spirits can be handled, and weighed, and *recognized*, and can give conclusive proof of their identity, the inference is plain:—the spirit world exists, and communication between it and the earth is a possibility—truths which are indeed needed to warm and cheer the fainting hearts of the sons of men.

I have no theory to advance upon the subject. I have not, as yet, accurately determined the limits of spiritual forces, and ad-

mit that, to me, the accretion by a spirit of a physical body is no whit more wonderful than the growth of the tiniest plant. That which is unfamiliar we are apt to consider marvelous.

I think it was Bishop Berkeley who taught the subjectiveness of all phenomena, and the impossibility of proving the existence of any thing outside of our consciousness. I am at no pains to dispute this position, because the vast majority of people do believe in the material substantiality of their surroundings. When they see a man they are content to believe it is a man, and when they meet a mad bull, they carefully get out of his way, for fear of the very forcible and disagreeable fancy of being tossed on his horns. To such, I say, the evidence is strong that many spirits do appear in bodies as real, material and substantial as our own.

But I anticipate the skeptic's sneering and ironical assent. It does, indeed, seem to be incontestible that mediums do occasionally deceive, and that manifestations are sometimes simulated. But a hundred frauds can never annihilate one genuine manifestation, occurring under rigid test conditions; whereas one genuine manifestation is a complete offset to a thousand bogus Katie Kings. The fact that Brother Thomas Smith and Brother Daniel Sizer, at the Eddy homestead, did actually see and *recognize* departed friends—materialized forms that were visible to all present—is worth more than volumes of erudition and finished essays proving "materialization" a fraud and a delusion.

To me, it is a comfort to feel that the spirit-world is near, and that spirits are concerned for the welfare of humanity.

Hewson Brown, Mt. Lebanon, N. Y.

VISIT TO THE EDDYS.

—O—

KIND EDITOR SHAKER AND SHAKERESS: Thursday, April 22d, found Brother Daniel Sizer and your correspondent at Chittenden, Rutland county, Vt., the home of the much talked of Eddy brothers, mediums for spirit materializations. Presuming a short sketch of the facts seen, heard and felt would be of interest to many readers of your paper, I herewith tender the following account.

Chittenden, like many old settled New England townships, consists of a few straggling farm-houses, built near the most fertile spots of rough looking hills.

The particular house, made notorious by these materializations, is a plain one, standing a few feet back from the road, with some claims to modern additions in the shape of an Ell, running back from its center some 40 ft. with width of 20 ft., two stories high. The upper room of this addition being devoted to the spirits, is entered by a door in the back center of the old house. Its one large room is entirely unfurnished, with the exception of a stove, three or four common chairs, two long rough benches, a common table with leaves 4x2 ft., on which are placed various common musical instruments—violin, accordion, harmonicon, tin horns, bells, etc. At farther end of this room the floor is raised 2 ft., forming a platform 4 ft. wide by 2 ft. high, running the width of the room, and inclosed by a low railing, except at south end, where are steps. The cabinet is on this platform, and is formed by taking the space from the chimney (which stands in the center of back wall) to north side of building, inclosed with lath and plaster partition, leaving door space next to chimney, forming a room 8x2 ft. The doorway is covered by an old blanket, hung on hooks at upper end.

This evening, April 22d, there are eighteen persons present from various portions of this country and Canada. We assemble in the séance room at 7½ p. m., taking seats on the benches, the majority being on front bench, they joining hands. Wm. Eddy now enters the cabinet, while his brother, Horatio, takes a seat among the audience and plays upon a violin, accompanied by any one who can sing the various melodies—old religious hymns, spiritualist songs, ballads, negro melodies and sentimental songs.

In the course of five or ten minutes the curtain moves aside and there stands a spirit, so called. Presently the spirits step out on the platform, walk around, dance, speak, rap, materialize pieces of cloth out of nothing visible, call up some of the audience to feel of them, dance with them, etc. The light in the room, in the meantime, being a common kerosene lamp, burning at half light, then again turned up to full blaze, and held within 10 ft. of cabinet door, showing every feature as plain as daylight, color of hair, eyes, skin, clothing, every thing indicative of one's personality. Our first séance lasted fifty minutes, during which time my watch lay at my side, face open, and with pencil I noted the appearance of each spirit, time out, and length of time between their retiring into the cabinet and the appearance of another spirit. The shortest time being one and a half minutes. Fifteen different forms, of various sizes, appear this evening, some Indians, characteristically dressed in colored bead-work, belts, caps, leggings, etc., and a large proportion of the others recognized by different parties present as relations, etc. We attended four of these séances, with audiences varying from eight to twenty-four persons present, some constantly coming and going. In these four séances, forty-five different spirits made their appearance, all of whom were recognized by some one or other present. Some were able to speak; those seemed to be the most successful in doing so who had been materialized a number of times. Among the many occurrences interesting to the spectators, because of some personal peculiarity, deformity, or circumstance connected with them, allow me to mention a few.

A woman and her husband, of high social position and liberal means, form part of the audience before whom a spirit shows himself, a young man of twenty-five or thirty, with beard on lower part of face, dressed in black, whom they recognize as a nephew, called Charles. He walks back and forth on the platform, showing peculiarities of gait, build and dress, answers questions by raps and speech. At second appearance, he moves forward to railing and reaches his right hand out, beckoning to the woman to come forward, which she timidly does, extending her right hand, which he grasps with his right, and while shaking her hand, pats the back of her right hand with his left hand. This is in plain sight and audible to the whole company.

Again, a woman appears who is recognized as Ellen, a niece. Inquiry is made if her little child of three years is present, and can materialize. Affirmative response, and she retires into cabinet, to again appear in a few minutes, leading a little child at her side, whom she turns around, lifts up in her arms, bends down and kisses three times in a motherly fashion. Each person present receives tokens of recognition.

Aside from the materializations, we attended one each of the light and dark séances. In the light circle a curtain is drawn across the corner of room, behind which a table is placed, covered with the various musical instruments. The medium sits in a chair placed in front of curtain, some one selected from the audience sits beside him, with one arm bared to the shoulder, which the medium grasps with his hands. A blanket is now pinned around them both, leaving only their heads in view. The man's free hand is now thrust out of the blanket and held by some one of the audience. Immediately music begins, bells ring, horns blow, a guitar is thrust beyond the curtain in full view and played upon, horns are thrown over the curtain, hands appear and stroke the faces of those present, patting them, pulling their beards, etc. A pencil is taken by the spirit-hand and various signatures and messages written out upon cards, which are thrown out, together with various instruments, among the audience. Two one-quarter inch iron rings, of diameter sufficient to slip easily on upper arm, are next taken by the spirit-hand, and instantly the man next to medium finds them on his bare arm, without the medium moving his hands; all this while the large kerosene lamp stands at full blaze between the audience and medium.

In the dark circle things are somewhat different. The medium occupies a chair in the center of the floor, some six feet from the audience, one of whom ties his hands behind him with a rope, which is again secured to back of chair in which he sits; this is done as firm as ingenuity can do it. A man now takes his seat in the medium's lap, at the same time holding the hands of another person, who sits in front of him, but who might be supposed to be an interested party to the performance. The light is now extinguished. Then begins a medley of sounds, table moving and thumping, bells ring, voices speaking through trumpets, and finally playing upon instruments tones descriptive, of a storm at sea. Suddenly the instruments seem to be in all parts of the room, flying through the air, performing in concert the only music, worthy the name, which we have heard. This is very harmonious and pleasing, purporting to be a welcome of some parties to Spirit-land. In the midst of it comes a crash, and all is still as death for a moment, when some one remarks, "You have broken the circle, by releasing hands," which proves incorrect. A noise now commences as of a number of men running around the room, dancing, whistling, whooping, stamping, playing rough music, which continues ten minutes, when the spirits, speaking through the trumpet, say that a company of wild Indians had taken possession of the place and drove away those who were performing. The lamp is now relit, and the musical instruments found in different parts of the room, with mediums tied as at first, and in same place. Cord examined and found all right. Light extinguished, when the spirit welcome is finished—verses are improvised by spirit voices, on any subject selected by those present. A short lecture delivered, various questions answered, and séance concludes.

Among the spirits who materialize is a woman, whom they all seem to venerate, known as the Witch of the Mountains. She comes upon the platform with a quiet dignity, speaks in a clear incisive tone, pointedly and to the purpose, rising to eloquence in her language and delivery, teaching the highest moral lessons, and always making a deep impression on her hearers. On one of these occasions, when we were present, she spoke for ten minutes in a voice loud enough to be heard two hundred feet, by a large audience. She made the statement, that within five years it would be a common occurrence for spirits to speak from the rostrum, to meet friends in their homes and in the street, and be as familiar as mortals. She has made the assertion that it will be done at Chittenden, in broad daylight, in 1875.

An incident of our last séance may be of interest to many. There appeared a Shaker sister, whom the audience recognized as a Quakeress, while we knew her as one of our sisterhood, who departed many years since. She answered many questions, and was succeeded by another sister, who had deceased only a few months, who also answered questions. They were both unmistakably dressed in full Shaker costume, even to cap and handkerchief. This of course was very satisfactory to us—their names, Mary Ann Patterson and Martha Poole—special friends.

I have met many, since our visit, who were anxious in their inquiries, and all evidently interested in some form or other. To those, who have not seen or heard, queries numberless present themselves, as to the reality and meaning of it all. I unhesitatingly pronounce the materialization genuine—a reality. Its morality does not seem to be a point in the case at present. It is an open avenue through which comes a stream of human souls, vividly suggestive of society here good, bad and indifferent, without any, at present, apparent object in view, but the satisfaction arising from a re-union with earthly friends. As to the meaning or possibilities in the case, I hazard no opinion, for they seem illimitable.

Here is a new force developed, unique and without precedent in the realms of science—a force evidently capable of changing the whole face of society. New channels of thought open, and new modes of revealing to human beings the hidden secrets of God and nature

by means of which the creation of new heavens and a new earth—a re-organization of all mundane institutions—is reduced to a mere matter of time.

CANAAN, N. Y.

Thomas Smith.

HOW TO EAT.

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BEFORE a man becomes hungry, watchful nature has calculated, in her way, how much nutriment the body needs, and provides as much of a liquid substance as will be necessary to prepare from the food which may be eaten, that amount of sustenance which the system may require. When this is stored up and all is ready, the sensation of hunger commences, and increases with the steadily increasing amount of the digesting material just referred to, and the very instant the first mouthful of food is swallowed, this "gastric juice" is poured out into the stomach through a thousand sluices; but no more has been prepared than was necessary, for nature does nothing in vain; so that if a single mouthful more of food has been swallowed than the untempted or unstimulated appetite would have called for, there is no gastric juice for its solution, and it remains but to fret and worry and irritate for hours together. If the amount eaten is much in excess, the stomach, as if in utter discouragement at the magnitude of its task, ceases its attempts at digestion, and forthwith commences the process of ejecting the unnatural load by means of nausea and vomiting in some cases; in others, it remains for an hour or more like a weight, a hard round ball, or a lump of lead, an uneasy heaviness; then it begins to "sour," that is, to decompose, to rot, and the disgusting gas or liquid comes up into the throat, causing more or less of a scalding sensation from the pit of the stomach to the throat; this is called "heart-burn." At length the half-rotten mixture is forced out of the mouth by the outraged stomach with that horrible odor and taste with which every glutton is familiar. In some cases the stenchy mass is passed out of the stomach downwards, causing, in its progress, a gush of liquid from all parts of the intestinal canal to wash it with a flood out of the system; this is the "diarrhea" which surprises the gourmand at midnight, or in the early morning hours, when a late or overhearty meal has been eaten. When sufficient food has been taken for the amount of gastric juice supplied, hunger ceases, and every mouthful swallowed after that, no gastric juice having been prepared for its dissolution, remains without any healthful change, inflaming, and irritating, and exhausting the stomach by its efforts to get rid of it, and this is the first step toward forming "dyspepsia," which becomes more and more deeply fixed by every repeated outrage, until at length it remains a life-time worry to the mind, blinding it with horrible imaginings, and a weary wasting torture to the body, until it passes into the grave.

The moral of this article is, that the man who forces his food, he who eats without an inclination, and he who strives by tonics, or bitters, or wine, or other alcoholic liquors, to get up an appetite, is a sinner against body and soul—a virtual suicide!—*Hall's Journal of Health.*

HEALTH.

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DEAR SHAKER AND SHAKERESS:

Much might be said and written on the subject of health. We should consider the health of the soul as well, or even more, than the health of the body. If we transgress the laws of nature the body has to pay the penalty, and it is just that it should. If we transgress the laws of God the soul must pay the penalty. It behooves us, therefore, to watch; be careful what we eat and drink, that our bodies may be a healthy abode for a righteous soul to dwell in, as the body and soul are so closely connected now, until this body shall have ended its course; then let us think how are matters with the soul. The soul that sinneth shall die, was, and is and forever will be the irrevocable decree of the Almighty. All men have sinned and fallen short of their duty; and the 144,000 who stood on Mt. Zion with the Lamb had all been sinners, but now are without fault, etc. O, what a happy and cheering thought that the way is now opened that sinners may return, for now is come salvation and strength and the kingdom of our God and the power of his Christ. Then let us begin the reform now, to-day if ye will; let us have a healthy soul and body; let us cut off all that is offensive to either; let us cut off all unnatural stimulants, should it even be as dear to us as the right eye or arm, or even no matter how long we have been accustomed to them; let us all be new creatures in Christ, and let the time past suffice to have lived after the course of the world; but now let us come out and be separate. I am ready, willing and anxious for a step forward, upward and onward for ever.

Jacob S. Kulp, Pleasant Hill, Ky.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

PERSECUTION, IDOLATRY, INFIDELITY.

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It may be much easier to define Persecution—to portray its spirit and animus—if not to fix its boundaries—than to decide what is real *Idolatry* or *Infidelity*, when adjudged at the high court, where Justice and Truth are the arbiters. Persecution has its root in the wild raging passions of men, in the *war* spirit,—under the guise of religious zeal—and is fed from the same source, vain ambition, bigotry, superstition and the lust of power and dominion. The heathen nations, and the ancient Jews, were great warriors; and although the Jews sought the aid, and claimed the protection of their God in their battles, they were not as intolerant in regard to religious opinions as their descendants. Pagans, Mohammedans, and the great variety of Christians (so called), have all their peculiar gods to worship, each pitted against the other, who, like Saul of olden time, have thought they were doing God service in persecuting and torturing one another for opinion's sake.

Religious wars, of all others, have been the most ruthless and unrelenting. The blood-stained pages of history reveal the sad fact, that millions of human beings have been subjected to physical and mental anguish, to force them to accept opinions repugnant to them, and when that did not effect their purpose, *death*, in its most cruel form, was inflicted by those who had the power. Such the fruit of Church and State synthesis.

Constantine, the first Christian emperor, made it a penal offense for a Christian to become a Jew, and forbade Pagan worship in any form. He razed their temples to the ground, and the Fathers of the Church eulogized him for his edicts against Pagan worshipers. He held the balance of power in his hand, and made the sword his arbiter.

Augustine claimed the sanction of the Old Testament scriptures, when he passed sentence of death upon those who celebrated certain rites, which, but a short time previous, had been tolerated. Multitudes were branded as heretics, and suffered death in its most agonizing forms, under the pretense of defending the Christian religion! It is recorded that the worship of images cost five hundred thousand lives. The doctrine of Transubstantiation four hundred thousand more. The persecution of the Manicheans, instigated by Theodora, resulted in the sacrifice of one million lives in Greece alone. Their great crime consisted in believing there are two eternal principles. One, light, representing good; the other, darkness, representing evil. The great loss of life by Crusaders is estimated at five millions.

Mosheim says, that the "European nations were deprived of the greatest part of their inhabitants. For centuries, the fairest portions of earth were reddened with human blood, and strewn with human skulls."

Pagans, Catholics, Heterodox, Schismatics and Protestants, *all*, when they have had the power, were sure to use the sword, the gibbet, the dungeon and the rack, in the name of God. We learn from history that the Catholics slew thirty thousand in one day, and

when the leaders of the massacre could no longer discern their own people from the heretics, the Pope's legate cried with a loud voice, "Kill on; God will know His own."

Buckle states, that about one million of the most industrious inhabitants of Spain were hunted like wild beasts, and thousands were butchered on the road to Africa. How many thousands of Jews have been robbed, plundered, hanged, head downward between dogs, burned and impaled, while priests, directly or indirectly, have conducted the slaughter, will probably never be known until the recording angels shall open the great Book laid up in the archives in the unseen land of light, where all false coverings are removed, and things are called by their *real* names, and made to appear just as they are.

Queen Isabella banished hundreds of thousands from Spain, and tens of thousands were killed, and vast numbers perished from famine and pestilence. Eighty thousand besides, were baptized by force, and their children coerced from them to be educated in the CHRISTIAN FAITH! The famous schism that preceded the burning of Huss, and the *Wars* consequent, cost one hundred and fifty thousand lives; and millions of the Aborigines in America were sacrificed on the altar of the Catholic faith by the priesthood and their abettors. The massacre of St. Bartholomew, it is said, cost fifty thousand lives.

One writer states that the whole religious influence of Spain was exerted to hasten the catastrophe which deprived twelve millions innocent individuals of life and happiness, to add to the glory of a merciful God.

In the reign of Charles V. from fifty to one hundred thousand were immolated for their faith, and many thousands more in the reign of his son. A mandate went forth from the Church in the fifteenth century which condemned all the inhabitants of the Netherlands to death, who were deemed guilty of heresy, and the king confirmed the decree. Three millions of people, men, women and children, says Motley, were sent to the scaffold in three lines. In Spain, three hundred and twenty thousand were burned, and subjected to various kinds of torture by the Inquisition.

Need we go farther to define what *Persecution* is? or to show its origin other than by the effects produced? Where is the "Lamb of God that taketh away the sins of the world" (errors in belief or practice)? who said: "Love your enemies." "My servants will not fight?"

Protestant Christianity has lighted the fires of persecution—whenever opportunity has offered—which have contained as much *caloric*, and whose flames have risen as high as have either Pagan or Catholic. Scotch bishops and the English church united in their fiendish plans to brand the Dissenters, as they were called, with hot irons, and tear their ears from their roots, and whip women through the streets, because they dared to dissent from the ritualism of the church. The Scotch Presbyterians exercised the cruel spirit of persecution to the extent of their power.

The burning of Servetus was approved by Protestants, and Calvin gloried that he had revenged the blasphemies of Servetus, *by burning his physical body*. Malanthon showed his approval of the diabolical deed, when he wrote to Calvin that "the Church

owed him a debt of gratitude for so doing, and that his magistrate acted justly in thus suppressing heresy." His chief offense was, that he claimed that Jesus Christ was not the Son of God from all eternity, but only since His incarnation. On that point he was heterodox; other than that it seems he was orthodox—a Protestant Christian.

The Anabaptists were greatly persecuted for their notions concerning infant baptism. The persecutions in regard to witchcraft and sorcery have been equally balanced between Catholics and Protestants, according to the power possessed by each. Luther, in theory and practice, advocated vindictive measures to suppress heresy. He said, "I would show no mercy—have no compassion on those witches." *Puritanism*, in effect, was no better—was the same in *spirit*, if not in degree.

New England eclipsed the glory of American history by her bloody deeds and intolerant spirit toward the Quakers, and by hanging *witches*. Think of it, in New England thirteen women and six men were hanged for witchcraft, and one man, eighty years old, was crushed to death under a board loaded with stones. Quakers had their ears cut off, were whipped and hanged; women were tied to cart-tails in the dead of winter, in a half nude state, and whipped through towns. Dark indeed is the cloud that rests over that sad chapter in the history of New England! But to the honor of New England it must be said, that much has been done to wipe out the foul stains stamped upon her pages of history.

Thousands of heinous cruelties and crimes might be cited, to show how far a blind zeal, instigated by an ambitious bigoted priesthood, will carry its subjects. The *war* spirit, whatever form it may assume, or name it may bear, proceeds from beastly passions. In all ages the lust of power is fed from the hells, while it usurps the authority to bind the consciences of men and women, and kill the prophets.

Let us inquire, "Who among all the orthodox and heterodox sects have been the *Idolaters*, and who have worshiped the true and living God?" Can we marvel that so many thousands should ask, "What is Christianity? Where and what its fruits?" Can Paganism, Mahomedanism or Judaism present more atrocious crimes than are found in the annals of what is called sacred history? Who will decide and point out with precision, the Heretics, the Idolaters, or the Infidels in the past, or at the present time? God sees and judges differently from men. He looks at the heart—judges the motives by the fruits produced.

The important subject now agitating the minds of deep and free-thinkers in Europe and America is, "Shall the beastly powers again ascend the throne and rule the consciences of the people as in the past, either through Papal supremacy, making a god of the pope, by giving him unlimited sway, or by placing the Protestant's God in the constitution of the American government?" Who wants to bend their necks to receive the usurper's yoke? Will America's sons and daughters consent to have their consciences bound to credal forms of belief and worship, by church and State power, or to be branded and punished as heretics? As well might we sing, "Carry me back to the dark ages—to the Inquisition, the faggot and flame," instead

of struggling to roll forward the car of progress, and talk of religious liberty.

Clouds that portend a storm are gathering, they are ominous. Mutterings which were at first but faintly heard in the distance grow louder and draw nearer. It would be well for us all to remember, that "God is not a respecter of persons," of names, sects nor professions. But they who seek to know, understand and do the truth, regardless of what it may cost, are His elect.

"LIVING WATERS."

JESUS, while upon earth, uttered the following memorable words: "Whosoever drinketh of the water that I shall give him, shall never thirst."

The spiritual signification of *water*, throughout the scriptures, seems to be a continual inspiration of Truth; something vitally necessary to spiritual growth, and health—moving—Living waters—nothing stale and dead.

The very best and clearest water, as it bubbles up from its source on the mountain side, or taken from the running streamlet in the valley—if allowed to remain for a long time, even in the purest and most costly vessel—will gather, from the surrounding atmosphere, those noxious gases, which living things are continually giving off in the different processes of growth, transformation and decay, and become dead—unfit for use. They are no longer *living waters*, containing the inspiration and vigor which are derived from them, when drank from the spring, or the flowing stream; but are a prolific source of disease and danger.

On the contrary, the *living waters* of which Christ spake are continually *springing up unto eternal life*. They have the elements of life in them, which keep them constantly in motion. Their principle of life, like that of every thing in nature, is in constant activity. Still, pent-up waters grow *foul*, and *stagnant*, and will not support animal life, unless it be the lowest forms.

The vital significant truths, which it was the mission of Jesus to reveal, possess life-giving elements, and are as *living waters* to souls. There is *power* in them, evincing that they come from, and keep their connection and communion with the Fountain Head—the source whence they came. Those who profess to drink of the waters of life, unless they manifest inspirational *life*, and have that life to bestow on the thirsty famishing children of earth, how can they claim to constitute the Body of Christ—his Church? Have they, in their keeping, the testimony, the sound of which is as the "*voice of many waters*," which proclaims them to be the living servants of Christ? "By their fruits ye shall know them." A living, breathing pulsation from the great Fountain Head, and manifesting itself in stainlessness of life, and through consecration to good and holy uses, toward all with whom they come in contact, especially the "household of faith," is proof that they have drank of those *living waters*; for by their acts, they show that they are vitalized by the pure and glowing love of the Divine Parentage, and have bathed in the waters of repentance.

If they follow their exemplar, in that repentance, which is unto life, will they not, like him, be willing to come to any "John the Baptist," who may be in order as a witness for God, and confess their sins—reveal the history of their lives?

The Scripture record of him is, "He was tempted in all points as we are, but without sin." Also, that "He learned obedience by the things he suffered." However that may be, it seems that he cheerfully submitted to the olden time rite, for the cleansing of the people; and in a child-like spirit, as was his wont, he said to his external Baptizer, "Suffer it" etc.

That Jesus was a chosen medium to receive a baptism of the Christ-Spirit, there need be no doubt. And that he was attended from his childhood days with a guardian Spirit, who instructed, and prepared him for that event, we have strong evidence. At the early age of

twelve years, when he said to his sorrowing earthly parents, who had diligently sought him three days, "Wist ye not that I must be about my Father's business?" he seemed to be impressed that he had some important mission to perform.

We are left in the dark concerning many years of his history; are only informed that "He grew in stature, and in favor with God and man." His season of temptation, which was painfully trying and severe—of which it is stated he fasted forty days and forty nights—was succeeded by beautiful ministrations from Angels; and thenceforward, his life seemed pervaded with a continual influx of good, which he ministered to his disciples and all who were willing to receive. In that noble, generous heart, there was no shrinking from duty. Through self-renunciation, and holy consecration, he endured and suffered, that he might benefit others, until his mission on earth was fulfilled.

He said, "he would send the Comforter" to his little Band; and promised, that those who would drink of his cup and be baptized with his baptism of fire and the Holy Ghost, should do greater works than he had done. Which promise was verified.

E. H. Webster, Harvard, Mass.

DO GOOD.

"Do good and cast it into the sea; if the fishes do not regard it, God will." This, though an ancient Arab saying, strengthens the belief that no good deed goes unrewarded, however indifferent the receiver of such an act may appear. Do good and bless life by your existence. Make better the place where you hold a right; let no opportunity pass unimproved. The way to increase our own happiness is to make others happy; it being "more blessed to give than to receive." In how many little ways we could, by an unselfish spirit, lighten the burdens of the overborne, and cheer the drooping spirit of a friend, or companion, if our aim be to assist others and be always doing good.

"Be kindly affectioned one to another, in honor preferring one another," are the words of the Apostle; which, if lived out, would lead to acts of self-denial and care, lest we mar the happiness of another. "Life is made up of atoms;" and if they all tend to promote goodness, how blest the reward! "What we sow we must surely reap;" and who would not prefer a harvest of good deeds, kind words and affectionate regards, to that of wrongdoing, unkindness and hatred? We were intended as blessings, having power to be angels of love to each other. We have read that satan can appear as an angel of *light*, and misguide the unwary who are not wakeful in duty; but he never can be transformed into an angel of *love*, which we have the privilege of becoming.

We can make life pleasant, by improving the opportunities for doing good; or unpleasant, by counting all the disagreeables of life as insurmountable obstacles, and continually looking on the dark side; thus not only robbing ourselves of peace and quiet, but casting over others a chilling and blighting influence.

Do good; rise in the morning with this determination in your heart, renew it every hour; and bless society by your associations.

"Little acts of kindness, little words of love, Make this earth an Eden like the Heavens above."

The principle of preferring others to ourselves opens a way for all to receive acts of love and care. If our aim be to do good and make happy our sister and brother, who toil with us, and they, in turn, are governed by the same spirit to do good to us, then are we all made better by our unselfish aims.

Let us do good, for large is the field in which to labor, and we shall be more than compensated for all the self-sacrifice that such a course requires.

Harriet A. Johns, Canterbury, N. H.

TO BELIEVERS.

MONEY orders are an affliction. Please close up all accounts with S. & S. immediately, by drafts, on New York.

GOOD INTENTIONS.

How many there are who begin life's varied pursuits with good intentions, looking to the future with bright and sanguine hopes for success; and yet how many fail, sadly fail, of realizing those anticipations. *Meaning* to do well they become, in a measure, satisfied with their *intentions*, instead of actual good works. Thus they pass along till overtaken by misfortune, or the accumulation of neglected duties, while many of the most valuable years of health and vigor are squandered, and golden opportunities lost. We have never heard of the individual who became accomplished mentally or morally without a constant effort and application, meeting trials and disappointments withal. Let us learn endurance, and though we often fail of reaching the desired object, what *has* been accomplished may be again, with the same patience and unflinching courage. Each failure should serve to stimulate the mind and renew the energies for greater action. If "All real good is on the mountain top," then we must go up there to get it; and our trials and failures may prove, in the end, to be the very stepping-stones or means of our ascent to its summit.

Canterbury, N. H.

CONVERSATION.

AMONG the pleasant hours of entertainment, recreation and rest, are those of good solid conversation, wherein minds, through reciprocity of ideas, become enlightened, educated and possessors of others' thoughts. There is great beauty in, and *profit* derived from proper conversation; but they are not found in the surface talk which readily flows from superficial thinkers, who seek to entertain with the sheer *nothings* that pass and repass upon the stage of human existence.

When we come in contact with minds sensibly alive to great vital principles, with treasured items of useful knowledge which they are willing to impart, who take note of passing events, study causes and their results, by which they are able to discern the future, we are instructed; we intuitively feel that they drink deeply from the inspirational fount of learning—the Universe. If our feelings are consonant with theirs, we take pleasure while in conference with them, and *we also* are inspired with the noble theme of living to do and to acquire good.

Conversational powers are enhanced and sustained by individual effort, for information and improvement. "Genius unexercised is like the moth that flutters around a candle until it is scorched to death." Genius properly exercised, made active by being brought into service, is an educator, whether in a moral, intellectual or spiritual point of view, and is principally, at our own option, our own work.

We are surrounded with the means of education, and it remains with us whether we will employ the agencies placed within our reach, or not. Continued industry and close thought are requisite to reveal the lustre of pure Truth. Reason is applicable to all Truth, whether Natural, Scientific or Religious. Nature itself is a never-ending volume, from which a great variety of lessons may be learned.

The varied incidents of life through which we pass make diversified impressions upon different minds. Exchanging the various thoughts and views impressed upon minds of different cast from our own, augments our store of knowledge, intensifies thought, elucidates the power of perception, and lengthens the radius of meditation.

The exchange of thought by fitting conversation is like genial rays of sunshine to warm and vivify the heart, strengthen and give activity to the brain, and chase away the clouds of doubt and uncertainty that gather around and prevent the free exercise of the intellectual powers. By culture we grow in intelligence, and become useful members of society here, and by the same means we must prepare ourselves for the companionship of immortals, and to ornament the courts of heaven.

If all, in early life, would devote their minds to subjects both useful and interesting, that would demand the application of the faculties

according to their age, they would learn that happiness increases as knowledge and industry increase; and they would erect a fortress against temptation. Instead of pursuing self-gratification with eagerness and seeking happiness in vanity and romance, which lead to dissolute habits, there would be a calm and settled purpose of mind and a growing thirst for substantial knowledge and wisdom that would elevate and refine.

If woman would detach herself from the artificial and vain, and devote her powers of mind to the substantial and true, what an influence she would wield over the destiny of our race! The love and gentleness of her nature need not be diminished thereby; but all the true womanly qualifications, devoid of voluptuous delicacy, would be retained, and she would arise as a power for good, to educate the lowly, and in all her words and acts bear aloft the standard of moral purity, and make the world better, politically, morally and spiritually.

Charlotte Byrdsall, Mt. Lebanon, N. Y.

EMBLEMS OF SPRING.

—o—

Beneath the long despotic reign
Of Winter's icy hand,
How manifold the forms of life
That sleep within the land.
His frigid fingers touch the trees,
The grass, and flowers bright,
His chilling breath the waters close
In slumbers of the night.

But ever on the earth revolves
Around the orb of light,
And each gyration nearer brings
The morning of delight,—
When 'neath the warm and genial rays
That fall to bless the land,
The germs of life in seed and bud,
In loveliness expand.

And sparkling waters hurst the crust
That hushed their murmurous flow,
The tender grasses pierce the sod,
To feel the sunbeam's glow.
In rainbow tints and sweet perfume,
Are robed the smiling flowers;
By force unseen, their beauty's wrought
From sunlight and from showers.

The leafy tongues of forest trees
Unite each happy note
With light winged birds, whose mingled songs
Upon the breezes float.
And o'er us bend the graceful boughs,
All wreathed in blossoms fair,
A prophecy of ripened fruit,—
A recompense for care.

When selfishness and sin possess
Dominion in the heart,
They sternly hold a frigid power
That chills the spirit part.
But if we turn to seek the light
That cometh from above,
We'll feel the warmth of angel life
In sunny beams of love.

They will the icy coverings melt,
Of envy, hate, and fear,
And joyously will Spring's bright morn
Within the soul appear.
The plants of virtue then will grow,
Life's fountains he unsealed,
And latent energies awake,
That long have been concealed.

Affections pure like early flowers
From wintry slumbers start,
'Mid verdancy of good desires
Upspringing in the heart.
The tree of endless spirit life
Unfolds its fragrant bloom,
In token of the precious fruit
That never finds the tomb.

We see that this exterior sphere
Is clothing for the soul,
Which is the vitalizing force
That animates the whole.
The glorious sun that giveth life
To all material things,
That from a dark chaotic state,
Such wondrous beauty brings,—
Is but an emblem of the Truth,
The motive power—Love,
The element in which our souls
Have being, live and move.

Catherine Allen, Mt. Lebanon, N. Y.

DIET.

—o—

We read that Felix listened to Paul, while he reasoned of *Righteousness, Temperance and Judgment*. If the Apostles of Jesus, eighteen centuries ago, reasoned upon righteousness and temperance, What is the duty of the advocates of the Christian religion, after the growth and development of reason and science, for so many ages? There are many

preachers of righteousness at the present time, who are doing a good work in staying the flood of intemperance in *drinking*. But to be temperate in *all* things is a duty that intelligent beings owe to others, and to their own well-being.

The subject of *proper diet* has occupied my thoughts from time to time; but I must confess that I have been a transgressor of the laws of hygiene; some times through ignorance, at other times, through weakness and force of circumstances. How unstable and irresolute are poor mortals, many times, when placed in the way of temptation; and how easily drawn aside from the path of rectitude! It is lamentable to see how large the number of people, in the nineteenth century, who profess to be *free*, and still are slaves to abnormal appetites.

Intemperance in eating is as pernicious, if indulged to the same extent, as intemperance in drinking. Eating improper food, and at irregular hours, deranges the stomach, poisons the system, produces dyspepsia, that vexatious affliction upon human beings, and is a destroyer of peace and happiness, resulting in misery and premature death.

The life of a *real dyspeptic* is fraught with pain and sorrow. The path which he or she travels is oftentimes despondent and gloomy! Dark caverns appear before them and they are filled with fearful forebodings of the future! Again, hopes brighten, and the spirits are exhilarant; signs and scenes are fitful and changing. We cannot violate the laws of health, without paying the penalty. We may flatter ourselves with the delusive hope that we shall pass unharmed if we indulge in all the tempting luxuries of life in meats and drinks. The same deceptive spirit, that ages ago said "Thou shalt not surely die," to-day walks in our midst, says the same things and lures thousands to commit sins against their bodies and souls.

Stimulating drinks, hot cakes—all nice and white—rich mince pies, pastry and sweetmeats—made delicate and palatable—are disease-producing causes. How much time and strength are unwisely spent in the preparation of unhealthy food; thus aiding the weak to continue their unphysiological self-indulging habits and appetites.

Dwelling in illy-ventilated rooms, which are warmed by tight stoves, accompanied with stimulating drinks and unwholesome diet, is a prolific source of disease, sorrow and death. Hence, of the millions of human beings born of diseased parents, every year, only a fractional part reach maturity; and especially in our own country, at the present time, we see a generation of weak, puny youth and children, upon whom, in a few years, must rest the burden and responsibility of framing laws, and of sustaining the republican institutions, in what is called free America. To the same source, Believers in Christ's Second Appearing must also look for members to replenish their ranks. And *they* who are called to constitute the highest Spiritual Church on earth—by living a pure, virgin life, a life of consecration in all things—should be saviors from *physiological* sins, as well as the sins which relate more particularly to the soul. To eat and drink for strength—for use—and not for gratification and gluttony, should be the law of God's house. We may speak as with the tongue of Angels, and make loud professions of Faith; but by our *works* we shall be known—by the fruits brought forth we shall be judged.

If we are transgressors of the laws of life and health, relating to body or soul, how can we become saviors—helpers to others in like condition? Instead of unbosoming their sorrows and showing the causes of their infirmities, as the sick patient would confidentially approach a skillful physician, would they not say, "Physician, first heal thyself?"

There are multitudes of people in our day, who profess the healing art, and point out a panacea for all the ills of soul and body, and are prepared to reform every body but themselves. When we see reformers who have first reformed themselves, who will practically demonstrate *how* they have done it, then we have confidence that they understand how to administer the healing balm to others.

When I cast my eyes over society, and reflect how many friends—near and dear companions—have gone down to premature graves, my heart bleeds, and my spirit is pained! I yearn for a higher state of things, when sickness, pain and untimely death will not bear rule as in the past. I pray for the ushering in of new earthly conditions, to prepare the way, and make room for greater spiritual, heavenly truths; that the kingdom of heaven may come so perfectly on earth, that God's will may be done by healthy souls in healthy bodies; and that all who profess to belong in that kingdom, will have learned the all important lesson, "Eat to *live*, and not live to eat."

The "Shaker and Shakeress" is a small sheet, but contains many weighty truths, and is doing a good work. Indeed, there are inspirational effusions from almost every article comprised therein, which are instructive and strengthening. Its deep tones sound aloud, and continuously call to higher action. May its voice, as a spiritual messenger, be heard far and near, even to the remotest isles. The millennial truth must go forth from Zion, and the time is hastening when it will be said, "The law of *use* is the law inscribed on every vessel in the Lord's house, and nothing shall hurt nor harm in all His holy mountains." Slaughtering dumb animals for food will be among the things of the past, and there will be no more use for poisonous drugs to counteract the poison taken in the human system by unhealthful food and drink.

We see cause of rejoicing, that the downy beds, which a few years ago were held in high esteem throughout the country, and were used quite extensively, are now considered disease generators, and have gone into disrepute and disuse. It is a hopeful sign. Let all of Zion's children be of one heart and mind, and bless every effort at true reformation, strengthen others who are weak, by being strong in the truth, and thus lead on to victory.

Nancy L. Rupe., Pleasant Hill, Ky.

FEMALE VOTING.

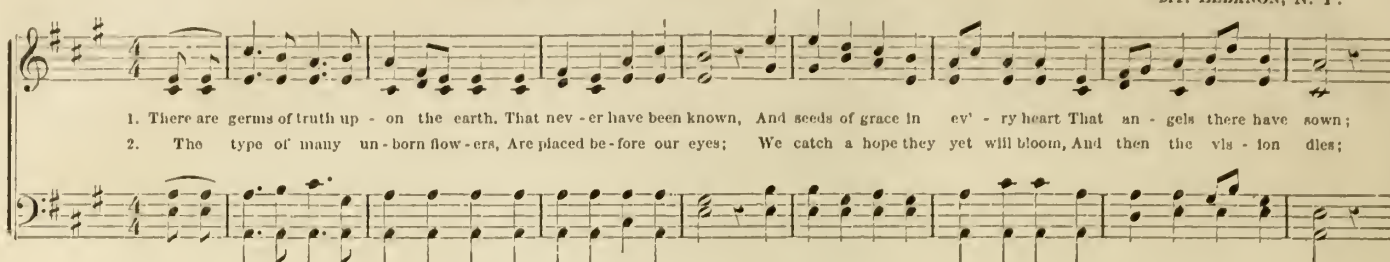
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A DECISION has been reached in the United States Supreme Court, which seems to settle the status of women as qualified voters. In the case of *Minor v. Hoppersatt*, the decision, while conceding that women are citizens of the United States, and of the State where they reside, fails to make them voters by virtue of such residence. The court were unanimous in the opinion that the Constitution of the United States does not confer the right of suffrage upon any one. That right is made one of the attainable privileges of a citizen and is not an absolute one. The United States possesses no voters. Their officers are chosen directly or indirectly by the voters of States. To vote for Federal officers, one must be first competent to vote for State officers. Women cannot become voters, therefore, until authorized by the respective States in which they reside.

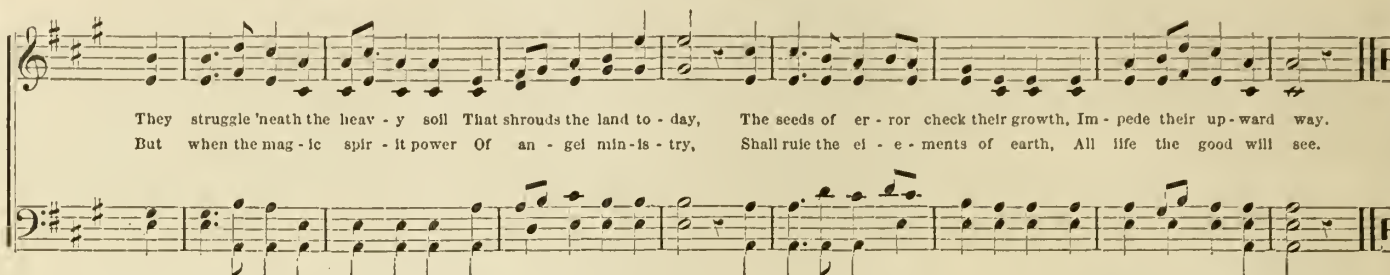
VICTOR HUGO has taken his stand in favor of Woman's Rights. In a recent letter to the French Society for the Amelioration of the Position of Women, he said that all the efforts of his life had been to secure a better lot for women, and added "Man has been the problem of the eighteenth century, woman is the problem of the nineteenth; and to say woman is to say child, that is to say the future. The question thus put appears in all its gravity. It is in its solution that lies the supreme social appeal. Woman can do all for man—nothing for herself. The laws are imprudent to make her so feeble when she is so powerful. Let us recognize that feebleness and protect it; let us recognize that power and direct it. There lies the duty of man; there lies also his interest. I do not tire of saying the problem is put; it must be solved. Whoever bears a part of the burden ought to have a part of the privileges. Half of the human race is outside equality; it must be made to re-enter. It will be one of the great glories of our great century to give the rights of the woman as a counterbalance to the rights of the man—that is to say, to put the laws in equilibrium with the customs."

GERMS OF TRUTH.

MT. LEBANON, N. Y.



1. There are germs of truth up - on the earth, That nev - er have been known, And seeds of grace in ev - ry heart That an - gels there have sown;
2. The type of many un - born flow - ers, Are placed be - fore our eyes; We catch a hope they yet will bloom, And then the vis - ion dies;



They struggle 'neath the heav - y soil That shrouds the land to - day, The seeds of er - ror check their growth, Im - pede their up - ward way.
But when the mag - ic spir - it power Of an - gel min - is - try, Shall rule the el - e - ments of earth, All life the good will see.

3.

And we who 'neath God's holy light
Sad winter little know,
May lend a summer's warmth to aid
The soul in grace to grow.
And we will pierce the threatening clouds
'Till sunshine floods the earth,
'Till it reveals the mighty strength
And depth of angel worth.

4.

And we will seek in every heart
To find the germs of truth,
And breathe thereon the holy life
Of everlasting youth;
Then, when the eventide of years
Around our spirits close,
No lingering fear or sad regret
Shall mark the last repose.

GIFT OF LOVE.

-o-

I.

My heart nurs'd wishes for a gift,
But somehow dared not to express them;
In silence only, and when left
Alone, 'twould fondle and caress them.
I knew it could not be for gold,
For that is worthless to the spirit,
Who toil'd for years in mother's fold
Heaven's inner kingdom to inherit.
Nor could it care to wish for fame;
O, nay — for who could wish to find it?
Nor even less for titled name —
All these were things long left behind it.
And so what could it be but Love —
That gentle spirit, guiding many?
Some angel did my doubts remove;
It was the gift of Love, if any!
And season went and season came,
And wonder'd at a world so funny;
And still my wishes were the same,
And still the skies looked bright and sunny!

II.

One afternoon I plowed the sod
With steady hand and quiet feeling,
When lo! I felt the Love of God
On snowy wings around me stealing.
And then I knew my heart had dared
To give expression to its wishes,
And God in His great Love prepared
Not only loaves, but also fishes!

And since that hour this gift of love
Hath left my heart not for a minute;
What'er befall, where e'er I move,
This heav'nly gift is always in it.
'Tis there! I feel it when I kneel
At eve with those beloved in heaven,
Or when I rise at morn I feel
The gift I wished for, God hath given!

C. A. Emil Fickeyson.

WHITE WATER, January 17, 1875.

To me, it is not a matter of dispute whether in Jesus, the first Christ was manifested to men, or not. I accept him as typical of said Order, in the distant past, as in the coming future. If Jesus was not the first unearthen man, I shall be happy in knowing that of Christs there are millions, seeing I can partake of their spirits and powers.

Daniel Fraser, Shirley, Mass.

TWENTY IMPOLITE THINGS.

-o-

1. LOUD and holsterous laughing.
2. Reading when others are talking.
3. Reading aloud in company without being asked.
4. Talking when others are reading.
5. Spitting about the house, smoking or chewing.
6. Cutting finger nails in company.
7. Leaving church before worship is closed.
8. Whispering or laughing in the house of God.
9. Gazing rudely at strangers.
10. Leaving a stranger without a seat.
11. A want of respect and reverence for seniors.
12. Correcting older persons, especially parents.
13. Receiving a present without an expression of gratitude.
14. Making yourself hero of your own history.
15. Laughing at the mistakes of other people.
16. Commencing talking before others have finished speaking.
17. Answering questions that have been put to others.
18. Commencing to eat as soon as you get to the table.
19. Not listening to what one is saying in company; and
20. Whistling and loud talking in a printing office.

Question — What does the SHAKER AND SHAKERESS do?

Answer — It stops one of the gaps in the wall of the world's complaints — that we never go out to proclaim our principles and give to seekers of the truth, a reason for the faith that is in us. It bears witness, to the world, of the reality of physical — Spirit — manifestations — but not of the truthfulness of supermundane communications from the lower spheres.

As a medium of present revelations, from the higher spheres, it is edifying to the saints.

James S. Prescott, North Union, Ohio.

"THE history of the past and the experience of the present show that the best men and women have suffered most severely in their reputations; have been reviled, persecuted and crucified. It would seem as if these revilings and persecutions were proportioned to the purity and goodness of the individual.

"A decent respect for the opinions of others, and a proper love of approbation, stimulate us to do right; but at the same time, there is a true and noble independence which results from right actions, that lifts us above the influence of malice and slander, and the well-poised mind is not moved by these, except with feelings of pity for those who indulge in them."

Henry T. Child, M. D.

PERFECTION.

-o-

My God, my home, my precious call,
Ideal grace unfold;
I see that glory in them all,
Which ancient seers foretold.
My God is perfect, true and wise,
And while this God is mine,
Perfection will alone suffice
In life that is divine.

How much salvation do we ask?

For it a price we give,
If only from the grosser ills,
From these remote we live.
If we desire the saving power,
From every thought of sin,
We give our all, from hour to hour,
'Till we perfection win.

Mary Whitcher, Canterbury, N. H.

CREMATION.

-o-

CREMATION, in India, is the cause of the Asiatic cholera. Let Americans, who have plenty of land, bury their dead, far enough apart, to plant a tree by each grave — have all funeral ceremonies as simple and inexpensive as possible.

When Catholics enter church, Rich and Poor are on a level.

When Protestants come into their sick rooms, and burial grounds — let them then, if nowhere else, be on a dead level Quaker equality.

THE following address was recently delivered at the funeral of a San Francisco type-setter: "Our brother, Mr. John Harlan, is dead. His last letter is distributed, his case is emptied, his stick is full, the last line is spaced out, and the clicking of the type is no more heard as stuck by his hand. A paragraph is made, a period put in, his last proof is taken, his galley cleared. His form is made up, and lies upon the cold imposing stone of death, silent, lifeless. His faults are set in diamond and pined, so that no more proof can be taken. His virtues are set in six-line pica, colored, framed and hung on the walls of memory, never to be forgotten. Be warned and be ready. Correct your proof."

OBITUARY.

-o-

DANA CAMPBELL, 73, May, 1875.

PAULINA EDWARDS, 40, May, 1875, South Union, Ky.

JAMES DARRAM, aged 86, Union Village, Ohio. Was a vegetarian for fifty years; his last words were "The way I have lived is right. It was never designed of God that his people should cut throats."

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MONTHLY.

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F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. September, 1875

SIXTY CENTS
PER ANNUM.

SPIRITUALISTS.

—o—

SPIRITUALISTS are developing spiritual science, while Shakers are making it practical by putting it to its proper uses.

Spiritual movements, like stars in the firmament, have their risings and their settings—their voices of promise and their frequent failures, in both letter and spirit. The barren fig-tree, after having been duly digged about, yet found fruitless, was hewn down and “cast into the fire”—the fire of judgment. Has the spiritualism, brought into public recognition nearly thirty years since, at Hydesville, New York, met the expectations of its friends? Are the devotees of Spiritualism purer, better, nobler than other people? Are they more honest, temperate, forgiving, benevolent, and self-sacrificing than other Protestant denominations? Our visionists prophesied of, and saw the workings of Spiritualism more than thirty years ago. The phenomena, as facts, are not new. The “gifts,” in some form, have always been in the world, and probably ever will be, as witnesses of a future existence. But so far as resulting in any organization, or any general concert of action for propagandism, for harmonizing the elements—for religious improvement, or benevolent purposes—it has proved a failure. Though an angel of light having “great power,” it has not proved itself an angel of salvation. Spiritualists, with whom we converse, do not profess to be saved, nor to walk in the newness of the resurrection.

Disintegrated and divided, as their publications testify, they cry: “Lo, here!” with V. Woodhull; “Lo, there!” with A. J. Davis; or “Lo,” in some other direction, “is Christ.” Professing to have no leaders, they are all leaders, clawing into each other like crabs in a bag. Surely, as words have meaning, this is Babel! While Spiritualism, as a science, is true, Spiritualists have not met our expectations. They are not progressive. They continue in their bad habits. They love the fashionable, the riches, and the pride of the world. They “marry and are given in marriage.” They fight, and, in many other ways, prove themselves anti-Christian.

Mediums in cities are numerous; but to identify the “familiar spirits” communicating through them is next to impossible. To “try” such spirits is like trying the case of Beecher and Tilton. Obsessions are common. Some of this class have come to us to be “restored to their right mind.” The materializations that we witnessed a few months since at the Eddys were genuine; and yet these materializing spirits, with few exceptions, are from the lower spheres. They do good in so far as they prove a future life. Spiritually, however, they are as children. Imposters, according to

the Spiritualist journals, are numerous, while disorderly circles and an irreligious spirit prevail extensively. If some get rich through clairvoyance, their riches often take wings. Selfishness is the sin that so easily besets. Private property is neither Christian nor apostolic. Most of the best Spiritualists, so we are informed, attend “liberal Christian denominations,” and financially support them. Many of the oldest lecturers upon Spiritualism, such as J. M. Spear, Joel Tiffany, A. E. Newton, S. J. Finney, T. L. Harris, T. G. Foster, S. B. Britton, Emma Hardinge Britton, and others, do not now speak in public. Andrew Jackson Davis neither lectures, attends lectures upon Spiritualism, nor the sessions of the children’s lyceums. So we are informed by a prominent New York Spiritualist. And then, where are Charles Partridge, Dr. Gray, and others whom we used to meet in the New York conferences twenty and twenty-five years since? What does all this mean? Are Spiritualists satisfied with themselves? Satisfied with the lives they live in a selfish, wrangling, competitive, fighting, speculating world of monopolies and legislative rings, with the rich growing richer and the poor, poorer? My friend, the late Horace Greeley, once asked how long it “would take to heat an oven with snow-balls.” And, I ask, how long will it take Spiritualists to reform the world while they continue in the fashionable and evil practices of the world? In Bible times, the angelic voice was, “Come ye out from among them.” This is now the voice of the Christ-spirit to Spiritualists.

We have taken the ground all along that Spiritualism was a science; and, being a science, lacking the religious element; lacking the gathering, the harmonizing Christ principles of purity, consecration, and unselfish love, it would necessarily degenerate into sharp individualisms, the “lusts of the flesh,” the “pride of life,” and the vain practices of the world.

When friend J. H. Harter, a Spiritualist preacher of Auburn, visited us, telling his trials among “false brethren,” and with unworthy clergymen, we could only say—while deeply sympathizing with him—that those who choose to stay in the world must expect to be partakers of the world’s tribulations. “I am not of the world,” said Jesus. And being not of the world, he had a “bread to eat that the world knew not of.” Many Spiritualists—excellent people after the world’s model—as well as many in the Protestant churches, are inquiring their way toward Shakerism—the church of the second coming—the pentecostal church, based upon the Christ-principles of purity of life, peace, and “all things in common.” We are pleased to know this. The Spirit and the Bride say, come;

come unto me all ye that labor and are heavy laden, and I will give you rest—the “rest that remaineth for the people of God.”

VISITORS.

—o—

RECENTLY, we have had Robert Cooper, an English traveler, who had spent two weeks at the Eddys’, as a scientific investigator of the supermundane phenomena occurring in their presence. His experience and observations are given at great length, and in minute detail, in the “Religio-Philosophical Journal.” His conclusion is, that no person, of sound mind, unbiased by preconceived opinion, or partisan motives, can visit the Eddys, remain a reasonable time, and come away other than a settled believer that spirits of men, women and children of different ages, size, weight and general contour of face and body, and of various nationalities, do appear as tangible materializations; that they talk, dance, sing, lecture, prophesy and give tests, by knowledge of facts respecting the history and domestic relations of the spectators, that dispel from their minds all doubts of the supernatural origin and character of the manifestations.

Robert Cooper is a cautious, cool, philosophical, conservative Englishman. He is a witness, whose testimony would be taken in any Court of Law.

J. J. Morse is a trance medium, on a lecturing tour through the United States, and is also a believer in “Materialization.” Subjoined are a few lines of poetry of which he was the ostensible author.

The Editor of the SHAKER AND SHAKERESS became acquainted with both of these friends in London, and was pleased to meet them again in the New World.

“I MAY NOT BE A PROPHET.”

I may not be a prophet; but methinks I feel the time
When freedom’s breath shall fan the cheeks of all
in every clime;
When labor shall be virtue, and religion shall be truth,
And all earth’s sons and daughters shall enjoy a lasting youth!

I may not be a prophet; but is not the era near,
When the Church will cease to rule men through dogma, creed, or fear?
When human life and Nature’s laws, in harmony entwined,
Will be the base of better lives, the Christ of all mankind?

I may not be a prophet; yet soon will dawn the day
When science and religion will the highest truths display;
The voice of each, eternal, shall resound throughout the land,
A system then, for head and heart, will reign on every hand.

I may not be a prophet; but the time is almost here
When the woman with the man shall stand and take her proper sphere.
Restricted and confined she’s been, in all the ages past;
Thank God! those states are almost dead—she will be free at last.

I may not be a prophet; yet how soon may it arrive—
That epoch in the world's career when love for
rule shall strive;
The birth of peace, the death of war, the silencing
of gun,
The prize of peace we're striving for will then be
nobly won.

I may not be a prophet; yet the fabled time's at
hand
In which the nations shall combine as one united
band.
That day will see one God, one Church, one gov-
ernment on earth,
The long expected golden age, the truer second
birth.

I may not be a prophet; but methinks I feel the
time
When freedom's breath shall fan the cheeks of all
In every clime;
When labor shall be virtue, and religion shall be
truth,
And all earth's sons and daughters enjoy a lasting
youth!

New Haven, Conn., May 17, 1875.

MOSES AND JESUS.

—O—

It was one of the ambitions of our childhood to become wise enough to know how Moses, through the "law," was our schoolmaster to bring us unto Christ." We think we have learned the lesson, at the expense of much damage to our early religious education. It is conceded that general Christendom despise the Israelites—despise is a feeble word to express the feelings of many, who think they are pretty good Christians.—It is common to hear them terribly traduced; and they must, apparently, forever, suffer the unequalled ignominy of killing the Lord Jesus! Were I a Christian, after the heart of the so-called, popular, Christian Churches, I would thank the Jews as a nation, and bless those who were conspicuous actors at the scene of Golgotha; for have they not given to these Churches the blood of Calvary, that they so fondly anticipate will be an atonement for the sins of their miserable, sinning adherents?

The very common Sunday School impressions made on minds in the moulding state, are, many times and in many directions, erroneous, cruel, wicked.

By these we learned that the Jews were and are a wicked, God-forsaken people—the very antipodes of true Christians; and that, after the appearance of Jesus, the Mosaic statutes became of no effect—a worse than worthless instrument.

As a consequence of such teachings, tens of thousands of us became imbued with the idea that Jesus was not a Jew, but a born Christian! that he did not like the Jews; that he taught doctrines, not only superior to, but the very reverse of those taught by Moses; and by his teaching and example, his immediate disciples, and all who shall succeed them, were prompted to discard and condemn the institutions of the great law-giver—Moses. These are terrible wrongs, committed in the past, continued in the present, and for their correction, we ask a hearing while we cry "Halt!" to their continued diffusion. I cannot conceive that doing Moses justice would be any detractor of Jesus; and yet we will compare some of his sublime sayings with the same of Israel's prophets, and if they prove identical, or nearly so, to whom shall we give the credit—Israel or Jesus? That Jesus was a Jew, and did not assume his Christos or Anointing, until he was thirty years of age, is too palpable to need proof, except with the very ignorant. That he read the law for years, in the synagogues of the Jews, and expounded upon with all the fascination of a brilliant, rising orthodox Rabbi, there is an abundance of proof in the gospels; and while not doubting his loyalty, the people wondered whence this young man had so much wisdom! His words breathed the inspiration and the expression of the great days of prophecy. Isaiah never commended the law, nor more faithfully followed it, than did Jesus of Nazareth. What could be stronger than "Till heaven and earth pass away, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled?" Again, "Whoever therefore shall break one of these commandments, or teach men to do so, he shall be called the least in the kingdom of heaven." "Think

not that I am come to destroy the law, or the influence of the prophets; I am not come to destroy, but to fulfill." In these sayings did the Jews perceive renewed demonstrations of the permanence of the teachings of the great doctors of Israel; and they listened attentively to the new Rabbi, and everywhere greeted him with this revered title. In a former paper we have stated, that had not Moses taken the children of Israel out of Egypt, away from their bondage to physical and spiritual sins, we would never have had a Jesus! Herein is the key, how the law would teach us to *come to Christ*; even as in like manner it taught a people so to live, that from them was produced so beautiful a specimen of humanity as was Jesus—one in whom God's promise to Moses was fulfilled: "I will take all sickness from the midst of thee!"

Jesus kept the law, and, as a consequence, his health; and preached the gospel of health to his converts, teaching them, that by keeping the laws of Moses, they would be in a prime condition to receive Christianity. I know of nothing, that I think the spirit of Jesus has greater testimony against, to-day, than an unphysiological diet and practice of life. And yet, there are many that are ready to affirm, that Christ cares only for the soul. It is beyond the power of all Christs to resurrect the soul, while it is inhabiting a sickly, law-breaking body! Let Moses through the laws of health, be "the schoolmaster to bring us unto Christ." The baptism of Christ makes a reaper of a sower, teaches the superiority of the angel, celibate estate, over the reproductive plane—resurrects from the planting and sowing of the Adam, earthly to the harvesting, "cutting off from the earthly" condition, to be as was Jesus—Christ—a Shaker! Did Jesus ever teach adversely to Moses? Excepting a few instances, which shall be noticed, I am persuaded that none did Moses more honor through obedience than did Jesus; and none indorsed the renderings of the law, as given by the prophets, any more than did he. So fully in accord with them was he, that in his rebukes he followed in their footsteps, using almost identical language—(see Isa. I. II *et seq.*, and 58, 3, and continue); and then we find, that for what we have been giving Jesus credit, as an originator, should have been more properly dated from the prophets. In the beautiful sermon on the Mount, who is there but thinks that such sentiments were never uttered before? Let us see: First, observe the scrupulous care with which Jesus connected this sermon with the whole of Judaism. Here comes in the already quoted remark, "I am not come to destroy the law;" and how frequently did he conclude, "That is the law and the prophets!" Let the curious Bible reader compare the following passages: Matt. 5:5 with Psa. 37:11; Matt. 6:15 with Cant. 28:3, etc. In Talmud Massechet Kalah may be found: "He who looks upon a woman with impure intention, has, it may be said, in so doing, committed adultery." Compare with Matt. 5:28. The principle of non-resistance inculcated by Jesus will be found in almost identical language in the lamentations of Jeremiah, even to "he giveth his cheek to be smitten;" compare also Matt. 5:44 with Lev. 19:17, 18; Ex. 23:4, 5; Ex. 23:17; and so on through all the principal sayings of Jesus. There is no remark in all the beautiful sermon on the Mount, that is so new, that its identity may not be found, in all richness in the older Bible or Talmud! The expressions, that often follow: "Ye have heard that it was said by them of old," would almost lead us to think Jesus an innovator, rising in condemnation of the past; which so far from being true, in the apparent repetition of so-called statements, may rather be called a wholesale and indefensible calumny, which can be clearly proved! The rebukes which Jesus uttered to the people, find an equal in the prophets; and some of them sound like the reading of the latter, as in Isa. 1:11, *et seq.* One subject of Jesus was particularly odious to Jews—his professed divinity.

For this they killed him, after giving him ample time to save himself if he was divine. Not being a believer in the Atonement, I am

most sorrowful that Jesus was not left to die naturally; when, I believe, the Jews would have better understood him. By this provision, also, we might have been spared the demoralization of Scripture as introduced by Paul, and learned by happy experience that Moses, through the law, is yet "our schoolmaster to bring us to Christ," even as he so schooled Jesus.

G. A. Lomas, Shakers, N. Y.

CORRESPONDENCE.

—O—

EXTRACT of a letter from Wm. Wheeler, dated Hebron, Ind., June 23, 1875, to Elder J. S. Prescott, of North Union, Ohio.

"Please tell me if you believe in the Bible alone as the perfect rule and guide to heaven and eternal life? And also, will the 'SHAKER AND SHAKERESS' allow our brief correspondence to be inserted in it?"

Please let me know. I hope to hear from you again soon. We join in sending our best love and wishes to all. I must say I have particular regards for you and yours. Hoping all for the best,

Wm. Wheeler, P. O. Box 38."

REPLY.

NORTH UNION, O., June 28, 1875.

WM. WHEELER,

Dear Friend—Yours of the 23d inst. is received. We are not in favor of theological discussions. If truth be the object, there is a better way to obtain it. It is well known that we do not believe in the plenary inspiration of the Bible as being the only "perfect rule and guide to heaven and eternal life."

We believe that some parts of the old and new Testaments were given by holy men of God, who wrote and spake as they were moved by Holy Spirits, the same as some do in this day. The Bible of to-day, the day and age in which we live, is as much an infallible guide to heaven and eternal life as the Bible of two thousand years ago, and more reliable, because it has never been corrupted by translators.

We believe that other parts of the Bible contain discrepancies and contradictions—words of wicked men and lying spirits, the same as are ministering in this day. It is generally admitted, and that too by some of the greatest sticklers of Bible infallibility, that some parts of the old Testament are too obscene to be read before a public audience or a promiscuous assembly.

And some parts of the Bible are simply historical, and no more the "word of God" than the history of Rome or of the American rebellion. And yet it is all summed up as the only infallible word of God. What an absurdity!

"All scripture given by inspiration of God, whether ancient or modern, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect—thoroughly furnished unto all good works." 2d Timothy, 3d, 16, 17.

The design of all scripture, given by inspiration of God, both Jewish and Christian, was the perfecting of the saints, the man and woman of God, that they might be thoroughly furnished unto all good works. But how have these scriptures been perverted to sectarian purposes even unto the present day?

Hence the necessity of a "more sure word of prophecy"—"present Revelation"—whereunto we do well to take heed as unto a light that shineth in a dark place." We are aware of the powerful organization now forming to get the Protestant Bible, with all its imperfections, engrafted into the Constitution of the United States.

And what is all this for? Is it to give these anti-christian Priestly bigots a chance to burn heretics and all who will not subscribe to their religious dogmas? May Heaven save us from such a back-set into the dark ages, is the prayer of thy friend

Jas. S. Prescott.

RETALIATION. Never retaliate nor seek revenge for real or supposed wrongs. By rendering good for evil, we not only disarm our enemies, but oftentimes make them our truest friends.

THE BRIGHT SIDE.

MAN'S free agency allows him to view, either the bright, or dark side of life. Unrestrained by the invisible powers, his aspirations produce the "conditions" which attract his proper spirit guides. If he court a cheerful disposition, with pure and holy thought, the bright angels are his guides and constant companions. Consequently he perceives the bright side of every thing and becomes a "bright and shining light." To those in the "slough of despond" a beacon to guide them to higher and firmer ground.

Imagination is the chief agent for producing dark forebodings in the human mind, which are usually followed by disease and premature death. The fact that Shakers, who love light, rather than darkness, and numerically considered in proportion to the masses of the generative world, retain their physical life and vigor much longer than their neighbors of the natural order, is due, in a great measure, to an unclouded conscience, and the dismissal of imaginary condemnations from their minds. It is recorded, that one of the primitive apostles of the Christ order, said, "From whence come wars," etc. "Is it not from the lust which is in your members?" It matters little with us, however, whether these words were uttered by apostle or apostate. We know it is the truth. When lust is conceived in the members, we soon become discontented with our surroundings, the life of purity becomes a grievous cross, the wheels of progression are clogged, retrogression follows, darkness begins to obscure our spiritual vision and our last state is worse than our first. When the unregenerated, in or out of Zion, are in the light, they perceive it not. "Having eyes, they see not." Physical death is their "king of terrors" and they have no victory over the grave. Community order, on the basis of celibacy and progress, is the consummation of the "Kingdom of Heaven," to every truly regenerated soul. God's children are all equal "on change"—priest, prophet and king—for all, who put on Christ, become priests and kings unto righteousness. Speaking of communism in the *Boston Christian Era* of March 18, 1875, says: "As a means for securing a comfortable animal existence these communistic systems are successful. As aids for the developments of the spiritual and intellectual life they are failures . . . they are of the earth, earthy. It is not from these that the social and industrial redemption of the world will come forth." Leaving out the class of communists that are of the "earth, earthy," I think our friend, by careful investigation, will find the average intellectuality and spiritual developments of the Shaker fraternity on par, if not a little above, the masses of the private family order. As to the redemption of the world, in the generative point of view, the Shakers spare no pains within their power, to endeavor to elevate the sons of Adam to the standard of true humanity—righteous generation—but it should be remembered that this is a deed of charity on their part, for the general good of the human race, as their work is of an entirely different nature, viz.: Regeneration. Does it become those who profess to "love the ways of Jesus," to condemn the institutions of those who both love and follow his ways and receive unto their homes and hearts every truly sin-sick soul who flees from mystical and false theologies of Babylon, aiding them by example as well as precept "to rise to joys of the Angelic birth?"

For nearly twenty centuries the earth order have been looking for the redemption of the world, through the "blood" instead of the life of Jesus. "New lights" have and are constantly rising upon the horizon of their troubled sea, only to be dimmed by newer rivals. But the "age of reason," which is fast dawning, teaches them that nothing is of value, unless it can be practically applied, that the zenith of human redemption can be attained only by a practical application of the doctrines set forth in the earth life of Jesus, who became the first fruits of purity through the spontaneous baptism of the Christ-Spirit. He rose from the sin-beclouded spheres of lustful generation, into the bright spheres of eternal purity, and became the then "only Son of

God," with power to confer the same honor upon his followers, through all time, by owning them as brethren and sisters and "sons and daughters" of "our father and mother—God." Have we not then the bright side for our portion? Can there be any dark side with the "redeemed of earth?" Then let

"Storms of woe and whirlwinds rise,
Each cord on earth to sever,
There bright and joyous are the skies
There is our home for ever."

On the bright side.

Emery E. Howard, South Hadley, Mass.

ADULTERATED CANDY.

A LATE writer on the subject insists that candy is injurious, not only to the teeth, but the stomach, and hence to the health of children and adults. The oils and acids used in flavoring are particularly dangerous. He says the jargonelle pear flavor is made of the acetate of amylic ether, which is prepared by distilling a mixture of fusil oil, acetate of potash and concentrated sulphuric acid. The pineapple is made from butyric ether dissolved in another portion of alcohol. Butyric acid is made from decaying cheese, grape sugar and chalk, fermented together. Various mixtures of the ethers, with the addition of various agents, such as acetic acid, camphor, orris, vanilla, the volatile oils, etc., result in imitations of strawberry, raspberry, apricot, currant, etc. The tonka bean is used very much in place of the vanilla pod, to imitate the vanilla flavor. The common oil of almond (bitter) always contains a considerable amount of prussic acid. This oil is said to be substituted sometimes by the oil of mirbane or nitro-benzole, eight or nine drops of which is said to have produced death. The peach and almond flavors are also imitations, made from prussic acid in some form, and are very poisonous.

Extract from a letter to Elijah Myrick Ayer, Mass.

BUCKLAND, MASS., July 4, 1875.

MY DEAR FRIEND AND BROTHER:

I have been re-reading all those beautiful and God-like utterances of the SHAKER AND SHAKERESS.

Truly, if ever divinity shaped mortal aims and purposes, and clothed in spirit dress and power, the thoughts and words of mortal men and women, it has been done in the productions of this blessed paper.

I think I see clearly a special new spiritual and physical revelation of divine love and mercy to the race of man, in the inception and active promulgation of the principles underlying the economy and faith of the Shaker system.

Looking over the declaration of principles and the holy life and simple purity exhibited in the whole system of Shaker life, I feel constrained to exclaim Eureka! the remedy is found. I think Shakerism the only remedy for the miseries, political, moral and theological, of the race. I think the solution of the perplexing labor question can be found in the Shaker community system only. I see clearly that the only certain antidote for the moral pestilence, the social evil, is seen in Shaker celibacy.

The cure for financial ruin and distress can be found in the Shaker simplicity of dress and life.

I fully realize that the restoration of humanity to the blessings of full physical health and a development of full physical beauty and moral and mental force, can be reached by a strict adherence to the Shaker system of food and labor.

In short, I am fully convinced that if men learn war no more, beat their swords into plow-shares, if the lion in humanity lie down with the lamb, it must be done in and through a channel precisely like the life of the disciples of Ann Lee.

Your brother for truth, humanity, for God,
William Alcott.

SECOND VISIT TO THE EDDYS.

THE Editor, accompanied by Eldress Antoinette and Louisa Green, has spent four days at Chittenden. Result—Confirmation. See next number of Shaker and Shakeress.

[From the Springfield Republican.]
MOTHER SHIPTON'S PROPHECY.

EVERY now and then, for these four hundred years and more, some one has brought to light the prophecy and memory of Mother Shipton. An event follows event in mechanical progress, her doggerel verses fall in so pat that they must needs be quoted. One of the predictions thereof—"Fire and water shall wonders do"—has come to pass time and again, and the latest fulfillment is the Keely motor. This Mother Shipton was one that would have taken high rank as a medium in our day; in hers, the fifteenth century, she was said to have been begotten, like the wizard Merlin, of the phantasm of Apollo, or some arial demon under that guise, and a beautiful orphan Yorkshire girl named Agatha. She had the weird lonely girlhood that the child of shame is apt to have, avoided or persecuted by those who should have been her mates. She was christened Ursula by the Abbot of Beverly, and grew up so eccentric and unnaturally shrewd that by and by this tradition, in those superstitious days, grew about her birth. She prophesied as she grew older, and even "persons of quality" consulted her. She told the great Wolsey that he should never come to York, and, indeed, when within eight miles of it, he was arrested by Northumberland, at King Henry's order, and brought to Leicester, where he died. Also, she is said to have foretold the great fire of London, the execution of Charles I, and many notable events, besides of the Reformation and the reigns of Elizabeth and James. At the age of seventy-three she foretold her death, and at the hour predicted she died. Her name is a popular tradition in Yorkshire even to-day, and the tradition is founded in part upon fact. Her famous prophecy was said to have been published in her life-time, and again two hundred years ago, for we have seen it in a book of that time, where it was said to be copied from an older book. Though most of the items are vague enough, some show a marked coincidence with remarkable events, such as the invention of steam, railway locomotives and tunnels, the telegraph, iron-clads, and the admission of Jews into Parliament (in 1858). Without further preface, these are the elegant lines:

Carriages without horses shall go,
And accidents fill the world with woe;
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do,
Now strange, but yet they shall be true;
The world upside down shall be,
And gold be found at the root of a tree;
Through hills man shall ride,
And horse nor ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air shall men be seen,
In white, in black, in green;
Iron in the water shall float
As easy as a wooden boat;
Gold shall be found and shown
In land that's not now known;
Fire and water shall wonders do;
England shall at last admit a Jew;
The world to an end shall come
In eighteen hundred and eighty-one.

REFORM.

ON the first day of April, 1872, there were four brethren in the Canaan Upper Family who used tobacco. Now there are none. The reform came in this manner:

One day, Elder Frederick called at our house and asked to see those four brethren. After we were seated, he began to talk about tobacco, and called it some hard names, which, though true enough, we did not all of us like to hear. But, as long as he generalized and confined his remarks to tobacco alone, we did not feel much disturbed. It was soon evident, however, he now meant something more.

He had come bearing a proposition, sanctioned by the ministry, that all the brethren in our little group who used tobacco should now quit it. This was a "hard saying, who could bear it?" "I'll quit it," said the eldest of the four; and he has kept his promise to this day. Another argued stoutly for his quid, as if it were a good thing; but finally came up to the help of the Lord against the nauseous weed, and like a good Believer, determined to conquer or die. He, too, has kept his resolution, and a short time since handed me two large plugs of navy tobacco, saying

with a pleasant smile on his face, "I have not put a bit of tobacco into my mouth from that day to this, nor shall I, as long as I live."

The other two also took sharp hold of the proposition and are steadfast.

January 1, 1874, there were four brethren of our small group, of about thirty souls, who ate animal food. Now there is but one.

We have used in the past year 1,500 pounds unbolted wheat meal; 1,400 pounds unbolted corn meal; 800 pounds of oatmeal.

Charles Greaves, Canaan, N. Y.

THE HARVEST PERIOD.

THE millennial age, or thousand years' reign of the saints, upon earth, with Christ, is the harvest age of the race, in which time, be it longer or shorter, the Everlasting Gospel will be preached to every creature, and all souls will enter the judgment—a new probation for their final order. It is the transition period of the race, from their *natural* life, to the spiritual. It is the disciplinary stage, for the final REST—the glorified state of all who receive the merciful offer of Christ, in his anointed messengers, and volunteer to follow his self-denying footsteps, to life everlasting. Its duration may vary from 7 to 70 or 100 years, according to diligence and faithfulness, after the work is begun.

These messengers, or rulers—for they sit upon Thrones of Judgment, and reign with Christ—are beheaded for the witness of Jesus, and the word of God. This signifies, they have ceased to follow the lead of their own self-will and wisdom—the head of the earthly man—and have submitted their necks to the Gospel yoke, whereby Christ has become their head. They are slain to the worldly, or selfish life, by the cross of Christ, and by the sharp sword of the word of God, sitting upon purified human tabernacles, likened to white horses. Their carnal pleasures, likened to *flesh*, from whence they arise, are given to the fowls of the air and beasts of the desert, to whom they properly belong. Thus they are put to death, flesh-wise, and quickened spirit-wise, and bear witness for the Truth, as Jesus did, by dying as he died, to a self-pleasing life, and living as he lived, a life of Righteousness—daily rising from the dead, by walking in newness of life.

Alonzo Hollister, Mt. Lebanon, N. Y.

From Boston Journal of Chemistry.

BOLTED SUPERFINE FLOUR VS. TEETH.

BY EPHRAIM CUTTER, M. D.

THERE is no doubt that the decay of teeth prevails to an alarming extent, and it is very humiliating to our modern civilization to have it characterized so generally by the occurrence of diseased teeth. The aetiology of this disease is a great, broad, and deep subject. No doubt many elements combine together to cause it; and the person who should positively announce a single agent would be dismissed as unworthy of attention. Still it is a matter worth discussing, and deserving the attention of the ablest minds. To ignore is not to arrest; hence we offer a few suggestions for consideration.

"The *Chemical News* ascribes the potato rot to a deficiency of lime and magnesia in the soil. Different observers state the percentage of magnesia in the ash of sound tubers at from five to ten per cent.; in the diseased tubers an analysis shows only 3.94 per cent. Analysis of sound tubers shows over five per cent. of lime, but in the ash of diseased tubers only 1.77 per cent. was found. A similar observation was made some years ago by Professor Thorpe, with regard to diseased and healthy orange-trees; in the former there was a deficiency of lime and magnesia."

According to these authorities, a deficiency of mineral salts in the vegetations named is supposed to be a sufficient cause for decay. Now it is an interesting question whether there is any article of food employed by mankind which is deficient in mineral matter. If so, then it should be made known to every family in the land.

Perhaps there is no article of food more generally consumed than flour, i. e., wheat flour. In the

forms of bread, cakes, and pastry of all kinds, it enters into every house, and is universally used and regarded as the "staff of life."

Does flour possess a requisite amount of mineral matter?

To answer this question, Mr. Sharples, the well-known chemist, analyzed for me the "Peerless Flour." He found 0.55 per cent of mineral ash, a little over half of one per cent. He stated also that the proportion of ash in the whole grain varied from 1.65 to 2.50 per cent. So that the diminution of mineral food varies from two-thirds to four-fifths. In other words, *by the use of flour mankind loses from two-thirds to four-fifths of the elements that go to make up teeth and bony structures.* This statement deserves to be written in letters of gold over the door of every bakery and kitchen in the land.

Flour has been used for generations, and if we can rely upon Mr. Sharples' statement, mankind has all this while been deprived of the greater moiety of the mineral food that the Almighty intended it should have the benefit of. Is it not natural to expect that the bony structures should suffer from this great withdrawal? For it is a great withdrawal. Suppose that a water supply pipe should be cut off two-thirds to four-fifths, would not the supply be greatly diminished? Cut off the same quantity of time from the hours of daylight, would not our darkness be great? Take away two-thirds to four-fifths of our muscular food, would not a strong man become very weak? Cut off air to the same extent, would we not lose our breath? And why should the bony tissues not suffer in like manner when their food is withdrawn? I think they do. Perhaps a little evidence in the contrary direction may throw light upon this.

A dentist, whose name is well known, said that he filled some fourteen cavities in the teeth of his first-born child by the time he was four years of age. He put his family upon the use of the whole grains, and the next child had no retarded dentition, and not a decayed tooth up to the same age.

The same gentleman says that the teeth which decay are not compacted or knit together with the firmness of healthy teeth. There seems to be an arrest of perfect development. Though what can be more natural than to expect imperfect development and decay, when from two-thirds to four-fifths of the proper bone food is habitually withdrawn from an article of diet which is more largely used than any other?

How common it is to see infants not cutting any teeth at all, until they are twice as old as they ought to be. The good effect of the whole grain diet is shown in Dr. Harriman's second child, above alluded to. To be sure it is only *one* case, and must not be made too much of.

Now, what is to be done about it? Certainly, one man's dicta amount to but very little alone. What we need is evidence from others. Suppose every medical association of Massachusetts take up this matter, have analyses of flour made, try feeding mothers and children upon the whole grain of wheat meal, oat meal, corn meal, beans, etc., and suppose they all come to the same conclusion as the writer has done. Suppose they officially announce the result. Would it be long before the general public would heed the truth, and thousands of persons would rejoice in the possession of that priceless treasure, a set of perfect teeth?

NOTE.—Through the kindness of Mr. E. H. Davis, Superintendent of Public Schools in Woburn, Mass., the writer has been furnished with the following *astounding* statistics, embracing returns from several of the largest primary schools of Woburn, a fair representation of the prevalence of diseased teeth among children:

	No. of scholars.	With sound teeth.	Decayed.
Lawrence Primary.....	113	13	100
Plympton St. Primary..	94	27	67
Highland St. Primary...	71	25	46

EGOTISM.

WE, is the Community pronoun. It seldom offends the ear. We build the mill, and make the dam. We harvest the Broom corn, and our money is in the Bank. We bought that farm, and paid \$200, for the sorrel horse. This is *our* house, and shop. We baked the bread, and made the dinner. Neither in, nor out, of community, is the ear offended by this use of pronouns.

Should we substitute *I*, for *we*, and *my*, for *ours*, we alter the case, and run the risk of offending the ear, if not more.

Some years ago, an aged man planted a nursery. When Budding and Grafting time came, he took, as assistant, a youth, who had been apprenticed to him, as Shoemaker. The youth became an adept, and the entire care of this branch of the business devolved on him. One day, the aged brother was in conversation, with another person, on the thriftiness and good order of the nursery. The youth, being within hearing, noticed that the aged brother invariably said *my* nursery—I grafted those apple trees—I budded those peach and quince trees. It was all *I* and *mine*—never a *we*, nor *ours*.

Some persons are, unfortunately, so developed in *selfhood*, that touch what they may—be connected with whom they will, they seem to think, the success—if success there be—was largely owing to *their* wisdom, skill and manoeuvring.

Few things fill sensitive minds with deeper regret, than the effort, some persons make, to trumpet their own fame. They may, in the main, have a fair record for just dealing, correct business habits and capacity; yet nothing whereof to be vain. Had they been content with the consciousness of having done their *duty*, they might have finished their mortal pilgrimage with good repute.

From the miserable, selfish *I*, *mine*, and *me*, Good Lord, deliver us.

We have been told, that in other worlds, man's employ will largely consist in praising God. But what time will Egotists find for such employ? Habits are stubborn things. His penchant for self glorification will go with him. Let us get out of our miserable selves, into *community* Heaven, and find an element in community praise.

In community life, it may not readily appear where praise, or blame belongs. Hence none should claim credit, largely, who are not willing to take their share of blame.

Of Josephine, it was said, She was the Power, behind the screen, that gave success to the Armies of France. Her Wisdom and Gentleness sustained the Empire. When they were withdrawn, the Empire fell—and great was the fall.

There are reasons for believing, that in Community life, the real worthies—the successful operators on the electric wires, who, by the force of their magnetism, give success to our efforts, are but little known. They council in secret, and point where Wisdom directs—where success will result. They weep over the failures and short-comings of Society—rejoice in the prosperity of all, and are content to suffer, if Society prospers. Are not these the Fathers and Mothers, around whom the sacred influences of our Gospel principles cluster, fathers and mothers whose unassuming, unobtrusive influence makes glad the Zion of God? And when the seekers of self praise are lost in forgetfulness, shall not these remain a blessing and a praise to our sacred cause?

William Reynolds, Union Village, O.

HOW TO BREAK OFF BAD HABITS.

UNDERSTAND the reason, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice—a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it is an easy thing that you have undertaken. It is a folly to expect to break off a bad habit in a day, which may have been gathering long years.

Goodness in childhood and youth is the beauty of old age.

Any system of theology that shocks the mind of a child is a false system.—Thomas Paine.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

At no time during the Ministry of the Apostle Paul, was he more deeply imbued with the Christ-Spirit, or had a clearer perception of the duties of those who would live holily, than when he said "Be not conformed to, but be transformed from the world. Ye are the temple of the living God. What agreement hath the temple of God with idols? Come out from among them and be separate; touch, taste, and handle not the unclean things thereof, and I will receive you, and be a Father unto you. I beseech you by the mercies of the living God, that ye present your bodies a living sacrifice, holy, and acceptable unto Him, which is your reasonable service."

Have principles changed since that time? If a separation from the world, and a cross against the carnal mind were requisite to the attainment of a true Christian character in the days of Jesus and his apostles, why not at the present time?

The views, and teachings of the early Christians, have become antiquated; and the popular theologians of to-day, who are paid from five hundred to a hundred thousand dollars annually to preach smooth things, tell their hearers to go their way, "eat, drink and be merry;" they will not be brought to judgment for secret sins, nor be rewarded according to their works. If they will only believe on Jesus, he will be their sponsor and expiate their sins. They may continue to eat their own bread, live in worldly and carnal pleasure, "and wear their own apparel," if called by the Christian name. And the people, as with one voice, respond, "Give us more pleasure, and less of the cross of self-denial, and we will bestow honor, praise and riches upon our venerable Clergy, crown them with laurels while living, and decorate their graves with floral contributions."

The same spirit is seeking to find entrance, and rule in the Shaker Order. And a voice from without is constantly pleading with members of our institution, to "come down from the cross." It is said that we practice too much self-restraint—that the line of demarkation is too apparent—that in manners, in dress and life-practice we are too distinct from the world. They say, they like the Shakers, and if we would renounce some of the peculiarities, which make us singular and unpopular, then we could fraternize; and many people who are seeking a quiet home of rest, but cannot find it, would join our Community.

A dear sister of the Shaker fraternity, who has passed beyond four score years, sensibly, feeling the force of the worldly element, in different forms, striving to undermine and destroy the very foundations of the Church of Christ in this day, writes to me, confidentially, in regard to it. Her motherly and saintly spirit is pained at the apparent lack of faith in God, and the growing desire of a class who bear the name of Believers, for more present pleasure and enjoyment in worldly things, at the expense of their spiritual life, and soul's welfare. And I take the liberty, without her knowledge, to make some extracts, hoping to benefit a few, and not do harm to any.

When I meet a person, who has lived in the

service of God as many years as our venerable sister has done, with mental power so clear and with spirit bright and inspirational. I am reminded of the saying of Christ, "I am the resurrection. He that liveth and believeth in Me, shall never die." Our sister has lived the Christ-life—done the works—and knows on whom she has believed.

We may be numerically weak, yet be strong in virtue and spiritual power, or *vice versa*. About the time of the recent revival in Plymouth Church, when over a hundred were added to that sanctuary in one day—majority females—a young woman was visiting in our family; and as she stood curling her hair in ringlets, at which she had been engaged a long time—she remarked, "I am going to join the Church next Sabbath." "For what purpose," inquired one of the sisters? "Is your motive to live more in conformity to Christ's teachings?" "Oh, no," she replied; "that time has passed by. No one is now expected to change their habits of life by joining the Church. I can get access to certain individuals, and enjoy their society better if I join the Church, than if I remain isolated from it;" intimating that it was more fashionable, and popular to be connected with some Church, than to remain outside. How many such Christians would it take to make one perfect heaven?

BELOVED ELDERESS ANTOINETTE:

I would not willingly trespass upon your time, but I wish to unfold some of my thoughts, and disburden my mind to you. I feel that I am committing myself to a faithful friend, unto whom I may speak confidentially. The importance of the subject that I would portray, so impresses me, that I feel impelled to write to you. I realize that my mental and physical powers are waning, and my best efforts are somewhat feeble.

I perceive, in a certain class of professed Believers, a great lack of Faith and Spirituality; and such are fearful that the work of God in the Millennial Order is dying out; because there are not greater accessions to our ranks. I cannot view the subject in that light. I see the Sun rising, higher and higher in the spiritual horizon, as the day advances. The increase of truth does not depend upon numbers. I am confident that many of the more spiritual and enlightened class in society are now looking toward Zion for something higher and better than what they have yet attained. Let her inhabitants keep the *love-fires* constantly burning on her altars; and many *truth-lovers*, and *truth-seekers*, will see the light, and be attracted to her Courts.

As a senior member of the household of faith, in this day of Christ's Second Appearing, I feel to ask in a spirit of kindness and sisterly love, that all would strive to maintain true Christ-like forbearance and consideration; that the bond of peace may remain unbroken, and the unity of the spirit be preserved in this time of conflicting opinions. It is noble, and praiseworthy, to seek for new and increasing light; but it is unwise to let different views of minor importance hinder the full flow of pure love from circulating through all the members of the body.

New developments, in religion and science, should be met by calm investigation instead of opposition and persecution. As far as I have obeyed the injunction—"Try the Spirit"—making due allowance for crudeness and error,—which always attend the evolving process of newly revealed truth—I have found safety. It is wise to look at principles—to trace things to their source—thence to their ultimates as far as possible. Then reason, if not perverted, will aid us in arriving at just conclusions.

Truth will ultimately gather all its subjects into one spirit, and God's people will see eye to eye in all things; but it will be a work of time. We need *patience*, even as the husbandman, when he has deposited the precious

wheat in the soil, awaits its growth and maturity before it can be harvested; and then, it must pass through the process of threshing, cleansing and grinding, to make it ready for use. So must we work, wait and trust, for the growth and unfolding of new and advancing truths.

Not hearers of the word only, but doers of the work, will grow into a knowledge of true doctrine—be able to understand the will of God and to do it—for through patience they will prove all things and hold fast the true and good. If there be a division in sentiment, the enemy has the vantage ground and will work to hinder a spiritual harvest, which may be nearer than many now anticipate.

According to both ancient and modern prophecy, the Law will go forth, from Zion, to earth's inhabitants. There is a constant draught from without upon the strength and vitality of our institution, which few seem to realize; but it causes spiritual debility and the members feel that strength and life go from them,—as did Jesus when the woman touched the hem of his garment,—even if they do not know where it goes.

Believers sympathize with, and contribute to the support of all true reforms; but in so doing we need unremitting energy to keep a separation from foreign, worldly influences, that would serve to divide and dismember, or cause dissension in any way. O how much we need to watch, and to pray, that Angels, from high and holy spheres, may guide and keep us!

As I near the change that I feel is coming upon me, I frequently review my life, from childhood to the present time; and as I read the pages of my life-history—the spiritual losses and gains—all the awakenings of conscience that I have experienced, which have brought me to feel deep tribulation and Godly sorrow, and to utter strong cries to God for greater self-conquering power, have helped me to quicken my pace for heaven, made my spirit more vigorous and active, and have filled my soul with peace.

I do not wish to leave this world in a state of stupor, from which it will take a long time to emerge. It is my earnest desire to go to my home and friends in spirit spheres, living and growing; that I may commence my work there, just where I leave it here. I have not attained unto the present state of peace and justification, which I now feel, by blending and uniting with the spirit and practice of the world. I wish to give my testimony in favor of a pure consecrated life, and of non-conformity to the world, in dress, or manners. My spirit is in unison with the founders of our Order. They strictly enjoined self-denial and crucifixion of the carnal mind and all inferior loves.

It is claimed, by some, that if we would increase in numbers, we must conform more to the people of the world, in manners, and in habits of life. What has been our experience in this regard, where the experiment has been tried? Where concessions have been made, have our numbers been increased, or diminished thereby? Or, has the power that is effectual in protecting souls from sin, been strengthened, or weakened? Justice demands, that we look at things just as they are; and then decide, whether it be a real desire to help lift humanity to higher and better conditions that induce to action, or the pleadings of the worldly nature within our own hearts, that seeks gratification, and goes forth to meet the spirit of the world without, that would allure, and draw souls away from the pure virgin life.

The greatest ingathering to Christ's fold, that I have ever witnessed, was at a time, when there was the most exclusion from without, and the strongest and most searching testimony, within our own courts, against all *sin-producing causes*. While a separation from the world is necessary to maintain the Christian life and character, it is our duty to treat all with kindness and respect, and to be ready to give to all a reason for our hope of eternal life, and to present the cross of Christ by which we are redeemed unto God.

In conclusion let me say, the "SHAKER AND SHAKERESS" is a real treat to me; and I know

very few in Harvard, Shirley, or elsewhere, who could bear the idea of having the paper discontinued. We hail its monthly arrival with joy; it seems so much like having a sweet visit with our dear Gospel friends at the Mount, and in other societies. I hope nothing will occur to render it necessary to discontinue it.

We recently had a brief, but very pleasing and instructive interview with Elder Frederick. It was soul-cheering to witness the true Christ-like spirit that he manifested on all occasions while with us.

I suppose you are nearing the time of your annual "Social Gathering." How delighted I should be, to be present, and participate with you. That Heaven's blessing may ever attend those meetings, is the prayer of your aged friend and sister.

Eunice Bathrick (aged 84), Ayer, Mass.

THE following communication is from a Shaker Sister, eighty-five years of age.

Paul's exhortation to the Hebrews, "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight," etc., will apply with force, reason and profit, to Believers in our own time.

Another octogenarian speaks through our little Monthly. She has proved the efficacy of Gospel faith—reduced to practice—more than seventy years. Hear her: ED.

ELDERESS ANTOINETTE:

Dear Sister—I feel greatly interested in the SHAKER and SHAKERESS, and hail every new number with joy; would be pleased if it were a weekly issue instead of a monthly. Seeing many testimonies from brethren and sisters, that I love and prize for their work's sake, inspires me to briefly add mine.

While reading the SHAKER AND SHAKERESS I have been reminded of the flying roll seen by the Prophet Zachariah which was sent forth as an accuser through the land, condemning sin in every form. It is also a messenger of glad tidings to sorrow-stricken, sin-laden, repentant souls.

As I have nearly run my earthly race, I feel that a brief synopsis of my experience may be of some interest to the junior members of our society.

I was brought to Mt. Lebanon, and placed under the guardianship of Believers when I was eight years of age. My first baptism was a ministration of love, from my visible guides and protectors, which met a response from my own heart, and influenced my actions. As I advanced in years, and grew in stature, I found that I had a choice to make, between good and evil, which to serve. I read and believed the Scripture, which said, "To whom ye yield yourselves servants to obey, his servants ye are," that by being made free from sin, we could become servants of righteousness. I saw, and felt, that doing what was just and right, would give peace of mind—cast out fear—and enable souls to serve and worship God in love. "Love would work no ill to its neighbor," and was really "the fulfilling of the Law." I resolved to make Love my axiom, and I felt my heart expand with love toward all the human family.

My faith in God, and in the Gospel of Christ through the order of male and female, increased. I believed "the pure in heart would see God," and be able to understand those things which pertain to His kingdom. I strove with all the strength of my mind, to be pure, and to keep myself unspotted from the sins of the world, to be meek—merciful—a peacemaker. Thus I progressed from faith to faith, and from strength to strength. And it is still my determination to keep in the *increasing work*, which I believe will grow brighter and brighter unto that perfect day, when every thought, word, and action, will be under control of the Christ-Spirit.

I have ever chosen to serve under the Christian banner, and have thereby been able to abstain from a sinful life. And I now rejoice that I can testify, to all who may feel an interest in me, or in my experience as a Believer in the work of Christ's Second Appearing,

that I have so successfully fought the good fight of faith, when evil, in its varied forms, is presented, it finds no abiding place in me; and with many of my dear companions in Gospel travail, I can raise a shout of victory.

I would not exchange the peace and satisfaction that I feel, in my advanced stage of life—blessed, as I am by visible and invisible friends—for all that this world could give me. I am thankful to testify, that there is a fountain opened in Zion, wherein souls may wash and be made free from the stains of sin; and whosoever will may drink freely and live—live forever.

Lucy Hammond, Mt. Lebanon, N. Y.

GOOD WORKS.

Of what profit is *faith* unless it be made manifest by *good works*? Good words, when timely and fitly spoken, often give solace to the afflicted, and comfort the mourner; but to the naked and famishing, "Be ye warmed and clothed," in *word* only, would be of little account. By good works we not only "lay up treasure in heaven," but like Dorcas of old, confer benefits upon destitute humanity, and blessings return to us manifold.

We may be very correct in our faith, and love, admire and laud others, who show their faith by *works*, yet, if we lack the courage and energy to reduce our faith to practice, it would be as unavailing as implements in the hands of the husbandman who is too indolent to use them.

Deeds of charity toward individuals, and acts of kindness and generosity, attended with soft and gentle words that will prevent or turn away wrath in communities, would form a heaven on earth, and pure, peaceful spirits would delight to gather around and hold communion with such souls, for they are nearly allied to angels.

Ruth Webster, Union Village, O.

OUR GOSPEL PRECEPTORS.

WHY should we not love and revere the Ancients of Israel—our former Teachers—those Gamaliels, at whose feet we have sat and listened, and received much valuable instruction? They have been to us, spiritual Fathers and Mothers, Brothers and Sisters, and were bright examples while here. Their lives were well spent, they have passed on before us to the "summer land," and left behind them a record of good works.

True, many of those worthies drew spiritual life and sustenance, to a large degree, from the inspiration of the past, looked to types and symbols, and were somewhat veiled in mists and shadows. They were accustomed to accept and revere whatever they found between the lids of the Bible, without calling in question its consistency, or authenticity.

Now, the light of reason and Divine Revelation has opened, more clearly to our vision, the links of the great chain that unites natural and spiritual truth—conjoins Science and Religion. Will that justify us in setting at naught the righteous teachings of our Preceptors, or in discarding the good of the past? There have been good men, and women, in all ages, who were Saints. They were the salt of the earth; for they loved, honored and served God, according to their understanding, and made their mark for good to humanity. Gleanings of light overspread their spiritual horizon, and lighted their pathway; and, aided by Bible teachings, they lived righteously, in their day, and were accepted.

If, by increased light, we now see that they believed too much of Bible records, and accepted them altogether, without reasoning, and making due allowance for mediums, circumstances and conditions at the various periods when the Scriptures were written, and did not distinguish between fallacy and verity; it would seem unwise for the present generation, like the swing of a pendulum, to go to the other extreme, and become infidel in *spirit*, if not in profession, and reject the true as well as the false.

One thing we must concede, if honest; *i. e.*, many worthy souls in the past, who adhered

to, and trusted in, the Scriptures as their rule of faith possessed more vital religion, which consists in goodness of heart—purity of life—and a willingness to suffer, and to do, for truth's sake, than the rising generation who have cast off reverence for the past, and virtually deny present revelation, however much they may expatiate upon Truth, Reason, and Common Sense.

The goal of immortal happiness has been the highest aspiration of the enlightened portion of our race—the boon for which humanity has sighed, and for which Saints have suffered, and Martyrs yielded up their lives. Many have thus triumphed over death and the grave, and found a haven of rest.

But to those who at the present time denounce the Bible as a whole, and say that, as a sailing craft for the mariner on life's sea, it is no longer reliable—there are so many loose planks, it is better to abandon it altogether—we would suggest, whether it would not be better to cling to the old vessel, and to teach their children to believe the story concerning the bears that came from the wilderness, and devoured forty and two children, rather than have them grow up in a defiant, mocking spirit—destitute of the fear and love of God, or respectful regard for their fellows, and superiors. Is it not a safer way, to hold on to the good of the past, until we are sure that fate, destiny, inspiration, or whatever we choose to call it, gives us some better, more reliable plan, by which to obtain the one object in view—happiness?

Speaking from personal knowledge, I might be considered incompetent to judge; for I came among Believers at an early age, and have never passed the ordeal of orthodox Church discipline—Sabbath-school training—neither learned the Catechism, nor any creed; and have never committed any formal prayer to memory,—except what is known as the Lord's prayer. That prayer, I have always thought beautiful, expressive and impressive; and it never waxes old. I have been free to be my own Bible interpreter,—a privilege largely enjoyed by the members of our community.

To observation, and the experience of others, I owe what knowledge I possess of the present unsatisfied state of society without, and the increasing tendency to disregard all that was once deemed sacred. Elder Frederick Evans says, that when we advance into New Light, we are sure to take with us a portion of the old orthodoxy from which we emerge; that while new light is developing, the old conservative element, which has formerly environed us, is slowly removed. That seems to me a wise provision to avoid confusion and inharmonious.

In this age of free thought, free speech and action, there is great need of a fulcrum, whereon to rest the lever of Truth, that the religious world may move from its old foundations of error, without destroying its equilibrium, and tumbling it into worse confusion than ever.

I propose that firstly,—before throwing the old and new Scriptures away, and taking the ground that Jesus of Nazareth was a myth—we find the Christ-spirit, and the power of God unto salvation; and learn to reverence, and love all, who deny themselves of sinful works, live purely and deal justly, whether they be man, woman, or child. Let us all remember, that he, or she, who sins against light and conviction, if not of the devil, is not doing the will of our Father and Mother in heaven.

Anna Dodgson, Mt. Lebanon, N. Y.

DEAR EDITORS OF SHAKER AND SHAKERESS:

We offer a tribute of thanks for our monthly visitor, the S. and S. It is hailed with joy, and love greetings, every time it comes, and we invoke the blessing of heaven upon those who strive so much to make it interesting and instructive.

We need Saviors on Mt. Zion; those who are eagle-eyed—clear sighted—divinely inspired, and in rapport with spirit spheres. They will find the keys of revelation, that will unlock what have been called the "mysteries of godliness"—of religion—reconcile the past with the present, give confidence in the

coming future, and show that Philosophy, Science and Religion are indissoluble friends, and will walk hand in hand together.

But the sword of truth, proceeding in love from the mouths of the Lord's prophets, will separate the false from the true; and we pray that the days of the ever faithful prophets, and prophetesses, that are now with us, may be lengthened. We also pray, that such greatly needed laborers and teachers may increase manifold.

Lovingly your sister,

Nancy Riley, West Pittsfield, Mass.

I LOVE to peruse the "S— and S—," and would signify my approval and appreciation of its contents. I feel deep interest in the welfare of humanity, and would rejoice in spirit to see them elevated to better conditions; to see them rise out of the sphere of self-serving and self-pleasing, and devote their time and talents upon the broad basis of universal love to God and mankind. Then justice would rule in the affairs of men.

Great reforms are needful; but where is the power to meet the present exigency? Men and women, unassisted by the grace of God, cannot effect the needed change; it must be wrought through faith and prayer, accompanied with good works.

Omnipotent Power must fathom man's loss, And teach him the glory of bearing the cross, Until from all sin he finds a release,

Enhancing his joy, and his blessing.
My sisters in suffering, I oft pray for you
That angels of mercy may guide you safe through,
Where together we'll meet on Canaan's bright shore,

A heaven of glory possessing.

Julia Scott, Mt. Lebanon, N. Y.

THE NEW JERUSALEM.

—O—

In the twenty-first chapter of Revelation, a City is described, as coming down from God, out of heaven; and a voice was heard, saying, "The tabernacle of God is with men." That city had twelve foundational stones—representing twelve fundamental principles, from which all the Christian virtues proceed—and which form the gates of entrance to that city, which was four square—equal in all its parts—and from which, every thing impure, or untrue, was excluded. The New Jerusalem, that descended from heaven to earth, did not require natural light, or heat, because God, who held the burning lamp of Truth—Divine revelation—lighted the whole city.

A pure River of water of life was also seen, proceeding from the throne of God, flowing through the city; and on either side of the river were trees of life. To my understanding, that river signified waters of judgment and repentance; through which souls must pass, to purify, and fit them to become indwellers in the temple, that was lighted with God's glory; and that judgment will be dispensed by, and through His witnessing saints, male and female, who were represented by the trees on either side of the river. They, as good and true physicians of souls, will distribute the medicinal leaves of those trees, which were to be "for the healing of the nations." And it is there stated that "The nations and kings of the earth would bring their glory, and honor unto that beautiful city and temple."

When Jesus said to his disciples, "In my Father's house are many mansions; I go to prepare a place for you," we would not suppose he meant to convey to their understanding, that previous to that time, there had been no place prepared in Spirit realms for saints of previous ages. There are heavens, and a heaven of heavens.

The antediluvians had their heaven, or state of justification; which consisted in obedience to natural and physical laws, as made known to them, by the ruling Spirits who were appointed to give them such lessons, as they were able to receive at that time.

In obedience, they were promised a fullness of temporal blessings. That was the highest attainment which they could appreciate; for they were in a crude, undeveloped condition. The highway of progression remained to be opened up, little by little, through succeeding epochs, in future generations.

The Jews had their heaven. The tutelage of the Jews was very superior, and in advance of that received by the antediluvians. Hence, the requirements upon them were greater. They had prophets and seers, who were blessed with rays of spiritual and divine light; and they caught glimpses of heavenly conditions in the distant future—of the more perfected mansion which Jesus referred to, when he said to his disciples, "I go to prepare a place for you, in my Father's house of many mansions."

There are different degrees of knowledge, and attainments in goodness and truth in each of those mansions; so that we might with propriety say, "there are mansions within mansions;" or there are ascending steps, like the rounds in a ladder, from the commencement of one dispensation, until, by those progressive steps, the way is prepared for the opening of a New Epoch.

A friend once said to me, "You know that in our Father's house are many mansions. I belong to one of the Churches,—one of those mansions—and am going to heaven," signifying, that the many Churches are the synonym of the many mansions of which Jesus spake. In a qualified sense that may be true. If God's watchful care be over all the works of his hands, and there be some truth, more or less, in all the Churches, mixed up with time serving, and idol worship, that good, whatever its measure or degree, belongs to God.

But the perfected Virgin Church—the New Jerusalem—that was seen to descend to earth, attended with the heavenly Bridegroom and Bride, wherein woman finds her proper lot and place, as co-worker with man in the redemption of human souls, is the highest spiritual condition on earth; and represents the heaven of heavens in the Spirit world.

Nancy G. Danford, Canterbury, N. H.

KNOW THYSELF.

—O—

In social life, and in all the relations that human beings hold to one another, how many ills would be averted and unpleasant feelings avoided, were that most excellent rule of serious second thought more frequently called into action.

A moment's consideration of consequences would often check a quick impulse, quell fevered passion, press the lips and put a bridle on the tongue, just in time to save a storm or tempest that might forever blight the loveliest blossoms of the soul.

A thoughtless act, a passing word, or a speaking glance—prompted by wrong motives—tell volumes that would remain forever closed, were the mind bent on obeying the golden rule.

It is a wicked heart that magnifies, intensifies, and glories in enlarging its neighbor's faults, while striving to conceal its own deformities. "Know Thyself," in a deeper meaning than that which is applied to the mental faculties, should be stamped on every mind; a meaning which penetrates the secret springs of life; "tries the heart and reins," and analyzes the motives which prompt to utterance, or to action.

They who have a thorough knowledge of themselves, and square their lives by the perfective spirit of Truth, nobly expand in God-like charity and love for humanity, and become saviors to souls, messengers of wisdom and light, rather than destroyers of virtue through evil judging.

Where vain arrogance and jealousy, bitter envy and poignant malice are harbored in the soul, peace departs, and the bliss of life is trampled in the very dust of earth. Friendship there finds no lasting hold; love is repulsed, and heaven-born charity spurned. Those direful enemies of human progress and happiness can only be removed from society by individual effort; every one must discover in themselves the root of bitterness, and destroy the very life that produces such evil fruit.

A profitable exercise of mind to be engaged in is discovering when and where we may make peace, and not break it. "Neither give nor take offense." Speak no ill of our neigh-

bor, and turn from the hearing of slander; that will produce the desired effect. Words aptly spoken—kindly acts—loving smiles—and courteous manners, all conduce to happiness and peace. If we always apply the rule to consider well before we speak or act, we shall never fail to obey the promptings of the higher law of love.

"He who can command his own soul is the bravest of the brave," said Mohammed. Ah! this is life's great lesson. The strength of self-control is the secret power that is able to manacle the strongest opposing powers of good that take possession of the battle-ground of the soul, and let us attain it through the glorious cross of self-denial, that develops and unfolds the angel in our being, and annihilates its opposite. Then shall we be able to see the angel in others, however dimly it may manifest itself.

Martha J. Anderson, Mt. Lebanon, N. Y.

PEACE.

Pause, gentle angel, o'er us now,
And spread thy wings divine,
Let every heart in reverence bow
Before thy sacred shrine.
We'll bless thee ever, angel Peace,
With us, make thy abode,
To thee our love will never cease,
For thou art born of God.

Oft do we come to thee, fair one,
To seek thy heavenly aid;
Thy pearly gates to us unfold,
And glories that ne'er fade.
We'll praise thee ever, angel Peace,
For works, both great and good,
O may thy mission never cease,
Thou loved one of our God.

We grasp the wealth that will endure,
Such crowns as angels wear;
Immortal treasures, that are pure,
And joys the ransomed share.
We'll honor thee while here below
We tread this earthly sod;
All hail! sweet Peace—blest messenger—
Thou angel sent of God.

The angry waves upon life's sea,
At thy command are still;
The fiercest storms that there may be,
Are silenced by thy will.
O, heavenly Peace forever reign,
Thy influence spread abroad;
Till earth shall from thy spirit gain
The love and power of God.

Genevra De Graw, Sonjca, N. Y.

COMMUNE WITH NATURE.

—O—

Alone within the forest,
Fair nature's balmy bowers,
I hold commune with angels,
Expanding hidden powers.
Through birds and beauteous blossoms,
Am lifted far above,
To the elysian cities
Of God's eternal love.

I walk his golden temples
And glorious gardens fair,
Drink in at living fountains,
And eat of fruitage rare.
I list the holy anthems
Of souls redeemed from sin,
The radiant band of heroes,
Who fought, the race to win.

I see their whitened raiment,
The diadem and crown,
And in their foreheads written,
True victors of renown.
Who Jesus' cross have carried,
For love of truth and right,
And now with him are seated
In mansions of delight.

And then a precious healing
Calms every inner strife,
And all my heart is strengthened
To cope again with life.
Then soft and gentle whispers
Come stealing on the air,
And back my soul is bidden
To time, and toil, and care.

I take the heavy burden
And lay it next my heart,
With pledges unto heaven
To act the christian's part.
With faith in God's rich promise,
That in his own good time,
He'll crown me with these glories
In fairer worlds sublime.

Julia Johnson, W. Pittsfield, Mass.

How well to live and do no harm,
Though very little good we do;
How great the lesson yet to learn,
To be to others kind and true.
Snatched from the world, we know we are,
To find the holy, just and pure,
To calm the elements that jar,
And make a peace that will endure.

M. W., Canterbury, N. H.

FOUNT OF LOVE.

CANAN, N. Y.

1. Up - lifted to the realms above, Through living faith and prayer, Our souls can reach the fount of love, And find a blessing there.
 2. Life's rugged pathway oft is drear, When sorrows deeply roll, And we would speak a word of cheer, To help each struggling soul;
 3. Oh, let our lives be ev - er rife With kindly love and peace! Through meekness banish every strife, And let all dis - cord cease;

Though tri - als oft the heart oppress, There is a heal - ing balm, A spir - it ev - er near to bless, And shield from every harm.
 Then like the bread so soft - en cast Up - on time's troubled sea, It will re - turn a - gain at last, With blessing pure and free.
 Then we may chant the conqueror's song, And tri - umph in the right, Give praise to whom all praise belongs, When faith has turned to sight.

SHAKER AND SHAKERESS.

—o—
NOT ALL A DREAM.

I dreamed of a flowing river,
 That was fed from mountain and plain,
 That came like a harvest gliver,
 To gardens, and fields of grain,
 Whatever it touched it brightened,
 For life was within its wave;
 Whatever it washed it whitened,
 For in it was power to save,
 But I dreamed that its waves, impeded,
 Shrank back to their little springs;
 And the tide that the great world needed,
 Was circling in hand-breadth rings.

I dreamed that the angels planted
 A vineyard of God, below;
 That unto the earth was granted
 The power to see it grow,
 That up from her barren places,
 Her desert's extended scope,
 Like music the echo chases,
 Came voices of joy and hope.
 But I dreamed that the vineyard perished,
 That all hut its roots were dead!
 For strength, that its life had cherished,
 Like dew of the morning fled.

And I dreamed of a holy altar,
 Where Truth had kindled a fire;
 A light for the feet that falter,
 A gleam for the eyes that tire.
 Its radiance flamed with a glory,
 The dwellings around to fill;
 And the earth was thrilled by the story,
 Of the city upon the hill.
 But I dreamed that the altar tumbled;
 That its glow became a spark;
 That its steps and its pillars crumbled,
 And its dwellings around were dark.

I dreamed a new song was started,
 That floated the wide world o'er;
 That brought to the weary-hearted
 A courage unknown before.
 'Twas the song of the Revelation,
 The song that the harpers sung;
 Its theme was the new salvation;
 Its words were the glad new tongue.
 But I dreamed that its numbers ended
 Ere their import half was told;
 That the singers from heights descended,
 And covered their harps of gold.

Yea, I dreamed that the dual token
 Of Zion, was lost to sight;
 And I wept, that a bond was broken,
 And quenched was a heavenly light.

Then I dreamed that our hearts, in union,
 Went out to the children of men—
 That the swell of our love's communion,
 The river sent forth again.
 By toil of our hands, united,
 The vineyard in beauty bloomed!
 Devotion and truth relighted
 The city, our home illumined!
 And the gift of deep inspiration,
 That flowed through Mount Zion's throng,
 Was heard by each listening nation,
 And known as the full new song.

Cecilia Devyr, Mt. Lebanon, N. Y.

SABBATH.

Turn from the outward leaf of life,
 And give the Sabbath place;
 Be earnest in the upward strife,
 Be thine the christian grace.
 A Sabbath is a day of rest,
 Not measured by a span,
 They who with gospel faith are blest,
 Have rest in God's own plan.

Each covenant the Saviour taught,
 Gives peace unmarred within,
 And forms a Sabbath, truly wrought,
 Out from a life of sin.
 Second to this, the work of hands,
 The toil on earthly sod;
 For when the truth our life commands,
 We've constant rest in God.

M. Whitcher, Canterbury, N. H.

THE POINT.

FACT, OR FRAUD—WHICH?

WHEN from five to twenty-five forms, of men,
 women and children, appear in an evening
 seance, on the platform of the Eddy Hall, in
 Chittenden, in presence of from twenty-five to
 fifty spectators, gathered from all parts of the
 Union, and some from foreign countries, one
 of two things occurs—either those forms are
 the product of downright fraud and lying
 trickery, and all these spectators—leading
 minds, from Chicago, New York, Philadelphia,
 London, Texas, Rhode Island and Mt. Leba-
 non—are imposed upon, deceived, deluded,
 bewitched, and made to think and know that
 they see, and hear uttered, high and noble
 sentiments touching the welfare of society,
 by the materialized spirits of men and women
 from the Spirit-World, when in reality it is
 only the Medium and his co-conspirators—or,
 a *New Epoch* has opened to mankind, that shall
 ultimate in the *Kingdom of Heaven upon*
Earth, uniting God to Humanity, through the
 Law of Materialization and de-materializa-
 tion. Through its agency Angels will de-
 scend upon the sons and daughters of men,
 eliminating, from Humanity, evils, *physical*
 and *spiritual*—substituting in their place
 the virtues and graces of the *Angelic hosts*—
 the consummation of the ages, so long looked
 for—the Millennial Era.

CREED.

I BELIEVE in God, the Father and Mother, in
 whose likeness Man will be when they grow
 to it.

I believe in Jesus and Ann, and in all who,
 like them, do right because it is right, irre-
 spective of cost.

I believe in the Communion of Saints, and
 in courtesy and kindness to Sinners.

I believe in the Resurrection of Body and
 Soul from unphysiological diet, habits and
 appetites—from low ambitions, carnal desires
 and misuse of reproductive powers—and from
 their use by such as aspire to Life Everlast-
 ing. Amen. O. P.

SPEAKING.—In speaking, the object is, to
 be heard and understood. Every speaker to
 public audience, whether few or many, should
 stand while speaking. To sit is disrespectful
 to the audience. Speakers in public should
 measure the magnitude of the room, and so
 pitch the voice that all may hear—should
 speak slowly and articulate clearly. If the
 hall echo, speak very slowly.

SWISS BURIALS.

—o—
A REBUKE OF THE PREVALENT AMERICAN FOLLY
IN FUNERALS.

IT is very doubtful how far in America would
 be willing to tolerate any invasion, by the govern-
 ment, of the inalienable right of the free citizen
 to run up a bill with his own favorite undertaker.
 But those who have seen as much as I have of the
 suffering which is sometimes produced in families
 of slender or even moderate means by the too un-
 restricted exercise of this liberty on the part of
 both the contracting parties, will feel that these
 Swiss republicans (who have, withal, the reputa-
 tion of being reasonably jealous of their liberties)
 find some compensation in their hereditary bond-
 age. I was surprised at the small amount of the
 bill which I was called upon to pay at the mairie of
 Petit Saconnex for the expenses of our modest
 funeral ceremonial. I could not help admiring the
 success with which the people here had protected
 themselves from the dilemma in which families of
 small means at home are often shut up—between
 a pauper funeral and a crippling debt to the un-
 dertaker. The evil cries out for a remedy. The
 Roman Catholic clergy have made honorable
 efforts to abate it among their flocks, and Bishop
 Coxé, of Buffalo, has done the little that can be
 done by remonstrance in his denomination. If a
 sumptuary law is ever needed, it is on this point.
 But a more hopeful prospect of success, consider-
 ing the habits of our people, would be in the social
 combination of individuals and families, begin-
 ning with those of large means and unquestioned
 position, to discourage funeral extravagance. It
 would be a most Christian thing for rich and in-
 fluential families to pledge themselves to stand by
 each other and by their neighbors in the practice
 of a severe simplicity and economy in such mat-
 ters, and in providing a way in which funerals
 should be arranged in a modest but suitable man-
 ner, with absolute security against extortion.—
Lippincott for July.

A good point of practical reform. The Shaker
 funerals, for a century, have been simplicity, neat-
 ness and economy combined. The love, sympathy
 and respect of the survivors is directed toward the
 soul, just separated from earthly friends by the
 loss of the body, that has been hitherto the life-
 long medium of communication between them;
 whilst the body is put in a plain board coffin, with-
 out paint or ornament, and is quietly dropped
 into the ground—the grave of forgetfulness.—Ed.

OBITUARY.

SARAH PILOT, July 3, 1875, aged 19, Union Village, O.
 JULIA E. PEARSONS, July 25, 1875, aged 38, North
 Union, O.

CALVIN J. PARKER, June 17, 1875, aged 76, Enfield,
 Conn.

SALLY McCOMB, April 22, 1875, aged 79, South Union,
 Ky.

ELLA NORRIS, March 16, 1875, aged 25, South Union,
 Ky.

SHAKER AND SHAKERESS

MONTHLY.

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F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. October, 1875

SIXTY CENTS
PER ANNUM.

SECOND VISIT TO THE EDDYS.

IN company with two Sisters—representatives of their Order—we made, in July, a second visit to "Spirit Vale"—Chittenden, Vt. We were kindly received by the Eddys, by their visitors—some forty-five or fifty—and by the Spirits. We witnessed many materializations and communications of Spirits.

That the Mediums are true and honest in the part they act, was the general verdict of those present. There was *one* exception—a reporter of the Boston *Herald*—a young man, whose manner and bearing impressed all with whom he came in contact, as an entirely untrustworthy describer of any thing he might see, or hear, pertaining to Spiritualism. His report of the séances, each of which we witnessed, is untrue in fact and egregiously wrong in spirit.

And here I would make a few remarks upon unprincipled Journalism. Perhaps, I cannot better illustrate than by stating, that I, as Editor of the *SHAKER AND SHAKERESS*, am, from time to time, in receipt, from parties styling themselves "Publishing Bureaus." They offer to contract to furnish any quantity of matter, from one column, to a dozen, at a rate to be agreed upon. The matter to be in the form of letters or communications, and upon any subject designated. Any grade of *theology*, or shade of politics, that the Editor may desire, will be presented!!

It is a common practice, in our great cities, especially New York, for Editors to send Reporters to meetings, of different kinds, to write them *up* or *down*—to *represent* or *misrepresent* their sayings, and doings, just as the Journal inclines, *for*, or *against* the cause advocated, the principles enunciated, or the parties engaged. When I conversed with the *Herald* Reporter, I had no more doubt, than after reading his *report*, that he was hired and sent, by his employers, to denounce, ridicule and utterly condemn the Spirit Vale, or Eddy materializations, regardless of what might be the *facts* of the case. How far the *poor* young man is responsible for the consequences of his service to his employer, I leave an open question, of little moment.

But what of such Journalism?—Every new and true phase, of human progress, must pass through this trying ordeal. In the end, Truth triumphs—*Error*, alone, is slain by such weapons.

The Blood of Martyrs is the seed of the Church. By the sufferings of pioneers, the soil of freedom is cleared of the gigantic forests of evils, and opened to the Sun of Righteousness.

In St. Louis, Aug. 10.—W. C. Clark, Medium—Henry Twining paid fifty dollars for liberty to shoot a Materialized Spirit. The Medium directed by Mother Ann Lee to proceed to Mt. Lebanon. Letter and answer next number.

GHOSTLY STONE THROWING.

THE *Albany Express*, August 10, had an article concerning Ghosts. It states that in a neat little village in Michigan, called Byran, a family of the name of Turner are stoned by Ghosts. It commenced last fall, while the woman was milking, and is still in operation. Stones fell several days, puzzling all searchers and inquirers, "when the neighbors came, and the stones continued rapidly falling about them in their search for the person throwing them."—When the snow was deep the stones still kept falling.

"A thousand, or more, persons have visited the place, and all are convinced that there is a Ghost in the case."

Does the *Express* remember the Stratford, Ct., excitement, of some twenty years ago? Stratford was a beautiful little village, inhabited mostly by retired D. D.'s and their prosperous deacons. Their godliness had been profitable to them, in all things pertaining to this life and the world that now is; but it had not enlightened their understandings relative to the world "that is to come." They had taught the people to believe, *devoutly*, all the Bible marvels, as set forth in King James' translation—the Protestant word of God. Men carried, for miles, by Spirits, who held them by the hair of their heads. Through their agency, Women, past age, became happy mothers. They fed Elijah with food that lasted him forty days. At his word they improvised primitive fire that burned up fifty men, and then repeated it and consumed the second fifty. On another occasion they caused 80,000 Syrian soldiers, in one night, to become "dead corpses." Even this was no great marvel, compared with what they did in drowning all the inhabitants of Earth, except a small remnant, to continue the practice of their marvels upon.

Some men they made to walk upon water. Others, to pass through the waters, dry shod. Three men they kept from burning, when in the midst of a fiery furnace, so that their garments had not a singe upon them. When one of these same men was thrown into a den of Lions, the Spirits made those Lions to be at peace with him till morning. He being taken out and his enemies thrown in, they broke their bones and ate them up for breakfast. Considerate and discriminating Lions!!

Are our religious guides blind to these and a long list of similar facts? Have they been deceiving us for filthy lucre's sake, or are they only blind to the underlying Laws—the occult forces of Nature? Is it really "like Priest, like People?" so that ghostly stories, if modern, puzzle? Dr. Phelps' son Henry, of Stamford, was a medium for ghostly stone throwing. They broke the Dr.'s windows,

daily, with stones. They stoned the carriage when Henry was in it, passing to the neighbors. They threw stones all the way from house to house, and when he was in the house they threw stones on to the roof and all around the premises.

How would it work for our Protestant Clergy and their people, who so freely and so fully believe the *ancient* records of this class of marvelous facts and phenomena, upon the evidence of other people's senses, to attend at Chittenden, examine, investigate and report to us, upon the evidence of their *own* senses and upon the evidence of witnesses living there, as capable and credible as themselves? And thus teach us the scientific laws upon which those ancient facts—Bible marvels—rested; that we simple people may avail ourselves of the *same laws*, by which to explain and make plain the far more incontestable and better substantiated modern facts and phenomena of our own day and time? Or else, let us all be consistent, and reject the so-called supernatural manifestations, both ancient and modern.

CATHOLICS AND PROTESTANTS VS. SPIRITUAL PHENOMENA.

"THE protestant church begins by denying their occurrence, except as examples of legerdemain; but when confronted with some peculiarly striking phenomenon, either attributes it to an occult force, under control of the medium, or circle, or as a last refuge, finds a satisfactory explanation in the direct interposition of the devil. The church of Rome, on the other hand, admits the facts without argument, and if they happen outside her own jurisdiction, passes them to the credit of Satan."

Dr. Alcott.

JESUS CHRIST.

If there was ever a thorough non-sectarian, that individual was Jesus. Yet this same name has been misused by an almost innumerable body of sectarians, as the corner-stone of peculiar dogmas, each crying "Lo, here is Christ!" and declaiming with as strong vehemence, and much unchristian grace, against all differing, yet neighboring persuasions. To be "evangelical always, sectarian never," is "the blest tie that binds our hearts in Christian love." Herein is the true life-line of conduct by which we may all be "made fishers of men," for their salvation. That the gospel of Christ "is the power of God, unto an increasing salvation," there is no room for doubting, in the minds of any truly consecrated Christian.

Christ came upon the earth to lay down and leave a rule of life that would save men before they died; to relieve all from becoming "dead in trespasses and sins." This rule of life is not an arbitrary commandment to any, but a loving invitation to all, to live as Jesus lived. In the simplest and most affectionate

terms does Jesus address all: "If any one would be my disciple, let him live as I do;" which, being continued or transposed, teaches us simply that if we do not live as Jesus lived, we cannot be his disciples—cannot be rewarded as his disciples are and will be. Nowhere do we find the good man, Jesus, enunciating anathemas because men chose not to follow in his footsteps. He sorrowed for them; he prayed for them; he died, and more, he *lived* for their conviction and conversion. But he never needed to send apostates to the punishments of endless torments, for he well knew that with their light becoming darkness they had hell enough already. He was "lifted up," a character purer, better, more lovely in every sense than aught on earth; and by this elevation he "would draw all men unto" the principles he loved and practiced. If we ever become like him it will be by persuasion, conversion; never by compulsion.

Who can read a certain sentence in *Christian at Work* for October 29, under head of "AT THE CONFESSORIAL," without the conviction that we have in it the boiling down of multitudes of arguments for Christ—the whole rule of life for a Christian, printed in *five lines*? Remembering that any other sect might, with the same propriety, displace "Episcopalians," editor Talmage writes those words that can never die: "*Episcopalians are to learn * * * and not forget that those who are living THE CHRIST LIFE ON EARTH, under whatever denominational banner, are all one Church—all one under their glorious Head!*" Here we have the gospel in so simple and plain language that "he who runs may read," and none need be mistaken.

To live the Christ life here on the earth is the resurrection most desirable; because, by this rising up out of ourselves and donning the character of him who died daily unto sin, we have a perfect example, the results of which accrue to us the hundred fold of heavenly blessings, heaped up and running over with the life that is eternal to-day. If all should live the life of Christ, as did Jesus, would they not already be in possession of the eternal life promised? And wherein did Jesus ever die, but unto a worldly life? True, he was crucified, and passed beyond; but that was not death to him. So, if we will live the Christ life, we shall never die, except unto the world, with all its affections and lusts. "Evangelical always," we shall want to *live the Christ life*, and then teach it. "Sectarian never," we shall care not by what name a brother or sister is called; the only question we need ask is, Do you love and live the Christ life?

G. A. Lomas, Watervliet, N.Y.

SECOND APPEARING OF CHRIST, ORDER OF ITS INCREASE.

IN the First Appearing the following facts were manifested: First, a virgin life; Second, goods in common; Third, non-resistance; Fourth, separation from the world. Observe how these testimonies refer themselves to the life and teachings of the man of Nazareth 1st, "He who looketh on a woman to lust after her hath committed adultery." "Blessed are the pure in heart." And the example of his life. 2nd, Jesus and his disciples had goods in common. 3d, Non-resistance, "My kingdom is not of this world, if it were, then would my servants fight." When one who was with Jesus smote off the ear of one of those who came to take him, he healed the ear, and said, "Put up thy sword within its sheath," etc. Again, when asked if fire might not be called down and consume his enemies, he said, "Ye know not what manner of spirit ye are of." Lastly, when he had gathered a few under the shadow of his spirit, he said, "Ye are not of the world, even as I am not." *Note A.* The primitive church followed in the same line, a virgin life, goods in common, separation from the world, and non-resistance. Some of the early Christians suffered death, rather than bear arms. We see that the conditions of a sinless life in the First Appear-

ance, were purity of thought and person. No selfish interests. Non-assimilation with the world, and an attitude of peace toward all men. All who abode in the teachings of the Apostles embodied the foregoing testimonies. After a lapse of time, the gentile Christians, composed of married people, carnal Corinthians, etc., overshadowed the primitive church, and trod it under foot. Finally, nothing remained as a whole, of these cardinal testimonies. This state of things remained during the dark ages, and for more than a hundred years after the Reformation. The Puritans, the Non-conformists, the Covenanters, the Quakers and the French Prophets, prepared the way for the Second Appearing of Christ.

Ann Lee embodied in herself, as did Jesus, the foregoing testimonies. And the Shaker church is a living transcript of the Primitive church, on a broader foundation. It includes the woman as an integral part in government, and in procedure. The Shaker church, its homes and property, are open to all who will embody, in themselves, purity of thought, devotion to the body of Christ (not to self), non-assimilation with the world, and the spirit of peace. The lust of the flesh is chief of the propensities. The Shakers, of to-day, freely declare, that not a single animal propensity can have a place in heaven; the products of the propensities—flesh and blood—cannot go there. Hence, the order of the INCREASE, in the Second Appearing, will be in the line of giving no place to any propensity. The lust of eating is nearly allied to the lust of the flesh, feeds its fires, and is prone to unfit the body for the in-dwelling of the Holy Spirit. This lust, when indulged, creates disease, bodily inefficiency, and premature decay. The signs of the times in and out of the Shaker church, point to this lust as the next in order to be dealt with, not smoothly, and fearfully, and very gently, but that each one, him and her, grapple with it, put it in its place, and so render the digestive functions subservient to health, strength and purity of life. There is no need of sin; neither is there any need of sickness. Put them both away.

The more advanced, outside of the Shaker church, advise the use of unbolted flour and the fruits in their season, in preference to much animal food. The more advanced, inside, testify, that over-eating, and all animal foods, oysters, etc., stimulate the lust of the flesh, and ought to be discontinued in the Church of Christ. Killing animals for food, violates the higher instincts of our being, hardens and petrifies the feelings, and is so repulsive, that it is a hard matter to find a Shaker brother willing to butcher animals. The use of superfine flour is a great waste, and directly contrary to the injunction "Gather up the fragments that nothing be lost." It is deficient in brain or nerve food, and when combined with saleratus or soda, the case is aggravated. The chemicals impart to the tissues placidity, and are, no doubt, a predisposing cause to a softening of the brain; and of course to insanity. When the cooks get up a dish of superfine flour-bread toast, just think of this.

The prevailing debility, and all the disorders of the digestive organs refer themselves to improper food, over-eating, and to bad air. Flesh meats, butter, milk, pastry, etc., at one meal, are all together out of place. Live to be well, and not for indulgence. Let each one, according to his or her calling, be a power for good in this direction. There is such a thing, at all times, as the patience of the saints.

All true progress in this, or in any other direction, will consolidate existing order. "I am the vine, ye are the branches." It is the function of the branches to show growth—to progress to more light. It is the function of the trunk to consolidate the eliminated products of growth. So in the Church of Christ, the novitiate orders will be the first to show growth; that is, if they are good for any thing; and when the crudities of that growth are eliminated, let the choicest atoms be consolidated into the appropriate orders. The branches cannot bear fruit of themselves; the leaves cannot be the roots. The order of divine life cannot be less perfect than plant life.

Daniel Fraser, Shirley, Mass.

BERLIN, N. J., Jan. 26th, 1875.

Dear Friend Eaton:—For several years past I have desired to write an article for the SHAKER AND SHAKERESS, on the position of Christ in relation to war, but you have so many better writers within your own society, I have thought you would not care about communications from so imperfect an outsider as myself, I will however, send you a few lines and you can do with them as you think best.

During the late terrible war, nearly all the ministers in this nation, preached war as a Christian duty. Their texts were always the words of Christ, where he commanded his disciples to take swords. Had they understood the true meaning of that command, instead of its favoring war it would have been a most emphatic and decided testimony against war. When he sent forth his apostles to preach, he commanded them to take neither gold, silver, brass, purse or scrip, nor two coats apiece, and at the same time told them he sent them even as sheep among wolves, and that they should have power over all devils.

Now, if swords are necessary for protection, by whom could they be needed more than by people who go, as sheep, in the midst of wolves? If Christ believed in war, why did he not arm them then? What was the sequel? Why, they went forth as he had commanded, and a divine power went with them and opened the hearts of certain classes to supply their wants, and the same divine power restrained the wolves, their enemies, so that no one could lay hands on them. They needed no swords, though like sheep among wolves, for the Lord God of Hosts was as a wall of fire round about them.

When they returned he said unto them, Lacked ye any thing? and they replied: No, nothing. He said to them, Take swords, and he that hath no sword, let him sell his coat and buy one. They answered; here are two, and he told them they were enough. If his intention was to fight, would he have expected to conquer all that would come against him, with two swords? Nay, verily. He had no intention of fighting. The same scripture declares that he knew his hour had come. Why then did he want swords? For the purpose of bearing a final and decisive testimony against war, by showing that though armed he would not permit his disciples to fight. If his disciples had no swords, people might have questioned whether he would not have fought if he had been armed. But having swords and forbidding his disciples to use them, even to save his own life, was a testimony that none need doubt nor mistake. Yet the blind leaders of the blind, who with their followers are all wallowing in the filth of their own lusts, have taken this last testimony, of Christ against war, plain and simple as it is and made it mean just the opposite of what Christ intended, so that in the late war were seen people who professed to be the followers of the Prince of Peace, mangling and destroying each other. Orthodox arrayed against Orthodox, Methodists against Methodists, and so on through a hundred different sects, all arrayed against each other, all praying to the same imaginary War Demon for success, against each other, while priests all over the nation were shouting, "Christ commanded his disciples to take swords, and therefore it is the duty of Christians to unangle and kill those who never harmed them, at the beck of ungodly demagogues, to preserve a Union that each generation has a right to dissolve!"

Your Friend,

J. Hacker.

Friend Hacker is right—and wrong—right, in his idea that war is wrong—wrong, in his idea that Jesus and the apostles were infallible in judgment, perfect in knowledge, and that the Protestant Bible is the word of God, a finality.

Jesus and the apostles were all born Jews—born of Jewish women, and educated, by them, under the Mosaic Law, and traditions then existing.

Joha, the Baptist, and his disciples had a similar schooling.

Jesus was over thirty, when he began a new departure, under influences, coming from far above all heavens ever known to the Jews,

and from spheres into which David had not yet ascended.

Filton has borne strong testimony to the fact, that early libidinal theological ideas have a tremendous power of cohesion with the soul.

Jesus and his disciples, like Ann Lee and her disciples, were converts to the missionary labors of the Christ-spirit, who came to introduce, to humanity, a New Order—the Resurrection.

By the Law, was the knowledge of the sins of the flesh, in the marriage relation. It taught *use*, not *indulgence*, of the reproductive forces. Under that Law, Jesus and his disciples could attend weddings. In Christ, they ceased to marry, and to attend marriages. They neither bought nor sold private property. If they used war power, in the Temple, it was while under the inspiration of the God of the House, for the purpose of restoring that House to its normal condition, as a Jewish Temple. There was no Christianity about the Temple, nor any Christian service performed therein.

The Christ spirits impressed Jesus that he had been transgressing.

Calvin Green, a deeply-inspired man, claimed that Jesus, himself, put the sword into the hands of the Jews, by which they took his life.

Is it not quite as simple to admit, that when Jesus and his disciples armed themselves with two swords, they anticipated spirit assistance, similar to what they received when clearing the Temple? that the Christ-spirit withdrew from them? Hence the exclamation, "My God, my God, why hast Thou forsaken me!"

This accords with the present light of the writer of this article, for which none other is responsible, accountable, or accusable.

CUTTING OFF AND PUTTING ON.

DID Jesus ever travail beyond that mixed condition? Was it one of the cases wherein he learned obedience, to the Christ-spirit, by what he suffered—for what he had done, or allowed to be done, under the impulse of his Jewish proclivities?

Did not Ann Lee illustrate the same forces, while travelling out of her inherited and acquired Gentileism? Did putting on the ear, by a Gift of healing, under the law of materialization, prove both the *War* and the *Peace* principles to be of the Christ-spirit? Or was *War Jewish*, and *Peace Christian*? Is it advisable to thus blow *hot* and *cold* with the same breath? *Babylon* means *mixture*. Was not the whole transaction of that character? Would any of us be willing to have any one man cut off our ear, or nose, for the sake of letting some other man replace it, by supernatural agency?

If right to put the ear *on*, was it right to cut it *off*? Or had Jesus missed the mark, when he gave his disciples liberty to possess themselves of swords—carnal weapons? They not only had arms, like soldiers, but used them.

As a *natural* man, history furnishes none more perfect, in generation, than Jesus. Ann Lee, in relation to war, was, in testimony and practice, equally perfect. The council of *Peace* is betwixt them both. Neither, without the other, is complete—for it is not good for *man* to be *alone*—and *vice versa*.

After the experience of many centuries, with the reflection that comes of leisure, Jesus may have helped Ann, in *her* travail. She affirms that he walked and talked with her in the Spirit World.

May we not be pardoned, should we presume to think that the twelve Apostles, as they sit upon their twelve thrones, judging the twelve tribes of Israel, look down upon the world of Gentile Christianity, and judge the great, bloody Whore? All Religious Organizations that *preach peace* and *practice war*, outside of their organizations, and, to this day, maintain the Inquisition, in some of its hydra-headed forms, *inside* of every religious institution in Christendom.

Babylon Christians, who worship Jesus as God, justify marriage, and hold it a Sacrament,

because Jesus attended a wedding. And they equally justify war, because his disciples had war weapons, up to the time of his final arrest by the Romans.

Why is the Testimony of Christ's Second Appearing superior to the First? Is it not because more perfect in separating the chaff from the wheat—the false from the true—the *flesh* from the Spirit?

NEW ENFIELD, N. H., December 25, 1874.

DEAR ELDER FREDERICK:—On this Christmas day, I feel in duty bound, in profound respect, to express my gratitude to you, believing you a true Prophet and radical Reformer of Reforms—removing the rubbish and superstition of by-gone ages—clearing and preparing the way for a new structure, both in physical and spiritual philosophy. I go with you, heart and hand, as far as I comprehend your logic. Your ideas of Jesus of Nazareth, as given, from time to time, agree with my perceptions of right—also the Thunders, uttering their voices. Testimonies against divers evils. I'm glad the "Old Dams" are giving way, to make room for something better.

I love the SHAKER AND SHAKERESS. It affords me much satisfaction. Above all other things, I desire a pure heart and clear understanding of spiritual things.

The work of God is moving swiftly. Quite a number are gathering here. I am thankful for the "Seven Thunders that are uttering their voices." Am glad that some are privileged to hear, understand and obey, as far as I have. I can say, with you, "It comforts my spirit to see the young men and women coming up to the help of the Lord, against the mighty influences of evil."

You have fought the good fight, and kept the living faith, in your own soul, and in the souls of many others. The "Second Thunder" is roaring in the heavens. The old Theological Dams are giving way. The stagnant waters are being stirred, as never before.

I am thankful for all the self-denial I have practiced in eating and drinking. I have born my cross, against flesh meats, more than twenty years. Since I came here, I have been as strict a vegetarian as ever before, and am enjoying comfortable health. It is a general time of health here.

We, Shakers, have many things to learn of the Jews—and Jews have many things to learn of Shakers.

I claim the right to think—to reason—the right of conscience. I claim that *Woman* is the equal of *Man*—possessing the same rights—and that the *Land* belongs, by inalienable right, to the *Race*—not to individuals. When I first heard of man's taking possession of a tract of land, calling it his own and selling it at a high price, I was surprised.

When quite young, I considered it unjust, for a Lawyer, or Doctor, to charge a poor man \$5 for five minutes' service. I never have courted opposition, nor persecution. May have been too silent to such wrongs. I have stood still to see the Salvation of God. I may have stood still altogether too long. I perceive there are physical, as well as theological errors, not only in the natural, but in the Spiritual Orders. He, that iterates, and reiterates them, is not an enemy, but a friend—even as Truth is our friend.

Elders Abram and Orvil wish me to send their Love. Accept my Love and Blessing, for yourself and all your Family.

Clark Hayden.

ELECTION, TEMPERANCE, LAND.

ETERNAL, abiding and unchanging law: *Truth* is the only fore-ordination that ever was or ever will be. We are nominated and drawn by the Father, but our election depends on the Mother, in the tangible form of *works*; deeds of holiness and righteousness qualified by temperance. Under the law the heirs of temperance are promoted to honor and trust, to office and to the teaching, with grace and truth, gifts of the spirit, healing, speaking in unknown tongues, etc. So far the "Shakers" have done well in fulfilling the law of Moses and the

teaching of Christ, relative to marriage, duty to God, duty to our fellow creatures, abstinence from strong drink, swine's flesh, etc. In the primitive, or Father's adopted Church, a wife was permitted. The permission lasted into the setting up of the Mother Church. The ax hath been used for all advances in progression. It has lopped off, in that Church, husband and wife, strong drink, swine's flesh. The ax will be wielded further. All permissions must run out. Offenses must cease in proportion to Church progress.

POETIC.

WINE is a mocker of pleasure and health, Money a mocker of treasure and wealth. Parties for gain are easy to make, But all selfish cords, they are easy to break. The vows of its colleagues it often betrays, Like unto the serpent it hath crooked ways, And however proper the aim for its use, It seems as though doomed to a constant abuse. It, like the future, will bring on a day When bartering will be the unfaltering way. Flesh-meat is a mocker of pure nature's plan, The soil of the clamorous woman and man; The soil for disquiet, for those not above it, And every base passion, and all who do covet; A soil, void of mercy, where cruelty reigns and bindeth its subjects in pernicious chains. Without good, hand labor to baffle its might, All peace, love and quiet will flee out of sight. As demoniac food, it carries its laws, Demoniac labor, effect of its cause—Tobacco, it mocketh at virtue's promotion, It stifles the voice in heart-pure devotion. The subordinate coffee and tea, with the rest, Are mockers of need, and of comfort at best. Other "parties" of these, below and above, Are mockers in deed of impartial love. The purchase of land for mere love of gain, Is mocking the prudent, the wise and the sane. The monopolizer enjoyeth not worth, The "meek," it is said "shall inherit the earth." Of what mood or manner of spirit we are, It is good to be mindful in hours of prayer. Our needs they are simple, are cheap and all plain, Requiring no extra of labor or pain. The lusts of the eye make us strive to acquire—The more that we gain the more we desire. Let us strive for that food which does satisfy, The food of the Angels that comes from on high.

J. Barnett, Pleasant Hill, Ky.

AVERSION TO MANUAL LABOR.

THE practice of educating boys for the professions, which are already overstocked, or for the mercantile business, in which statistics show that ninety-five in a hundred fail of success, is fearfully on the increase in this country. Americans are annually becoming more and more averse to manual labor; and to get a living by one's wits, even at the cost of independence and self-respect, and a fearful wear and tear of conscience, is the ambition of a large proportion of our young men. The result is, that the mechanical professions are becoming a monopoly of foreigners, and the ownership of the finest farms, even in New England, is passing from Americans to Irishmen and Germans. Fifty years ago a father was not ashamed to put his children to the plow or to a mechanical trade; but now they are "too feeble" for bodily labor, one has a pain in his side, another a slight cough, another "a very delicate constitution," another is nervous, and so poor Bobby, or Billy, or Tommy is sent off to the city to measure tape, weigh coffee, or draw molasses. It seems never to occur to their foolish parents that moderate manual labor in the pure and bracing air of the country is just what these puny, wasp-waisted lads need, and that to send them to the crowded and unhealthy city is to send them to their graves. Let them follow the plow, swing the sledge, or shove the foreplane, and their pinched cheeks will be expanded, their sunken cheeks plumped out, and their lungs, now "cabined, cribbed and confined," will have room to play. Their nerves will be invigorated with their muscles; and when they shall have cast off their jackets, instead of being thin, pale, vapid coxcombs, they shall have spread out to the size and configuration of men. A lawyer's office, a counting room, or a grocery is about the last place to which a sickly youth should be sent.—*Colorado Republican*.

COST OF THE LATE WAR. MR. DAVID A. WELLS has furnished the Cobden Club of England with an essay upon the expenses, income and taxes of the United States. We copy the following statement of the cost of the Rebellion:

The whole cost of the war to the Northern and Southern States from 1861 to 1866 is estimated as follows: Lives, \$1,000,000; property, by destruction, waste, etc., \$9,000,000,000. The gross expenditures of the United States from June, 1861, to July, 1866, \$5,732,257,000. Of this the actual expenses were about \$5,342,237,000.

COVETOUSNESS.

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COVETOUSNESS is idolatry. How men bow down and worship mammon, the god of the world.

When this spirit is allowed to grow, and is cultivated, and remains unchecked, how sad, how blighting its effects.

Look at the man who has piled up his millions, is he happy? Is he satisfied? Nay, my. The spirit of greed has grown with his growth, and strengthened with his strength; dried up every spring of benevolence and kindness in his heart, and holds him with an iron grasp.

He is blind, foolish, and infatuated with madness.

Perhaps he is an old man, just standing upon the edge of the grave, all his hopes, desires, affections and aspirations, buried in a little lump of earth.

See him! bent with age, bent still worse earthward with the spirit of base, sensual, covetous desire. All the rich treasures of Heaven, just above him, but he knows it not. He is a stranger to the christian's peace, and the delightful ministrations of angels. They have no communion with him. When he dies, a dark cloud settles over him, and he takes a "leap in the dark," unattended by any escort, except it be from spirits like himself, whose society will only increase his misery.

Well might the poet say:

"Though a broad stream of golden sands,
Through all his meadows roll,
He is but a wretch; with all his lands,
Who wears a narrow soul."

Let the youth beware of covetousness; nip this spirit in the bud. Be moderate in all your earthly desires. Be thankful if surrounded with those who are trying by precept and example to inspire in you the beauty of a truly noble, pure and unselfish life.

Keep the window of your soul wide open on the sunny side of Heaven.

Think how many more blessings you have than many others, and more than you deserve. Rejoice when you see others receiving attention, or enjoying favors which you do not possess.

Strive to make others happy, and in this way you will be gathering good to yourself, and sowing seed which will produce a harvest of everlasting joy.

Gilbert Hubbard, Mount Lebanon, N. Y.

OLD AGE.

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How rare to see truly happy and venerable old age! Why is it so? *Life* means progress and evolution.

If Immortality have sense or meaning, it must mean Advance movement from lower to higher—progress in truth and light—stripping off shackles of ignorance and prejudice—delivering the spiritual nature of man from the bondage of the low animal nature—unveiling new truths—enabling the soul to grow into angelic condition, that it may see God and live in him.

Let this course be pursued, and the more we increase in years the better we will learn our lesson, know our duty and do it—the more ready will we be to give up bad habits and learn good ones—the more easy to practice *self-denial*—to leave behind what is low and earthly, and grow into the Divine and Heavenly.

To refuse or neglect this our high vocation, to shrink at a little matter of cross, would be to pawn, with faint hope of redemption, our heavenly birth-right for a most miserable kind of pottage.

Do we realize this? I will labor with all earnestness, that as I advance in years I may advance in true spiritual life and power, that with increase of years the *cross* against lower law influences will be correspondingly lighter.

Would any of you, my dear Gospel Sisters and Brothers, relinquish your right to personal immortality, to the joys of higher worlds? I will not.

Let us all be nice and clean and sweet, and see to it that neither that which goeth in at the mouth nor that which cometh out defiles the Temple of God.

Let us look a little deeper—not neglecting vigilance in meats and drinks, using only such as conduce to purity of body and soul—let us look into the *think*, and see what is harbored there. Are thoughts admitted there that would not look well printed in large capitals and pasted on the outside?

Know we not that we are the Temple of God? Know we not that *impure* thoughts defile the temple quite as much as superfine flour, alcohol, tea, coffee, drugs, or the dead carcasses of oxen, sheep or swine?

What the prospects of such as defile the Temple of God? Let us drop the curtain.

Julius Assman, Canaan, N. Y.

BLACK QUAKERS.

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We have been permitted to make another extract from an unpublished work of travels in Central Africa.

On the north branch of the Gonil river in a secluded country we found a colony of Quakers or friends. They were a very isolated people, having little intercourse with the tribes around them. They used the plain language and never resorted to arms, being non-resistants. In their government they had very admirable police arrangements. The force was composed of strong athletic men and women, who used no weapons but acted the part of care-takers of the insane. These people believed that any one who violated the rights of others or committed any crime was of unsound mind and to a certain extent insane, and it was considered to be a duty to restrain these until they gave evidence of restoration to health. They denied that there was any right to punish any one, the law carrying its penalties with it, and the compunction of conscience being greater where human authority did not interfere and attempt to punish.

They claimed the right and the power to restrain any person who acted in a manner that was injurious to themselves or to others. They used just sufficient restraint to prevent this, and in doing this they were always very careful to avoid any appearance of vindictive feelings or punishment toward those on whom it was used.

Their police arrangements worked so quietly that one would scarcely know of its existence, great care was taken to avoid any public manifestations, under the belief that they were not beneficial to society, and they kept all such things sacredly quiet, and persons were often restrained for a time, and came forth without its being known to any except those who had kindly cared for them.

In their dealings with one another they were strictly honest, preferring each other in all things.

Their mode of worship was like that of the friends in civilized countries. They came together every day in a social manner, and sat in silent meditation until some one, either man, or woman, or child, was moved to speak. There was a solemn dignity about their meetings, which was felt by all. The remarks of the young children even, were often very feeling and impressive. Their meeting closed with social greetings, conversation and gymnastic exercises.

They claimed to be influenced directly by the Holy Spirit. Their religious views were very plain and simple, always avoiding unpleasant controversies. There was a general feeling of love, and forbearance prevailed.

They believed in one God, the great central ruling power of the universe and the Holy Spirit which they believe was sent by God to comfort them and enlighten them in their every-day duties. They carried their religion into all departments of life, and had no observance of days and times; believing all days to be alike holy, they did not set apart one day in seven as is done by most religious denominations.

They considered oaths as an abomination, and held that every person was sacredly bound to speak the truth at all times and under all circumstances, and hence had no idea of going through any form to make a person, under special conditions, tell the truth; for, said they, this would be an admission that they might tell falsehoods all the rest of the time. They were exceedingly plain and exemplary in regard to their dress, while all were left free. The rule generally adopted was economy, utility and comfort. There was no rigid rule confining any one to a particular form or color; each one was left to follow their taste and inclinations.

There was a great deal of freedom and sociability among them; living pure lives, their intercourse was free and without any suspicion, and hence they were a very happy people. Individual conscience was respected always as the real standard, and each one was left free to act according to their highest and best impressions and the dictates of their consciences, with no other restraint than those we have referred to in regard to the rights of others and injury to themselves.

Their form of government was very simple. Each individual being a law unto themselves there was very little need of any external laws. Their education was universal, and by common consent all children were sent to school, the boys and girls together, and they were taught such branches of knowledge as were calculated to strengthen and develop their minds, while the physical was also properly attended to. This spirit of equality, based upon capacity, was carried out in all departments, and woman stood side by side with man, a participant in all things according to capacity. No arbitrary standard of equality was professed, but the divine equality of right

measured by capacity alone, was the standard universally accepted.

Though they were a simple minded people, they were not devoid of artistic taste in their houses and in the laying out and cultivation of their gardens.

The country, being a very fertile one, produced spontaneously almost every thing that was needed for their subsistence.

Yet, unlike most persons who live in such countries, they were an industrious people, having an innate sense of the necessity of working in natural things in order to develop their own powers. There were no very wealthy persons and no poor. They were not allowed to hold any more land than they could properly cultivate, and their habits were such that avarice was not at all fostered in any one, and any manifestation of it was considered an evidence of unsoundness of mind and a subject for moral restraint first, and if it did not stop with this, the restraint was carried further.

The purity of their lives, the freedom of their intercourse, and the happy relations they sustained to each other in their families and as a community, presented features which we had never witnessed in any other country.

We asked some of them why they did not mingle with other tribes; they remarked that they had not found any other people who were willing to live as they did, and therefore it seemed best to them to keep their community isolated, and the tribes around had not yet attained to a position to comprehend and live out the principles which they felt called upon to manifest in their lives to the world. Their idea was, that they were descendants of two families of very good men and women, who settled in that country many years ago.

SOW WELL—REAP WELL.

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BELOVED YOUTH IN ZION: There is no greater fallacy than that entertained by many of your class, that they can obtain real happiness in a way suited to their worldly desires. This "Philosopher's stone" can never be found, and all who spend their lives in search of it will be disappointed and ruined. It is folly, O, youth, to think that you can form vicious habits, and, on arriving at maturity, cast them off as easily as you can change your garments! God never fails to reward good and punish evil deeds, and the law of God is, you shall reap that which you sow; that, and not something else! If you will sow "wild oats," depend upon it the result of your folly will be a fearful harvest of vices! If you give loose rein to sinful practices, deplorable consequences must and *will* follow! You cannot avert them. If you sow to the flesh, of the flesh you will reap corruption! Loss of peace, loss of happiness, disappointment and shame to yourselves; these are the bitter fruits of a sinful life.

Let this truth always be remembered; the prize of salvation is not obtained without *personal exertion*; if you desire it, it may be yours, but only by earnest, persevering effort in self-denial, while beset with difficulties of every kind. Hence, should any of you be debating, in your minds, a change of profession, thinking that you may have a "genius" for some other mode of life, hoping to find salvation by "climbing up some other way," dismiss the thought at once, as a temptation of Satan to do evil. If your trials and temptations are great while bearing the cross, do not make them greater by deserting it, but spend all your energies in clinging to it as the life-boat that sustains you on the ocean of time. If you leave it, it is certain you will go down; you will be lost! But if you bend every energy to the self-denying work, your love for your profession will increase, and, ultimately, victory will crown your efforts; you will safely outride every storm on the rough sea of nature, and arrive secure in the haven of eternal rest, cheered and directed by "the star of purity."

Daniel Orcutt, Enfield, Conn.

ANGER. Never speak in anger, however much cause you may imagine you have for so doing; as you not only lower yourself in the esteem of others, but lose your own self-respect, and consequently your confidence; and you cannot hold up your head with that manly or womanly dignity that you might have done had you governed your passion. "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

A PURE life is strength from on high, the enactor of it can speak with authority.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

"THE POOR MAN CRIED AND THE LORD
HEARD HIM," ISA.

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WE live in an age of profound thought and deliberation. In society at large great inequality exists—riches and poverty abound to an alarming extent. The toiling millions who spend their energies in rearing magnificent mansions for the capitalists to luxuriate in, while *they* dwell in rude cottages, and subsist on scanty allowance of food and deficient clothing, feel sorely oppressed; and they dream of a better state of things in a day which they believe will dawn upon them in the future. When they read the avowal of the Founders of the American government, that "All men are created free and equal," they keenly feel the injustice of the state of society as it now exists. Thousands are heard to say that a *Christianity* that does not take into account, and provide for the *physical*, as well as the spiritual needs of its subjects, is spurious—wanting in essence and vital energy.

The public mind has conceived the idea that somehow, through the communistic principle, a true Brotherhood is the possibility of the race. Although it is divided in opinion as to the most sure method of attaining that desired object, whether to work from a rational, socialistic and benevolent basis, or to combine the material, intellectual and spiritual, in one grand system that represents, comprehends, and supplies, the entire needs of the whole man and woman.

The late Horace Greeley, an acknowledged philanthropist, who gave his thoughts and life labors in a large degree to benefit and uplift human society from oppression and want, irrespective of their religious creeds or professions, wrote thus: "Christ never intended that of his disciples a few should enjoy every costly luxury which imagination could suggest, while millions famished and shivered, wanting the very necessities of life.* * *

"Man is fallen and is divided; he must be raised and re-united. Darkened in understanding, and made gross by sensuality, he needs to be taught his first duty to his brother. 'Thou shalt love thy neighbor as thyself.' How read you this, ye upholders of War, Slavery, and that Social Order which leaves millions to grow up in Ignorance, Want and Temptation; which provides prisons for the guilty, and poor-houses for the helpless and starving, but makes no provision that the still innocent and nobly striving, shall have Opportunity to earn needful Bread?

"Tell me not this is Christian Society, in which the widow sits toiling from dawn till midnight, consuming her slender remnant of health and vision, to earn of her sister, in the Church, the smallest modicum of food and shelter with which her tender babes can exist. The frightful excess of Social anarchy, misery, and destitution, in the midst of the most abundant wealth and prodigality the world has ever known, is driving millions to inquiry and study with regard to their causes and their cure. Division, Alienation, Isolation, are the bane of our Race." Were truer words ever spoken or written than those?

We honor Horace Greeley for his efforts to roll forward the car of human progress. He was the poor man's friend. He felt the throbbings of the great heart of humanity, and his soul was moved with compassion, while he sought to understand the producing causes of individual and society wrongs, and if possible to find and point out a remedy. He was evidently a man of high culture, possessed strong intellectual powers, and his reason and conscience were in harmony. And we would bestow "honor where honor is due." We highly appreciate, and honor all honest laborers in the field of reform, who give their time and talents, to lessen human woe; and set up way marks to guide the rising and incoming generations, in paths of virtue and integrity.

"All men are created free and equal," says the Declaration of American Independence. That must be accepted in a *qualified* sense. We cannot say truthfully, that all are equal in physical strength nor in intellectual powers; but all have a right to life, and to sufficient means to sustain life. There is a great variety of intellect and capacity in the human family adapted to meet the varied conditions in society; and that diversity, if rightly used, and not abused, is a blessing.

The *head* of any body of people, either religious, civil, or social, should never oppress any of the members pertaining to it; not even the least. If this be done, the life fluid which should circulate as freely through the limbs, of the body, as through the head, and trunk, is obstructed, causing pain and disease.

Some persons in the pursuit of happiness, would naturally turn to the cultivation of the soil—others to hewing wood and drawing water. Another class would seek to learn and teach the sciences by which those branches of industry can be performed to the greatest profit, with the least amount of labor. Talents thus used are beneficial to society and a blessing to humanity; there is neither wrong nor oppression in it. Those who are leaders, in the order of their creation, by the inherent powers which they possess, will rise to occupy their proper position, as heads in the department to which they belong; and justice demands that the superior talents, which is Nature's gift to *them* for the benefit of others, should be used to promote the happiness and well-being of every member of the body over which they are called to preside.

Leaders should be unselfish workers. As society is now organized, multitudes are seeking to live without labor, to eat and drink without giving an honest equivalent; and they "grind the faces of the poor," and the spoil which they unjustly take from the widow and the fatherless is seen in costly mansions and gaudy equipages. Did God ever design that his noblest gifts to man should be thus used for selfish ends and purposes? That strong and brilliant talents should be employed to enrich the few and impoverish the many? By what law are merchantmen enabled to send out their large vessels, heavily laden with costly wares, until they whiten many waters? Or those millionaires who store their wealth in vaults and guard it by a strong force, while the poor man who has given his strength to help create those riches, and now dare not put his finger upon them, reaches out his brawny hand and imploringly asks a morsel of bread for himself and children? Is there no remedy

for this state of things? "No balm in Gilead, no physician there?" Surely, we must say with Horace Greeley, "This is not Christianity."

We venture to say, that no person has a right to the elements of subsistence without labor. Statesmen, Scientists, and Theologians, are *all* in duty bound to perform manual labor, more or less; their physical health requires it; and no one should seek to live by wits alone; and those who do it are not made happy thereby. They may sail over many seas and roam in distant lands, visit the pyramids of Egypt, the cathedrals of Rome, and the fine statuary of Greece, and thus while away the hours; but in the cool of the day, when the shadows of night gather around, conscience speaks, saying, "God is just, and every work will be brought into judgment," and a just recompense be awarded. Dismay fills the mind, when they reflect that the Lord, who placed them in his vineyard to work, will call for his own with usury.

REFLECTIONS UPON SOME OF THE PARABLES OF JESUS.

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IN reading some of the parables put forth by Jesus, I have been led to reflect how much easier it is to *make* good resolves than to keep them. And how few there are who are really willing to *forsake all* to follow Christ, when called. Many would gladly grasp the treasures of immortal life, and possess the goodly pearl, but are not willing to pay the price.

Like the young man who addressed Jesus as, "Good Master, what good thing can I do to inherit eternal life?" When Jesus said to him, "Go sell all thou hast and give to the poor, and thou shalt have treasure in heaven," he went away sorrowing. His riches were, in reality, the god he served. Jesus said: "Hardly shall a rich man enter the kingdom of heaven." "Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head."

Some, without consideration and mature understanding of the cross and self-denial required to become a true follower of Christ, are ready to say, "Lord, I will follow Thee whithersoever Thou goest;" but as soon as they find that if they "would reign with Him, they must also suffer with Him," their courage fails—there are many idols in the way.

One whom Jesus called said, "Suffer me first to go and bury my father." "Let the dead bury their dead," was the reply, which was equivalent to saying they who are dead in trespasses and sins—who are living the natural generative life, and have not been resurrected therefrom—must attend to the duties of that Order. Let them bury their own dead; "preach thou the kingdom of God;" "My kingdom is not of this world," plainly showing there were higher duties to be performed, and that there could be no real fellowship between light and darkness—no blending of flesh and spirit—but that His mission was to draw souls from the worldly life—its *affections* as well as its lusts—and lead them up to a higher plane.

This was plainly demonstrated by the answer that he gave to one who asked permission "first to go and bid farewell to his friends at home in his own house." Jesus said, "He that putteth his hand to the plow and looketh back is not fit for the kingdom of God."

Jesus plainly taught, by precept and example, that it is not practicable to serve two masters; that no one can be grafted into the New heavenly vine, unless cut off from the Old earthly vine, and that it must cause pain and suffering to die—lose the natural carnal life—to find a life that will be eternal.

Elmira Hills Grove, Canterbury, N. H.

Let our haste to bless good equal our earnestness to reprove evil.

To be fully employed is the best warrant of rapid growth.

WHAT IS SACRIFICE?

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At the present time there are comparatively few who call in question the immortality of the human soul; especially since "Spiritualism," the Angel seen by John the evangelist, that descended, "having great power, and lightened the earth with glory," has worked so effectually among the infidel classes, and become a potent agent in removing mysterious doubts which hung over the minds of many, and of unfolding to their vision the realities of the eternal world. The same instrumentality is disenchanting many devotedly religious minds. Though sincere and earnest they were creed-bound and held in strong bands of superstition. Through long ages past, Superstition in matters of Religion has dethroned Reason, occupied its place, and ruled with fearful tyranny.

Now, Aspiration and its unfailing response, Revelation, are moulded by Reason, while liberated Conscience, with her balances, is active in duty; thus, more rational and just conceptions of Deity—of the soul—and of the effect of the present life upon the future are attained. And the fact that our being is twofold, natural and spiritual, is undisputed. Both have their uses. The natural is first—first developed. It is transient, temporary, and must be superseded by the spiritual, which is eternal.

The general idea of heaven is that of *condition* rather than place. The narrow limits of private family relations of *me* and *mine*, with all the selfishness pertaining thereto, are being exchanged for the expansive relationship of beneficent, harmonious fraternity, where the wealth of virtue that vanisheth not, and the joys of Angels which cannot be borne away on Time's fleet pinions, shall be the soul's treasure to possess in a life that is imperishable. But who would call this exchange *Sacrifice*?

If we give perverted appetites for the true and good in the *natural*, that is not *sacrifice*. So, in leaving the natural for the spiritual—the earthly for the heavenly—we lose nothing of permanent worth, even if this be done while in true. In forsaking the friendships and connections formed by our first birth, we test our sincerity and love of truth, and try the affections upon its fiery altar. The result is, a baptism of pentecostal love, which is purified, and new relations are formed in a household of Faith, a heavenly parentage and kindred, near and dear, beneath whose sweet ministrations crosses vanish and give place to blessings. The relations we form with such souls unite us to Angel bands and strengthen us to grow in goodness. By leaving the old for the new, the perishable for the eternal, it is not necessary to undervalue the good of the past.

There are many in the world at large who do not find an element or sphere in which their interior life can unfold. Such often seek to give expression to their feelings by an artistic mode of dress and external decorations; but the deep longings of the soul cannot be satisfied in that way. There is a home for the soul where all is truly refined and beautiful. The soul *there* becomes as a mansion, lighted with the glory of goodness. The hallowed remembrances of prophetic visions are like beautiful pictures to embellish its walls; and the heart's virtues will bloom and send forth fragrance like sweet scented flowers, growing perpetually beneath the sunlight of truth. Such is the reward of those whose "lines are hid with Christ in God." Can this be called *Sacrifice*?

Is not the weight of the Christian's Cross and the *Sacrifice* overestimated by many, and the blessings received undervalued? What is it but giving the inferior for the superior, the artificial for the real? And they whose superior intellectual endowments qualify them for Leaders in the van of Reformers or in literary labors, find strong incentives for the development of those powers, for the Gospel opens a broad field for action and offers a reward known only to those who draw the vital elements of support from the great First Cause, the Fountain of their being. Unto such ministering Angels will open the bright

portals of revelation, and they will feel impelled by the powers of the spiritual world to give freely of their treasures to bless humanity, and to yield their lives in unselfish devotion.

It has been ascertained by careful investigation that no individual receiving a just remuneration for labor can amass much wealth in excess of life comforts and necessary expenditures. Only through speculation and monopoly, a system that scatters broad-cast the seeds of vice and destruction, destroys the peace of the Community, and preys upon the heart of the Nation, are riches heaped up. Thus toiling millions, often in servile wretchedness, support the few in wanton extravagance, who at their expense are made wealthy.

And those highly gifted as *financiers*, who consecrate that talent to the united interests of a religious community, securing for its inmates the just recompense of honest toil, with the assurance that whatever is accumulated will be dedicated to the diffusion of good, derive therefrom supereminent satisfaction, heaven-high above the toilers for selfish gains whose wealth has been wrung from the toil and sufferings of thousands.

We ask again, where is the great Sacrifice?
Catharine Allen, Mt. Lebanon, N. Y.

RELIGION.

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RELIGION does not consist merely in the belief that the man Jesus lived a self-denying life, and taught, both by precept and example, that his followers should do the same, neither is it found in wild speculative theories, concerning the doctrines which he taught—while in *practice* denying them.

It is not pure religion which only recognizes God, and asks assistance on occasions of special need; while in general prosperity, the Father's gifts are woven into selfish interests, and his beneficence forgotten. Neither does it consist in formulas, creeds, modes of worship, and particular styles of dress—all of which may be expressions of religious sentiment, but vitally considered, are not *spirit power*, quickening the soul into resurrection life and producing good fruits, works, which are the evidence of true religion. Throughout all nations there is an innate idea of worship in some form; and every sect has a corresponding creed, which finds expression in diversified ways.

The Shakers profess *not* to have a creed, to bind and fetter the soul's progress, the effect generally produced, but they believe in God, as a duality—Father and Mother—and in the soul's progression, without bound or limit. As a sequence of this belief, that God is dual, their order of government is represented in dual form. The male and female work, in harmonic relations, together, as brother and sister in Christ—children of a Heavenly Father and Mother, they are co-workers in building up a household of Christain faith, and promoting the cause of truth. Under the spiritual faith that the true *resurrection* pertains to the *soul*, and that whoever comes into Christ, practically, enters the resurrection work. The Shakers give outward expression to their inward feelings, in worship. When they go forth in dances, it is an expression of joy, which they feel, that they are disenthralled—freed from the bondage of sinful passions. In marching they express the idea of traveling home to God—leaving old things of the past for the new—the inferior for the superior. And when they engage in "battles of shaking," it is a sign that all that is false and erroneous must be shaken off, and left behind; and they have found, that shaking is effective, as a means, in disarming the enemies of the soul's peace, and pulling down satan's kingdom.

Religion that works by love and purifies the heart, will demand strict self-denial, and lead to an honest confession of sin, and repentance toward God, and thus souls will gain confidence, and be strengthened to pursue their heavenward journey, step by step, until they stand in perfect justification.

The question is often asked, Can all minds become religious? We believe that every soul is possessed of a germ of spirituality—

of love to God. That germ needs cultivation, growth and the means of education, and the free will of individuals to receive and obey light, greatly determine the results. We believe it is a possibility. It is true that many are blest, through a natural inheritance, with a greater degree of spirituality and intuitive perception, than others; and it is apparently easier for them to comprehend the soul's needs, and to receive divine influences; but there is a greater responsibility resting upon such. If they fill the sphere in which they were created to act, they must be connecting links between the lower and still higher grades of beings. Earnest labor, time and growth, will elevate and progress all.

Religion will bring all faculties of mind and body, into harmony of action, in the service of God. It indeed requires great skill, and is a delicate work to guide the heart—turn it away from all its perverse tendencies—to perfect purity; and to guard against pride, vain emulation and self-esteem, and induce humility and love. To learn to prefer and honor others before *self*, requires constancy and care and battling with worldly temptations.

Religion leads from narrow, selfish conservatism, and teaches Christian benevolence, and universal love. Witness how bounteously are the gifts of our Heavenly Father and Mother spread over the universe; in what variety and profusion; they are sufficient to meet the needs and fill the minds of all. In like manner, finite beings should dispense charity to all who are in need, and from pure motives, give with a liberal hand, as far as consistent. In this way, they become God-like—Christ-like—and fulfill the command, "Be ye perfect, even as your Father in Heaven is perfect."

True Religion, then, is the outflowing of the principle of love toward God—the source of all goodness and power. It is like a living, growing, fruit-bearing tree, whose roots are deeply imbedded in the soil of truth, and whose branches are ever reaching upward to the spiritual powers above—the elements of divine life—for nourishment, and to be fed by the Christ-spirit. And they who are engrafted thereon, their "leaf shall not wither," nor their power wane, till eternal life is won—the victory gained. They who toil in earnest, and sow the good seed, then patiently wait for growth, will see the fruition of their hopes and labors.

Elizabeth Martin, Canterbury, N. H.

NORMAL CONDITIONS.

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WHEN the marriage institution, under orderly normal conditions, is used to produce a healthy race of beings, who will honor their parents and live according to the laws of their being on the natural plane of existence until they progress beyond that state, and find a growth into the more divine life, the present condition of inharmonies will be changed, and peace, to a great extent, will be established in the earthly order.

If the marriage relation, as claimed, be founded upon love, why is it not more peacefully sustained? Why do the public journals teem with detailed accounts of jealousies, jarring contentions, moroseness of habit and temper, often ending in bloodshed? It is often said, "There is no effect without a cause." There must be a terrible defect somewhere; a great perversion of physical laws; for what are now sometimes pictured in poetic strains as "Matrimonial heavens," to my mind appear more like a pandemonium! and "Hymen's silken bands" might more appropriately be called *HEMPEN cords*, which in a wily manner coil around its subjects, then fasten and bind with fetters strong as the chains of chattel slavery, which cost much suffering and many lives to break!

The high and low, rich and poor, priests and laymen fall into the same snare! Ye thinking men and women, prophets and prophetesses of the nineteenth century, will ye point out the cause of all this trouble, and show the remedy? Let it be written in language so plain, that they who run may read and understand.
Julia Johnson, West Pittsfield, Mass.

BAPTISM.

BAPTISM, in some form, is the door of entrance into the popular churches. How far the ordinance is efficacious in removing sin from the heart, and giving power to abstain therefrom, is a subject worthy of consideration. The tree must be judged by the fruit it produces.

There are different kinds of baptisms spoken of in scripture. John's baptism of water, which was for the cleansing of the human body, to prevent disease and keep it in a healthy condition, was symbolical, but as essential as the true Christ baptism of "fire and the Holy Spirit," which is to cleanse and purify the soul, consume all grossness from the heart, and burn the chaff, while it gathers and preserves the wheat.

As I take a retrospect of my life's journey, thus far, I can see how kindly I have been dealt with, and how I have been led by unseen hand step by step, in paths that I knew not; and my heart swells with gratitude, as I recount the many blessings which have been dispensed to me; and with the Psalmist of olden time I am led to say, "Goodness and mercy have followed me all the days of my life."

In early life, I sought to be a Christian. I was admitted into church communion by passing through the rite of baptism by sprinkling. That was as far as my light then led me. After a time, the spirit again strove with me, and seemed to urge me to take another step. I reflected that Jesus was baptized by immersion; and in order to follow him, I must also be immersed. I yielded to convictions of duty, and felt blest, for the time being.

I searched the Scriptures, and found there were *Covenants*, as well as Baptisms, spoken of; and I sought to understand what those Covenants were. I learned that there were Laws and Statutes and Covenants given to the ancient Israelites in the Mosaic Dispensation; but they were not strong and effective; and "made not the comers thereunto perfect." I also read of a *New Covenant* that was to be made with the house of Israel, in which the Law was to be written in the hearts of the people; and Christ would sit as a Refiner in his temple, and old things would be done away, and all in his kingdom would become New, and there would be "one faith, one Lord, and one baptism."

Soon after that period, I received a call of the Spirit to come out from the world, its spirit and practice; and to make a full consecration of my whole being to the service of God. I saw and began to understand the New Covenant, and felt the power of a new baptism—the baptism of fire—even the Spirit of Truth. I became a member of the Church of Christ's Second Appearing, and have been striving for many years to delineate the character of a true Believer in Christian principles, by practical life.

The mission of Jesus was not to destroy the Law and Covenants of the past, but to fulfill them, and reveal a *higher law*—show a more perfect way—while it included all the good. "The law and the prophets were until John;" and it was his mission to call men and women to repentance for all transgressions of the law of Moses, and thus prepare them to receive the kingdom which Jesus came to inaugurate; showing that repentance must precede the reception of new and divine truth. He taught his disciples to pray for that kingdom to come, in which the will of God would be done by mortals on earth, as it is done by Angels in heaven. That kingdom will manifest itself, not in word only, but in saving powers. It will be constituted of souls whom the love of truth draws together—"a peculiar people who are zealous of good works—whose meat and drink it is to do the work of God." Blessed and happy are they who find an inheritance in that kingdom, and with the saints who possess it, have their names enrolled in the Book of Life.

No one can reign with Christ except they be willing to suffer with him. Jesus said to the woman who came to him with a petition for her sons, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism

that I shall be baptized with?" He understood full well that few would be willing to be buried with him by baptism into his death, that they might be raised in the likeness of his resurrection. The physical suffering which he endured when he was buffeted, spit upon, forsaken of friends, crowned with thorns, and led as a sheep to the slaughter, were light, compared with the mental suffering and grief of spirit that he felt, when he saw how few were willing to receive the weighty truths which he was sent to confer upon a lost race. When he neared Jerusalem and cast his eyes over the city, and saw how few were willing to accept his teachings, he wept and said, "Oh, Jerusalem, Jerusalem, how oft would I have gathered you, but ye would not!"

Ruth Webster, Union Village, O.

SABBATH.

"GIVE us this day our daily bread," was the prayer of Jesus. The ancient, typical Israel received their manna fresh every day, and if any, through greediness, gathered more than they needed, it decayed—became corrupt—and availed nothing the ensuing day. Is there not in this fact a significance for pilgrims this later day? If we are industrious and prudent may we not trust in Israel's God to give us food suited to our wants and necessities, both temporally and spiritually?

While we are fulfilling the type of the forty years pilgrimage of the children in the Wilderness, if the Lord give us food—manna—from the heavens, will it not be wise for every one to gather for him and herself, in proportion to needs, that thereby we may be nourished and grow? They were instructed to gather, according to their need, but to leave nothing over, except on the sixth day. "To-morrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will to-day, and that which remaineth lay up for the morning, for on the Sabbath day ye shall not find it in the field. Let no man go out of his place on the Sabbath. So the people rested on the Sabbath day." What an admirable plan to destroy avarice, and to teach a lesson of dependence and humility!

We would not be understood that we believe the seventh day was better, and more holy than the six preceding days, other than it was sanctified by the people, and devoted to higher and holier uses. But it was meet that one day in seven should be set apart for spiritual culture and elevation, to refrain from secular business. And who does not believe that the physical, temporal and spiritual conditions of the people were improved by the observance of the Sabbath of rest and devotion, on which day they were cited to study the law and scriptures of that time?

And shall we, of the nineteenth century, of what is called the Christian age of the world, refuse to observe the Sabbath in consonance with its *real meaning*, or spend the time in idleness and recreation, and thus fritter away the golden moments?

It is said of Napoleon, that while on his marches with his army he observed the seventh day of rest, for not only his men, but his horses needed that rest to retain health and vigor, and that theory has the sanction of scientists.

Especially are those who profess to be a "peculiar people, zealous of good works," a "royal priesthood," under the guidance of the Christ-spirit in the male and female order, bound by that profession and by love to God, and duty to our neighbor, to spend the Sabbath as we profess to do, in such a spirit of true consecration, spiritual exercise and devotion, as will be productive of the greatest amount of good to our own souls, and to others, and thus promote the cause of righteousness in the earth.

Now, in this day of Christ's second coming, we cannot present ourselves blameless before God if we do not gather the bread of life wherewith to feed the hungry, and living waters to impart to the thirsty. The earth needs saving—purifying elements to-day—salt that has lost none of its savor.

The day, and time in which we live, call

upon us to be men and women of growth and progress, not to *lower* the standard of holiness, but to *exalt* it—raise it still higher. It is our privilege to plunge into the "risen waters" and swim clear of those inferior desires and passions which fetter and bind many souls to earth. May we receive a fullness of the promise made to Israel of old, "To the eunuchs that keep my Sabbaths (and Sabbaths of Sabbaths), and choose the things that please Me, and take hold of My covenants, unto them will I give in Mine house and within My walls, a name and place better than of sons and daughters."

E. H. Webster, Harvard, Mass.

RETALIATION.

"RECOMPENSE to no man (or woman) evil for evil." "If thine enemy hunger, feed him" (or her). That is good scripture; it is Christ-like. When we are wronged, it is natural to retaliate—to seek revenge—the reverse of the spirit that would lead us to pray for, and forgive those who despitefully use us. It is easier to *talk* of forgiving an enemy, than to *really* do it.

I ask myself this question: If an incendiary should maliciously, without provocation, put the torch to my dwelling—as was recently done at Mt. Lebanon—would I feel like seeking revenge, and rejoice in the infliction of punishment upon that person? I think I can truthfully answer in the negative.

I respect the protective laws of our country, and the judiciary which enforce those laws for the safety of the public; but I would gladly commend the erring to the mercy of God, and of the civil magistrates—if they would repent and sin no more.

The prayer of Jesus for his enemies was, "Father forgive them; they know not what they do." Thus we would pray, and forgive. But if they are not brought, through the medium of their own consciences, nor by the moral influence of their friends, to see the great wrong they have done, it were better for the safety of the community, and even for their own happiness in the end, that they be placed by sentence of law where they cannot continue to bring so great suffering and sorrow upon others.

I am deeply impressed by the recent disastrous fires, with the importance of laying up treasures in that house not made with human hands, beyond the reach of fire or flood.

Nancy G. Danford, Canterbury, N. H.

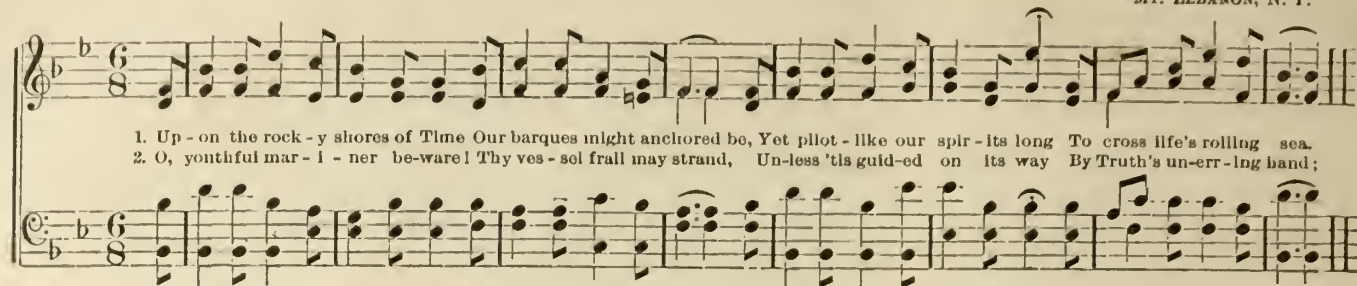
OATMEAL AS FOOD.

THE advantages of oatmeal as an article of food are getting to be tolerably well understood, and all persons who have commenced its regular use will agree that its nutritious and health-giving properties have not been overrated. Chemical analysis shows that oatmeal is richer than wheat in starch and the nitrogenous compounds, the first being fat-forming and the latter flesh-forming constituents. As compared with barley and corn, oatmeal is found to be still richer in these elements. As food, it sits lightly on the stomach, and is exceedingly digestible. It is one of the best articles of food to give to growing children, and is especially valuable, also, to persons who do brain work. A little oatmeal mixed in water makes a cool and refreshing drink, and farmers and contractors who supply their laborers with it will find it far better than any form of stimulant, and in the long run more satisfactory to the men themselves. Oats grown in far northern localities have larger and plumper grains than any other, and it is for this reason that Scotch oatmeal ranks so high. Excellent oats for mealings, however, are produced in Canada, the New England States, Central and Northern Michigan and Wisconsin.

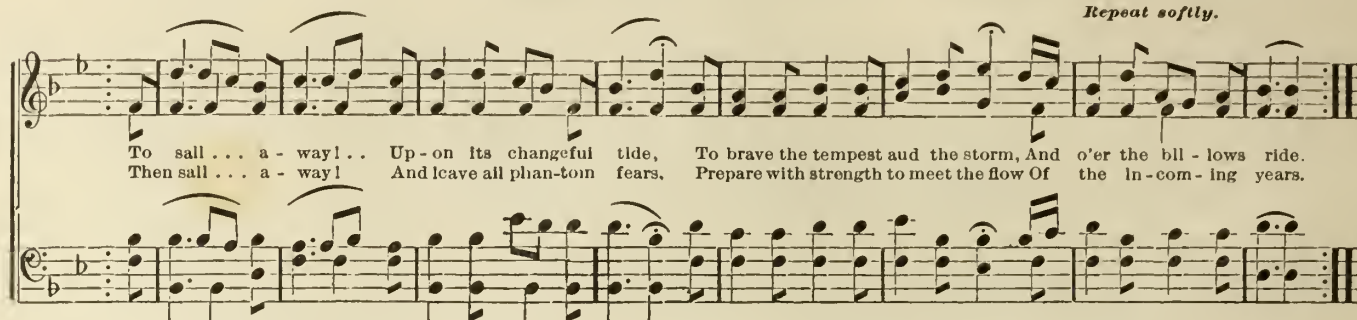
UNITY IN DIVERSITY.—Man is a progressive being, and therefore essentially imperfect. We are not perfect ourselves, and therefore we should not require perfection in others. Our various degrees of development also render each one of us different from the other. It is unwise and unjust for us to condemn others for being different from us, because we are equally different from them. If we will tolerate others in their difference from us as much as we would have others tolerate us in our difference from them, then we may live together in friendship and peace. But if we censure and abuse others because of their faults and failings, then they may treat us the same for like reason, and that would cause contention and separation. Tolerance secures unity in diversity, and it will be all the more "good and pleasant" for people to "dwell together" in such unity, because variety is said to be "the spice of life."

VOYAGE OF LIFE.

MT. LEBANON, N. Y.



1. Up - on the rock - y shores of Time Our barques might anchored be, Yet pilot - like our spir - its long To cross life's rolling sea.
2. O, youthful mar - i - ner be-ware! Thy ves - sel frail may strand, Un-less 'tis guid-ed on its way By Truth's un-err-ing band;



To sail . . . a - way! . . . Up - on its changeful tide, To brave the tempest and the storm, And o'er the bill - lows ride.
Then sail . . . a - way! And leave all phan-tom fears, Prepare with strength to meet the flow Of the in-com-ing years.

2.
Though deep and strong the current glides,
Far out upon the sea,
Yet Faith—thy compass—will direct,
And Hope thy light will be;
Still sail away!
Nor trust in thine own power,
But watch and pray though calm the day,
Or dark the midnight hour.

4.
The treasured wealth of patient toll,
Within thy spirit hold;
The shining pearls of Wisdom, place
Upon life's threads of gold.
And sail away!
With Love at thy command,
To buoy thee up, and cheer the way,
To the immortal laud.

5.
Thy finite vision cannot span,
Or bound the mighty deep;
The secrets of the future years,
Within its bosom sleep;
But sail away!
O voyager on the main!
Within the blessed port of peace,
Sure anchorage thou wilt gain.

THE CHRIST.

"I will not ask my neighbor of his creed,
Nor what he deems of doctrines old or new,
Nor what rights his honest soul may need
To worship God, the only wise and true;
Nor what he thinks of the Anointed Christ,
Nor with what baptism he has been baptized.
"I ask not what temptations have beset
His human heart, now self-debased and sore,
Nor by what way-side well the Lord he met,
Nor where was uttered, 'Go, and sin no more.'
Between his soul and God that business lies,
Not mine to caviil, question or despise.
"I ask not by which name, among the rest
That Christians go by, he is named or known;
Whether his faith has ever been professed,
Or whether proven by his deeds alone.
So there be Christhood in him, all is well,
He is my brother, in peace we dwell.
"If grace and patience in his actions speak,
Or fall in words of kindness from his tongue,
Which raise the fallen, fortify the weak,
And heal the heart by sorrow rent and wrung.
If he give good for ill, and love for hate,
Friend of the friendless, poor and desolate,
"I find in him discipleship so true,
So full that nothing further I demand.
He may be bondman, freeman, gentile, Jew,
But we are brothers, walking hand in hand.
In his true life let me the Christhood see;
It is enough for him, enough for me."

BE NOT MOVED.

"Be not moved," we often say,
But who discerns the meaning,
When pressed by trials of the day,
Too small for even naming?
But still they cloud us oftentimes,
Though light is round us gleaming,
We fear the burdens to be borne,
Far greater to the seeming.
But this is conquest; when we're wronged
By incorrect opinion,
To simply keep the way of right,
And wait for its dominion.
M. W., Canterbury, N. H.

CONDITION OF MAN.

WHILE pondering upon man's degenerate state,
His great responsibility—the ultimate—
My spirit groans within me, crying out, alas!
Who, or how many, will be saved at last?
How many willing to pursue the road
That leads to Life, to Heaven, and to God?
Who the mighty warfare wage and win,
The prize obtain, redemption sing?
Almighty Being just, why is it so?
Why so many yield to death, to sin, and woe?
Why turn from Thee away, flinch when trials
Come,
And thus deny the Powers that Be—the Eternal
One?
Why falter, wane, or stumble at the truth?
Why hate the cross of Christ—His life—forsooth?
And shun the only path that leads to bliss,
And covet woe, or mere transient happiness?
Why pleasure seek in pain, and hold the sting of
death?
Why fear remorse, yet hug it at each breath?
Why pass along through time, regardless of the
past,
Of present moment, or, what their doom at last?
Oh! doleful, doleful sound of Infidelity,
Of nothingness, and want of firm reality!
Beware of this, the poisoned arrow of despair—
The sting of Death—beware of it, O, do beware!
The Tree of Life unfolds its leaves, and teems with
love;
This seek, 'tis everlasting and from realms above;
'Tis happiness abiding—bliss without alloy,
Heaven ever present, which nothing can destroy.
It dieth never, fadeth not, nor waxeth old,
But renovates our being, redeems the soul;
It forms anew, makes angels pure of men,
Till Earth and Heaven can together shout, Amen!
D. A. Buckingham, Watervliet, N. Y.

A NEW STIMULANT.

A NEW juggernaut, it is said, has been set moving
in society, and thousands annually fall beneath
its wheels. It is a new stimulant, known as hy-
drate of chloral—a salt of a burning, pungent taste,
having as its basis chloroform, into which it is
supposed to be changed in the blood. In small
doses it is stimulant and anti-spasmodic; in larger,
narcotic; and in excess it produces death as in-
stantaneously as a flash of lightning. Physicians
have been variously divided in the opinion of its
ultimate results, some recognizing the fearful
consequences of its use, others enthusiastically

recommending it for ocean travelers as an antidote
for seasickness. In England it has taken the place
of opium, and chloral-eating is now as decided a
vice as opium-eating, hashish-eating and ab-
sinthe-drinking. The difference between opium
and chloral is that, under the same circumstances,
opium is more imaginative, and paints things
as they do not really exist; chloral merely in-
creases the power of enjoying the real. A strange,
dreamy sense of perfect ease, comfort and happi-
ness takes the place of sorrows and cares; all
affection and love are likewise banished, and the
eater becomes practically a living, breathing vege-
table. An opium-eater has been known to live to
a goodly old age. No chloralist can survive three
years. The stimulant is imported mostly from
Germany, and a high authority asserts, in the
London *Lancet*, that there is positively no antidote
for the poison.

KINDNESS.

LITTLE acts of kindness which we render to
each other in every-day life, are like flowers
by the way-side to the traveler; they serve to
gladden the heart and relieve the tedium of
life's journey.

Then let us improve each opportunity in
performing those deeds of love; for they will
bloom like roses in the memory of those for
whom they were performed, which will send
forth sweet fragrance long after our departure
to spirit spheres.

Eunice Bathrick, Ayer, Mass.

FOR YOUTH.

The "evil days (alone) come nigh,"
When youth has been in folly spent;
For ripper years will bring the sigh,
Hearts must o'er wasted time repent.
Dark clouds will ever be too small
To dim the blessed light of God
From those who humbly give their all,
To walk the path the Saviour trod.
As much as fruit exceeds the flower,
Maturity is more than youth,
In excellence of strength and power,
When souls are nurtured in the truth.

Mary Whitchee, Canterbury, N. H.

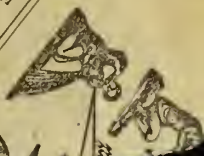
OBITUARY.

JAMES HARRIS, August 3, 1875, aged 55, Mt. Leb-
anon, N. Y.



Thresh.

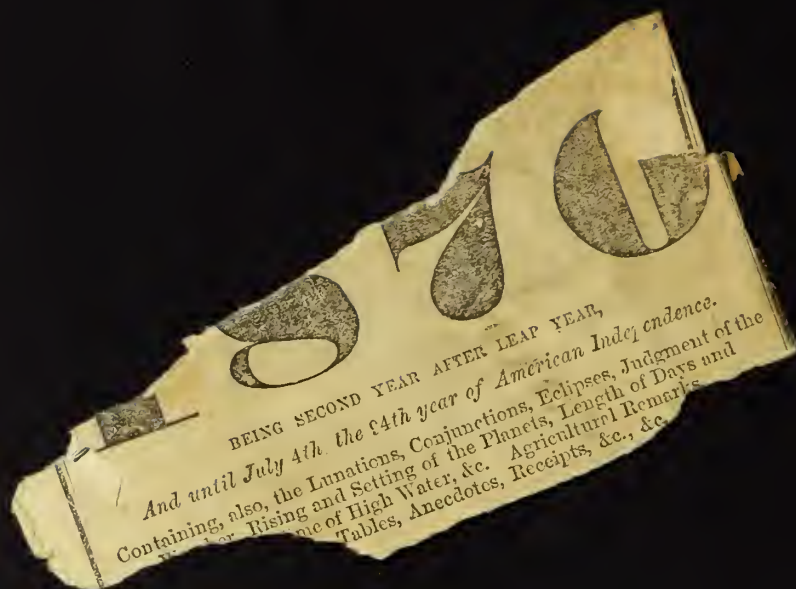
Legs.



Feet.

THE TWELVE SIGNS OF THE ZODIAC.
♈ Aries, or Ram. ♉ Taurus, or Bull.
♊ Gemini, or Twins. ♋ Cancer, or Crab.
♌ Leo, or Lion. ♍ Virgo, or Maiden.
♎ Libra, or Scales. ♏ Scorpio, or Scorpion.
♐ Sagittarius, or Archer. ♑ Capricorn, or Goat.
♒ Aquarius, or Waterman. ♓ Pisces, or Fish.

SPIRIT AGENT.
Twin, or Virgin.
♊ Gemini, or Twins.
♋ Cancer, or Crab.
♌ Leo, or Lion.
♍ Virgo, or Maiden.
♎ Libra, or Scales.
♏ Scorpio, or Scorpion.
♐ Sagittarius, or Archer.
♑ Capricorn, or Goat.
♒ Aquarius, or Waterman.
♓ Pisces, or Fish.



BEING SECOND YEAR AFTER LEAP YEAR,
And until July 4th the 94th year of American Independence.
Containing, also, the Lunations, Conjunctions, Eclipses, Judgment of the
Rising and Setting of the Planets, Length of Days and
of High Water, &c. Agricultural Remarks
Tables, Anecdotes, Receipts, &c., &c.

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. November, 1875.

SIXTY CENTS
PER ANNUM.

THE FIRST SHOT.

St. Louis claims the honor of being the first to shoot a materialized spirit.

We have received three numbers of the *St. Louis Republican*, containing a detailed account of a seance held by W. C. Clark, as medium, but exclusively under the supervision of Henry Timpkins. He had offered the medium \$50 for the privilege of shooting the spirit when it became visible. He did shoot it, with a rifle, as soon as it appeared. The cabinet and all its appurtenances were improvised and arranged by Timpkins and the city reporters, the medium's clothes all changed and himself secured as best they could devise. When the seance ended, he was found just as they left him. The money was paid upon the spot, and no one breathes any suspicion of trick or fraud, except the *Scientific American*, hundreds of miles away in another city and State. It is accepted as one of the most wonderful and unaccountable occurrences of the day—totally inexplicable—except upon the theory of genuine spirit materialization.

Here follows a letter from the medium to the editor of S. & S. and his answer thereto.

St. Louis, August 16, 1875.

ELDER EVANS—Dear Sir:

Inclosed, please find accounts of materialization, through my mediumship. That night, on retiring, I beheld a great light in the center of the room. Out of the light, proceeded a voice, saying, "We have chosen you, as a medium, through and by whom we may be permitted to do great and wonderful works; we wish you to go to Mount Lebanon, for thirty days, and sit with my people, for their development." Thrice, this happened, that night. Next day, about 3 o'clock in the afternoon, while sitting in my room, pondering upon the events of the night, I made up my mind, that if, upon its next appearance, I could overcome the awe with which it inspired me, I would speak and question it. Immediately it was present, but it was long before I dared speak. At last I mustered courage to address it, saying, "Are you a Spirit?" Answer—"Yea." "Whose?" "Mother Ann Lee, I am called by the faithful." "What, the Shakers?" "Yea." "Last night you wished me to go to Mount Lebanon; I, being of the world, they would not be willing to have me sit with them." "Write my desire, and they will be more than anxious to have you in their midst." "You know I am engaged to be married shortly?" "Yea." "Should I go, I would want to take my wife with me." "That is our intention; you would not be perfect, in this our intended development, without her." "Would it be wise, in me, to question what this wondrous work is to be, and how I am to proceed in the matter?" "When there, I will impress you whom to choose to form a Circle, sitting one hour each day." "Am I to sit for manifestations, or materializations, while there?" "Nay, we wish to draw a subtle force from you, to equalize the Circle, through and by whom we will be enabled, with others,

to manifest ourselves to the world, and teach them the way of life." "By others, do you mean of the Shaker persuasion?" "Yea." "Will this take place during my sitting with them?" "Nay." "How soon after?" "You are not permitted to know; it will be after the death of one or more members of the Circle." "Do I understand that you will be enabled to take on the form, and appear to the world, in such manner, that all, who behold you, will, of a surety, know you are a Spirit?" "Yea." "Shall I let my friends know of your appearance to me, and your desires?" "Nay; none but the lady you are about to marry." "Whom, of the Shakers—as I know none of them—shall I apply to?" "Elder Evans." "Shall I write him and let him know of your communication with me?" "That is our desire."

I have delayed writing, until compelled by some unseen force. I now feel relieved.

Please answer this communication, immediately. Address me at this city; also Dubuque, Iowa, as I may be in that city in a few days.

Respectfully yours,
W. C. Clark.

Mt. Lebanon, August 21, 1875.

W. C. CLARK—*Esteemed Friend*: Your important communication of the 16th instant is at hand. The Papers also received. Of course, the first question that arises is, Who is W. C. Clark? as I am as unknowing of you as you are of me.

To sit, at intervals for thirty days is a long time. A young married couple would be objectionable, if living in "youthful lusts that war against the soul."

We are of the Resurrection Order. Any Spirit, in or out of the body, who sustains not this Order, if presuming or assuming to teach us, we will, without hesitation, reject.

We do not believe every spirit. They must be tried. See 1st John, 4-1.

I do believe in the Law of Materialization, and that it will be developed among the Shakers. I also believe, that in the world, it will be used as a medium through which many, who marry, will be brought to a practical knowledge of the True Order of Nature—Sexual commerce for offspring only. And to a knowledge of true Celibate Order for those who are called into the Kingdom of Heaven upon Earth—the Shaker System.

I see nothing practically objectionable, except the marriage of the mediums, which may be a trap, or snare, to preach marriage to the Shakers, by authority of Spirits. If that be the covert design, we want nothing to do with it.

We do not live as we do, because Ann Lee did so live, nor would we change, should she be materialized and come among us to subvert the doctrine of the Holy Celibate Life and Order that she established.

You are very welcome to visit us, and when you come, we will do as we feel guided by the Spirit of Truth.

F. W. Evans.

OSKINAWA;

OR TEST OF TRUE MANHOOD AMONG THE
NORTH AMERICAN INDIANS.

—o—

WHEN a young man of the tribe arrives at manhood, his father speaks to him, on a day when they are alone together in the wigwam, after the following manner:

"My son, the time has come when you

must lay aside your childish toys, together with the thoughts and manners of your childhood and become a man—a man in thought, and a man in feelings and in actions. You must mingle with the elders in council and listen to the words of wisdom spoken by the *Ahkeouinze* (wise men) of the tribe.

"Bring all your childish playthings—your bows and arrows with which you amused yourself—and cast them into the fire of the wigwam as an offering to the Great Spirit. Then follow me to the forest. I will build you a *wahkiegun* (house of fasting) in which you must fast many days before the Great Spirit, with your face bowed to the earth. Your face will be painted black, as a token of your childish darkness and ignorance. A cup of water will be placed before you, which will be your only refreshment during your many days of fast. If you persevere, my son, the Great Spirit will surely look down upon you from the windows of his house in the sky, and you must listen to his voice. Do not reject the words of the Great Spirit! Open your ears to them! As the little birds in their nests lift up their heads and open their mouths to receive food from the parent bird, so do you, my son, open your ears to receive the words of the Great Spirit. He will teach you to be wise in speech, when you take your seat in the assembly of the elders. He will give you wisdom, so that even the ancient men of the tribe will bow their heads before you. He will also give you wisdom in hunting the wild beasts of the forest. He will show you the beast of prey that is to be your *totame* (family name, or badge), of which you will be a mighty hunter before *Kejea Manito*—the Great Spirit."

The son does as his father commands him. He follows him to the forest. His father constructs a wigwam for fasting. He places in it a cup of water, paints the face of his son black, lays him on his face on the floor of the wigwam, and leaves him to the direction of the Great Spirit.

The son remains in this attitude fasting for many days, praying to the Great Spirit for wisdom and strength to endure to the end of his fast. Many days pass over—some have said they have fasted eight or nine days before the Great Spirit spoke to them from his window toward the south. He tells him wherein he shall excel, gives him words of wisdom to speak by the council fire of the chiefs and elders, reveals to him his *totame*, and speaks to him words of strength and courage.

The young man arises, returns to his father's wigwam, washes the black paint from his face, and paints it white—an emblem of purity and truth. His mother sets meat before him. He eats and refreshes himself from the effects of his fast. He then arises, goes into the forest and cuts for himself a bow and arrows from a tree to which he has been directed, during his fast, by the Great Spirit. He returns to the wigwam, arms himself with his bow and quiver of arrows, and with his father's blessing, starts off in pursuit of the animal which has been shown him by the Great Spirit. He travels until he has found it. He may have trackless miles of wilderness to pass over, and cross broad rivers and streams, and climb steep precipices, and dig through tangled thickets—still he must not flinch. He must pursue his way until he has found and captured the animal that has been shown him in his dreams. He discovers it—his arrow does not miss—it is the gift of the

Great Spirit; he takes it on his back and bears it—a part or whole—to his father's wigwam.

A feast is prepared, the old men of the tribe are called in, the victor's song is sung, and they worship in the dance before the Great Spirit.

From that day he is no longer a boy, with childish thoughts and actions, but calm and sedate, with firm and steadfast step, he walks erect, with his face upward, for he has spoken and conversed with the Great Spirit. He forsakes all his former vain and frivolous companions, and mingles with the wise men of the tribe. He listens to their words of wisdom, treasures them in his heart and shapes his course by them, and so becomes a useful man in his tribe, and after death crosses the spirit prairie and the great river in safety, and finds repose in the Land of Souls.

Granville T. Sprout, Canaan, N. Y.

THE GOSPEL OF COMMON SENSE.

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A PHILOSOPHER has asserted that some people have *six* senses—adding to the five generally known—*common sense*. I am the happier for the realization of living in an age when so many may be truly complimented as having in possession this additional faculty, and for finding its influence so weighty, in deciding the correctness or folly of their theology. Ours is an age when people are too intelligent to be satisfied with a theological deduction, because somebody says it is so; and unless it be agreeable to science, to which theology is handmaiden, and unless it will bear the criticism of the gospel of common sense, it is soon rejected.

The gospel of common sense looks upon Jesus as a lineal descendant of perfected Judaism—his mission, the time being ripe, being a progressive evolution into higher life. These admitted, the gospel of common sense questions the propriety of professional Christians adhering to certain practices of the Jews, neglecting almost entirely the superior principles of him whose name they assume. The Jews practiced marriage for reproduction only, this being regulated by law. They were permitted by the same good law to hold private property, except upon their occasional sabbaths, for forty-nine years, when they must begin over again, their landed possessions reverting to the original owners. War, and retaliation, equal to an injury done, were among their other privileges. The prominent advances of Christianity were made upon these principles, which were righteous, in Judaism. Instead of marriage and its consequences, Jesus lived and taught celibacy; and the gospel of common sense asks, how many Christian followers has he in this? Instead of the righteous reproductions of Judaism, Jesus invites to "sow to the spirit," and, with him, join the children of resurrection, who have risen out of the generative sphere into practices quite superior. Jesus taught and practiced community of goods—common property—and the gospel of common sense is surprised that Christians in name are not more generally practical in this respect; but that they rather imitate the Jews, and poorly at that, by miserable families and private property, having no sabbaths upon which to feed the poor, free their slaves, rest their land, forgive their debtors; but abolishing all these, claim as a right, the possession of the land and debtors as *mine* forever! At all of this retrogression, the gospel of common sense is greatly astonished! Jesus taught non-resistance—peace, love and good will to all, friends and enemies. He was particularly impressive in the prayer he taught, and the sermon on Mount Beatitudes, that his followers should exceed the Jews, by forgiveness of their enemies. Now, the gospel of common sense is astounded, that professedly Christian soldiers torture and kill, not only their enemies, but friends, who have never wronged them, nor given offense! It objects to Christian soldiers carrying guns, bayonets and swords, with which to forgive their enemies. It objects to the impropriety of so-called Christian governments placing the Lord's Prayer and sermon on the mount in the knapsacks, while they

refuse their enemies forgiveness until after they have killed them! There are many other things the gospel of common sense would say to professedly Christian people, could they bear them. But I hope these allusions will cause a halt for reflection upon and comparison between the Christian professions of today, the Christian practices of Pentecostal times, and the adherents of all faithful followers of Jesus, practicing THE GOSPEL OF COMMON SENSE.

BERLIN, N. J., August 18, 1875.

DEAR FRIEND EVANS:

A great deal is being said and done in preparation for the Centennial Exhibition to be held, next year, in Philadelphia. Probably a great deal of improvement, in the Arts and Sciences, in the last century, will be shown. But how much advancement, in honesty, justice and practical righteousness, is another question.

As the war of the Revolution, which resulted in our separation from the mother country, was a protest against taxation without representation, how can we celebrate the event without blushing, while half our population are as much slaves to the other half, as were the Colonies to the mother country?

I do not believe in voting. If humanity ever attain to a higher state of society, we will have a different—a better government, in which there will be neither vote, sword, nor gun. So long as our Government is founded on the vote, it seems a mockery to celebrate what we call *Independence*, while the Feminine Half of our population are classed with idiots and imbeciles. How can we hold a celebration, without shame, while our Government is robbing the Red Men of their lands, and hunting them like wild beasts?

The leaders of the Centennial movement want to have the Indians represented there. Will they not blush when foreigners ask, what has become of the millions of Indians who once owned and inhabited this fair land, and inquire how the scattered remnants of that race are now situated, and how treated by our Government?

On the subject of peace: A whole century of boasted improvement, and our nation in debt more than two thousand millions, for a war among ourselves; with an army and navy, costing from sixty to a hundred millions per annum, in time of peace—except a chronic war with the remnants of ruined red men!

If the leaders of the Centennial movement want honor, let them assemble, as did the Revolutionary Fathers, in Independence Hall, and issue a new Proclamation. Let them proclaim that *Women* of the United States are entitled to all the Rights and Privileges of CITIZENS; let them declare that henceforth the Indian Race shall be treated as *Brothers* and *Sisters*—not as wild beasts; and let them Proclaim, as with the Trump of Gabriel, to all the World and the rest of mankind, that *This Nation* shall never engage in *War*—that swords shall be beaten into plowshares, and spears into pruning hooks—and that the people shall learn war no more.

If they will send forth a Proclamation like this, in the true and living spirit of him who, eighteen hundred years ago, on a certain mount, preached *Truth, Justice and Peace*, then may they hold a Centennial, in which all good Men and ANGELS can rejoice. A Centennial, any thing short of such *Proclamation*, should end in shame and disgrace.

A Friend to all,

J. Hacker.

CINCINNATI CONVENTION.

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THIS is a primary meeting of public men and women, to consult together upon a plan of reorganization of the Civil Government that shall do justice to all the members of the body politic—a plan that will carry out, more perfectly, the intentions and principles of Jefferson, Franklin, Paine, and their coadjutors.

The Revolutionary Fathers were inspired and raised up to lay the foundation of a Civil Government that should eventually effect a complete separation of Church and State.

God put it into their hearts to hate, without exception, all existing theologies.

In our own time, Lincoln and his followers; Horace H. Day, the famous India Rubber man; Gerrit Smith; G. H. Evans, the originator of the Land Reform movement, who wrote "*Vote Yourself a Farm*," and published papers and books to the end of his life, advocating the inalienable Rights of Man and Woman, the Owens and their compeers, were also, by the same Spirit, inspired and raised up, to progress and perfect the Civil Government—this being the *New Earth*, even as the Spiritual—Shaker Order—is the *New Heaven*, whose founders were inspired and raised up simultaneously with the founders of the American Government. They were cotemporaries, and the two Orders have hitherto run parallel toward the final goal—a true Natural Order and a true Spiritual Order.

The highest kind of inspiration is that which takes hold of the affections and understanding of the mediums, leading them to consecrate their lives, fortunes and sacred honors, to the cause of Humanity, as the purest worship of God.

The monopolizing, fighting, marrying Christians, call these inspired souls—these Saints—in the Natural Order, *Infidels*; and in the Spiritual Order, *Fanatics*.

An *Infidel* is a person false to profession. Not so were the skeptical Revolutionary Fathers, nor the equally skeptical Lincoln, who emancipated the slaves of this *Free Republic*. That whole class, the first of whom founded, and the last of whom are progressing the American Government, have made the term *Infidel* an honorable appellation, as the Shakers have redeemed the word *Fanatic*, by Successful Communism. Fanatic means excessive enthusiasm upon religious subjects, extravagant notions, strange motions and extraordinary vehemence in religious worship. Among Shakers, these have ultimated in practically shaking off many of the lusts of the flesh and mind that still infest Christendom. Our writers put *anti* before *such* Christians, and prove, from their history, that it is well put.

Shall we Shakers condemn the Skeptics to *anti-Christianity* for following our example?

From the standpoint of English Law, much progress has been made by the American Government.

1st. The Public Lands have been proclaimed the common inheritance of Humanity. The People have "Voted themselves a Farm." Any person, of any race or nation, may become an American, and have a home.

2d. Under the Homestead Law, any Citizen can protect a homestead against creditors.

3d. Imprisonment, for debt, is abolished in most of the States.

4th. Woman's Rights in property are secured in part. Her right, as citizen, is not fully secured. Man does the voting, makes and executes the laws—holding woman in barbaric thralldom. In the marriage relation, she has not control of her own person. And "Land Limitation" is yet in the future.

5th. Chattel Slavery is abolished; but *War*, the root of slavery, is not yet abrogated.

6th. Church and State are partially separated, and liberty of conscience exists, nominally. Theology is still recognized by law—Chaplains in Legislature, Army and Navy, and Bibles in Public Schools—Debts are not yet illegal—Paper Money exists; even a paper house might do good service, until you really need a house.

7th. Privateering on the High Seas, in time of war, is extinct.

Spiritualism, as a force, by which alone the above-named "plagues of Babylon"—Christendom—can be removed, is not yet officially recognized.

In the Cincinnati Convention of original thinkers, individuals, with a mission, can fulfill their mission in a quiet, unostentatious manner. They attend, not as delegates; they represent themselves only—a private assembly.

What meeting could a Believer attend, with a probability of doing more good, in so short a time? The originators of the movement, finding more of *their principles* in practical operation in the Shaker Order, than elsewhere,

asked me to attend, and to nominate some fifteen or twenty others, in different States. How shall the Law go forth, from Zion, to the Natural Order, and the Word of the Lord from Jerusalem? Daniel legislated for the great Babylonian Empire. Why cannot God raise up Daniels—Prophets—in our day? Are not all the Children of Zion Prophets?

The Testimony of Jesus is the Spirit of Prophecy.

ARIST CRACY OF THE HOD.

This is the best country in the world for men who earn their living by manual labor. This is for all of us a subject of congratulation and pride. The majority must in every civilized community be employed in this way, and the political system which best secures their welfare, other things being equal, may be regarded as best adapted to the wants of modern society. There are men who would prefer to make their living in some other way, and find it very difficult.

A lawyer advertised the other day for a clerk, requesting applicants to state age, acquirements and qualifications. He received in one day over one hundred replies to his advertisement, from men of 20 to 30 years of age, all of whom wrote fair hands, some excellent; all were acquainted with the routine business of a law office; some were attorneys already admitted to practice, graduates of colleges and universities, and in several instances the applicants were also accomplished stenographers. These men asked salaries of from eight to fifteen dollars a week, less than the strikers in front of our building were demanding for eight hours a day of the mere labor of their hands, requiring no intelligence whatever.

It ought to be known everywhere, throughout the country, wherever there are young men hesitating whether they will trust to their hands or their brains for a living, that at this hour, in New York, educated men are demanding the highest and most arduous kind of clerical work at wages which a hod-carrier scorns. The men of education have no organization, no unions which will support them in idleness. They must work or go hungry, and their labor will therefore bring only what employers find it profitable to give. It is an awkward argument to present to the advocates of compulsory education, to show them that learning to read and write drives a man into less lucrative work than carrying the hod.—*N. Y. Tribune.*

LAW.

THE Law was holy, just and true. What Law? The Law of *Physiology*—through obedience to which, the God of Israel promised his people that he would take all sickness away from the midst of them.

The Statutes and Ordinances of Moses were given, because of the hardness of men's hearts, being a compromise, between the primary Eternal Law of Right, and the existing habits of the People called Jews—descendants of Abraham.

If it be asked, How could God thus condescend to humanity?—the answer is. Their God was a Tutelar Deity—was God, to them, as Moses was God to Pharaoh. He, it was, who gave the people their request, which sent leanness into their souls—who gave them laws that were not good, and statutes, whereby they should not forever live. "Behold the day cometh that I will make a new covenant with the house of Israel, saith the Lord. Not according to the covenant I made with them when I brought them out of the land of Egypt."

There was a discrepancy between the primary law, and the law in use. It was the *penal* law that Jesus was the end of—not the original, everlasting Law of God, which is forever operative in the elements of which all human beings are composed. Of this Law, Jesus said, "Think not that I am come

to destroy the Law, but to fulfill it—for I say unto you, that Heaven and Earth shall pass away, before one jot or tittle of Law shall fail,"—the Law that was holy, just and true and good.

THE CURSE OF TOO MUCH PROSPERITY.

THE Springfield *Republican* ascribes all the troubles which have lately come upon the North Hadley farmers to the curse of tobacco growing. The quick and profitable sales of the best tobacco crops induced these farmers, as well as those in the other valley towns, to discount the future, and accordingly paper was freely given and freely indorsed. The failure of one therefore brought disaster to others. The first to go under was H. C. & A. P. Russell for about \$31,000; then S. S. Hubbard followed with liabilities amounting to about \$20,000 and E. P. Hubbard for \$30,000. Thaddeus Smith failed for \$100,000, and his estate is to be sold at auction on the 15th of June. H. C. Collins, President of the Hampshire Agricultural Society, is in the list, and his property has been attached for indorsing Francis Smith's paper, who is also in trouble. L. W. Hubbard's mortgage has been foreclosed, and his place sold. Henry E. Smith will soon be a bankrupt with \$20,000 liabilities; the father of the bankrupt Russells will go down in a few days with liabilities for about \$30,000 and about \$15,000 assets. Edison Martin's creditors have compromised for 50 cents on a dollar. The community is greatly prostrated by this succession of business failures among the leading men in the place. All the bankrupts were principally tobacco growers.

DR. MILLER'S LETTER.

DEAR FATHER EVANS:

I have just returned from an eleven days' visit at the Eddys'. I attended about thirty seances. William went into a new cabinet, placed on the other side of the platform, and on the opposite side of the chimney from the old one. His manifestations were just as good. Saw ten different spirits come out the first night from the new cabinet, one about three feet high and one six feet four inches; all had different costumes on. This settles the question as to confederates. One night he gave me permission to examine his person before he left the platform, which I did thoroughly, even to boots, socks, shirt, wallet and tobacco pouch. That settles the question of his personating these parties by means of masks and wardrobes.

Mrs. Huntoon, a sister of the Eddys, is the best test medium I ever saw. I attended ten of her seances. She shows two and three different spirit forms while she is sitting where the spectators can see her. Your own personal friends, whom you recognize, come to you through her. I shook hands with four spirits in one night. I saw six spirits of my friends in one evening. My own brother showed himself to me, I think fifty times, while I was there, and several times in full form. One night he came out and turned himself around twice for me to view him. The spirits will tune a violin and play tunes at your request, sing songs in chorus of three or four voices, and will talk in audible voices, while the medium is in plain sight of the audience. If she had a cabinet arranged, she could show forty or fifty or more at once, she thinks. We saw as many as four at a time. It is simply momentary, what is seen at this medium's seances. I believe we shall soon get such control of these spirits, that they will do any thing we want them to do. This medium is the one who performed most of the remarkable tests described in Olcott's book as occurring through the brothers; yet Olcott did not mention her name in the book. Her brothers, they say, are jealous of her, and prevent people from going to her seances. If that is so, they will find they are making a grand mistake, for the public will soon leave them and go to her.

There is a good time coming. It won't be long.

For spirit voices are sounding here;
Prepare to greet them, the millennium is near.

E. P. Miller, Bath Hotel,
39 and 41 W. 26th st., New York.

So long as an Organization is possessed of Leaders, who can gather and assimilate Men and Women, who are their superiors, the Organization will prosper. But, when the Leaders can only gather persons, who are their inferiors, the end of the Organization is the time it takes to die.

REPORT OF CINCINNATI CONVENTION.

INVITATIONS had been sent to many persons, and about two hundred responded by signing the acceptance and receiving tickets of admission. Not all came, but it was really a treat to meet with those who did assemble from such divergent points and immense distances. To not a few of them it was a heavy tax upon their resources. Nearly all the States were represented. Upon assembling at the Hall, it was soon apparent that persons inimical to the objects of the Convention—human rights—were in our midst. They were agents of Political Parties who had signed no acceptance nor received tickets of admission. They had crept in unawares, bent upon mischief.

In the evening a meeting was called at another place from which interlopers were excluded. There were both male and female members in the Conference. We had a satisfactory time. The primary ideas that I think will be embodied in a reorganized Civil Government, were stated, discussed and accepted as planks in the New Platform. Who are Citizens? was the first point settled. Are they all *men*—all *women*—or are they ALL HUMAN BEINGS? Having ascertained who are Citizens, the next question was, What inherent rights do they possess that should be inalienable? Air, Water, Land—All things needful to human existence, and to render that existence a blessing, was the conclusion arrived at. These are not property, and should not be bought and sold forever. What is property in the New Earth? came next in order. Property is the result of labor upon the natural elements. It is transferable from citizen to citizen forever.

Agreement was reached that no Laws for the collection of debts should be enacted. All debts should be debts of honor, these being uniformly most collectible. Public debts will be voted public wrongs, to be duly repudiated, inasmuch as no existing generation has a right to enslave its successors by mortgaging their patrimony and resources. Let Private and Public pay as they go and owe no man any thing but Love and good will. This will be a means of rendering War impracticable, averting its waste, expense and demoralization. Thus would Slavery and Poverty soon become things of the past. Hygienic and physiologic reforms would correct the errors of generation, in the New Earth, and banish from the New Heavens sickness and disease, therein there should be no more pain.

The second day of the external Convention was spent by those who took part in it, contending with the politicians who had come to capture them. Again, in the evening, we held another meeting of the Conference proper. It was a full meeting; highly interesting; addressed by different speakers—the writer occupying over an hour. There was a noble band of earnest souls in harmony and agreement with the views, ideas and principles presented. The conference lasted until near midnight, and the members parted with mutual gratulations.

Seed was sown that will be fruitful in the future.

MAN can have a proprietary right only in that which he either creates, i. e., makes, or causes to be by his own power; or in what he purchases or receives in a gift through direct and legitimate channels from the first or real owner. Man, therefore, has a legitimate right to the private and sole ownership of houses, furniture, ships, clothing, &c., in short, every manufactured article; but earth, water, and air, are the creations of God only, and no man is able to show charter or deed of gift or purchase from God of a single acre of land, mile of ocean, lake or river, nor a cubic inch of the air we breathe. Use and wont can never sanctify wrong, and our present private ownership of land is just as equitable and no more so than the old British tax upon daylight. *John Finlay.*

J. M. PEEBLE'S book of *Travels Around the World* is the first volume of this character that does justice to Brahmins, Buddhists, Parsees and other religionists commonly called "Heathens." He pronounces the morality of the orientals superior to that of Christian nations, and proves it. Drunken Mahomedans are unknown. Human life is safer in Canton, Calcutta, Bombay, and Chiro, than in New York or Chicago. Some of the dervish orders in Mahomedan countries are celibates. The Spiritualism of the Chinese, Hindoos and men of the South Sea Islands is fully described. The work is published at the *Banner of Light* office, Boston, Mass.

SOUL FREEDOM.

As rolled the mighty river of humanity,
On toward its goal—the ocean of eternity,
I heard a cry, from hearts worn with earth's
vanity
Exclaim: "Oh Heaven! (if such there be) our earn-
est plea
"Is for a knowledge and the power of liberty."
"Not liberty from selfish independence grown,
"Nor freedom shown to galley serfs and slaves
alone
"Not liberty that knows no law—where passions
roar;
"Nor that corrupt freedom which human hearts
bemoan;
"But that victorious liberty, to sin unknown."

And then I pondered:
From pride, from lust and war, the human heart
made free,
Thence God alone is served with angel purity.
What earthly love and lust-enslaved, humanity
May sing, Divinest love has saved, by Liberty—
By freedom of the soul from all iniquity.
And, as the glorious emblem of civil liberty
Soars far beyond the clouds, in ether's azure sea;
So may the chastened beings of blest humanity
Rise to those holier realms where angel min-
istrels
Joy in the light and growth and power of liberty.
G. A. Lomas, *Watercleft, N. Y.*

HEALTH AND DISEASE.

THERE is no one thing that causes so much pain, poverty and distress as bad living and bad doctoring. Learned philanthropists are now consenting that health reform is the basis of all other reforms. We must insist that physicians should begin to preserve health rather than drug to restore it. It is strange that so many have an idea that they can do the latter, but not the former. They can make one well, but cannot keep one so, reversing the common sense maxim that "an ounce of prevention is worth a pound of cure." Strange, that the skill which puts the body in order might not prevent the disorder. Is it not easier to keep the road, than to find it after losing it? Is it wise to let our children contract vices, that we may use our skill to return them to their lost virtues? Is it not easier to keep ten men sober than to reform one drunkard? So must it be as to health. Far easier and far safer for doctors to study, to practice, to teach hygiene—to have all their patrons live in accordance with the laws of health—than to dose them into health when sick? Why not do as one of the kings of China—give the physician a certain sum for every day the family were kept in good health, but nothing for the days this inestimable blessing was lost? Under such an engagement the physician should have control of the diet and other sanitary regulations, which would be far easier, happier and less expensive than his too often vain effort to kill disease with poisonous drugs. Besides, let it be well understood and never forgotten, that disease is the remedial effort of nature to right a wrong; the noble defense against a vile attack; the courageous, loyal rally to dislodge a dangerous foe. For instance, put snuff in the nose, which will be the foe, and the sneeze which follows to expel it is the disease; put the same weed in the mouth, and the saliva flows to wash it out, and, if held in the mouth for the first time, nausea and vomiting are reinforcements to expel the enemy. Swallow indigestible food upon a weak stomach, and the disease of throwing it back comes as a relief. These instances, be assured, soundly illustrate the friendly action of our system against our injuries. The cause of the disease is a foe to be removed—the disease itself, a friend, never to be fought, but always favored. Happily, however, with ordinary caution, a man becomes his own physician. He has but to keep a careful watch over his desires, and restrain the promptings of passions always struggling to be free from the fetters imposed by common sense; to keep the system in a healthy condition, and conform to the hygienic laws which mark the boundaries of health and disease, and he has a certain immunity from pain and suffering.

SEA OF GLASS.

To stand upon a sea of glass, is to become a new creature, dwelling in light.

The natural man and woman are one thing in another, having an outside and an inside.

The heart, of such, is deceitful above all things, and desperately wicked. Why? Because their inmost thought, imagination and feeling—their own selfhood—are distinct from their outward, whether by looks, dress, walk, or speech. "The poison of asps is under their tongues. With their lips they use deceit." They are not what they seem to be—claim to be.—Life, with them, is a falsehood. It begins with the boy and girl. The sphere of childhood has its under current of craft and finesse—its secrets. Anon, as young men and women, they have a little world of their own; from which the old folks—parents, guardians, seniors,—are carefully excluded. Knowledge—useful information—which might have been imparted, at the proper season, was withheld. That dependence, of the younger, upon the elder, and the confidence created, by a gradual impartation of practical truth, are not sustained.

The love, of the boy, for mother, of the girl, for the father, is, in nature, transferred to wife and husband. It should be normal. Then, when called to forsake all natural relations, for "Christ's sake and the Gospel," the transfer of affections would be possible, the yoke easy and the burden light.

FINGER-MARKS.

A SHORT time since, a gentleman employed a mason to do some work for him, and, among other things, to "thin-whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet bands, had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that ever any one would know it. The "thin-whitening" which happened to be on his hands did not show at first, and he probably had no idea that twelve bours' drying would reveal his wickedness.

Children, beware of evil thoughts and deeds. They leave their finger-marks, which will one day be revealed. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all sin. It defiles the soul. It betrays those who engage in it, by the marks it makes on them.

These marks may be almost, if not quite, invisible at first. But, even if they should not be seen during any of our days on earth (which is not at all likely), yet there is a day coming in which every sin will be made manifest.—*Ex.*

THEODORE PARKER—one of the most fearless thinkers of the age—is reported as saying: "There is not now a path, where men walk with ease and safety, which has not been worn smooth, from craggy rock, by the bare and bleeding feet of martyrs."

Such has been the method of all human progress. And such it always must be. As humanity has not yet ascended to the top of the hill, there remains still abundant field for the exercise of that laudable ambition which prompts noble souls to devote themselves to the cause of humanity. Whoever, in this age of the world, devotes him, or herself, uncompromisingly to a life of virtue and usefulness, is no less a martyr—than they, who in more barbarous ages, went to the stake, or the chopping block. *E. M.*

HOW OFTEN MAY WE EAT?

It has been demonstrated that, at certain intervals, when food is received in the stomach, gastric juice is secreted to digest it, and that no more gastric juice is secreted than is required for the digestion of the proper quantity of food.

If a person eats twice or thrice a day, at regular periods, the gastric juice is secreted by the stomach to digest the food it has received. If, while the food is being digested, more food is introduced into the stomach, digestion, in relation to the food already in the stomach, is arrested. For instance: a person takes, in the morning, a piece of bread and several potatoes; now, it will take about three hours for the stomach to dispose of that food. Suppose the person, about an hour after eating this food, takes a piece of bread and an apple or two; what would happen? The digestion that was going on in the stomach would immediately stop, and not be resumed until the food that was received last was brought into the condition of the first. Suppose he took food every hour, what would be the consequence? The stomach would become prematurely worn out, and could do nothing perfectly—working all the time without rest. But if the person possessed a good constitution and a large amount of vital power, he would not feel, at first, this drain upon his system, but sooner or later he would have to pay the penalty of outraged nature. Some persons have an enormous amount of vitality—good constitutions. It is said of these persons nothing hurts them; they can eat and drink any thing with impunity. This is a fatal mistake.

Science of Health.

THE grasshopper plague in the West has directed attention to the terrible waste and destruction of game that used to be so abundant in the country now afflicted with insects. Formerly, when grouse, quail and other insectivorous game birds were abundant on the prairies, people never heard of grasshopper plagues. They have only been known since the people of the West have indulged in wanton destruction of the birds, so that they might make money by selling their carcasses to the eastern markets. To such a degree has this business been carried on that of late years dealers have been offered high prices for squab-grouse, as a dainty, and the young birds have thus been slain before they had done their part in replenishing the earth. Once the prairies used to be covered with luxuriant vegetation, in which were myriads of grouse; and nobody ever heard then of grasshoppers eating up the prairie grass. The birds had the advantage over them, and ate them up before they got time to lay waste an acre. The birds have now been destroyed or driven away to remote and unoccupied territory, where, of course, they will again be pursued by the gunners, unless the western legislators pass laws by which the destruction of the birds may be prevented and their increase be promoted. The grasshopper is just as dainty to the grouse and the quail as is the measuring worm to the English sparrow, and the way to abolish the annual plague of the grasshopper is to prevent the destruction of all such birds by legally punishing their destroyers.

TIME DEVOTED TO MEALS.

DR. DERRY states that the average time occupied in the process of taking food by the people of Massachusetts does not exceed from twelve to fifteen minutes for each meal. Such haste is injurious to health for many reasons. The process of digestion begins in the mouth with the action of the teeth, and through excitement of the salivary glands by the presence of food. Unless saliva is abundantly mingled with the latter, the first act of digestion is obstructed and nature's plan is changed. The fluid not only lubricates, but acts chemically in the mouth, if a reasonable time is given it, upon all the starchy elements which make up the great bulk of what we eat. Eating in haste a great deal of air is swallowed. Air is to a certain extent always entangled in the saliva and assists digestion, but when "wads" of food succeed each other very rapidly, they act like pistons in the tube leading from the back of the throat, and drive before and between them into the stomach such amounts of air as to distend that organ and impede its functions. Another evil of eating in this way is that the masses of food, imperfectly mixed with saliva, become impacted in the esophagus, checking its muscular action, which is obviously intended to propel one piece at a time. The embarrassment is overcome by taking at one gulp as much fluid as the mouth can hold, thus distending the elastic tube and washing the obstructed food into the stomach. All this is unnatural, and can hardly fail to work mischief.

SHAKERS.

THE Shakers' church was overcrowded Sunday, when Elder Lomas delivered one of his best discourses—upon "True Freedom"—reviewing the various governments, and the growth of liberty today in America. He said "Washington was a father, as Lincoln was a saviour to his country; but back of each was a power that has fathered and saved our loved country, and this will continue so to do while the spirit of our constitution remains in force, and church and state are kept forever apart." At the close he delivered an original poem.—*Albany Evening Times.*

SHAKERESS.

A. DOOLITTLE, EDITRESS.

ON the first of September, the junior Order of Believers at Mt. Lebanon held their annual social gathering in a beautiful pine grove in Canaan. It was a lovely day, replete with social, intellectual and soul enjoyment. We present to the readers of our periodical an interlocutory discourse in verse, written for the occasion by Cecelia Devyr, Ann Offord, Martha J. Anderson, Charlotte Byrdsall, Melissa Soule, Margaret Cleveland, Catharine Allen, and Elvah Collins, and read from memory. We hope it will be accepted.

On account of its length, we shall be under the necessity of dividing it between the November and December numbers of the SHAKERESS:

PROGRESSION.

CECELIA:

I have a word which I would like to speak;
But now I fear my accents may grow weak,
And that you all may not distinctly hear;
However, I will try to make them clear.
I once in vision sought this hallowed land,
And here I found a happy sister band;
They held communion, serious, glad and free,
But every sentence was in poetry.
I really think they felt just like the Spring,
When she has hid beneath her dewy wing
A wondrous gift of perfume, buds and flowers,
Which she assumes to scatter wide in showers.
Their names are — Martha; — but I wont recall,
If we find *her* I know we'll find them all;
They gather round her like a flock of doves;
And she in turn each one with fervor loves.
They are the daughters of a noble race;
Perhaps their record you would like to trace;
But here they are, the mystic number seven: —
Come, sisters, come and speak of earth and heaven.

MARTHA:

The subject in its vastness truly awes,
And yet its contemplation gives delight,
We see the workings of Progression's laws,
And hear the voice that said "Let there be light."
The fine and subtle laws of Alchemy
A secret power of transmutation hold,
Touch with refining sensibility,
And bring to light each hidden grain of gold.
Thus, from earth's basis to ethereal spheres,
In pure atomic substance wisely planned,
More sublimated each degree appears,
That forms successive kingdoms, high and grand.
Life's occult forces work with magic skill,
To build anew, 'till earth and heaven shall blend,
Eternal laws of progress to fulfill,
In chain of being that shall never end.
Mark the material forms that round us rise!
They reach their zenith, yield to blight and death;
But spirit hath a growth that *never* dies!
'Tis life of all that lives, and ceaseless breath;
'Tis spiritual force that guides the suns
And worlds that fill immensity of space!
Electric fluid through each atom runs,
That evolution gives a form and place.
Man — crowning point of the created whole —
The impress of his Maker's image wears;
This microcosm — body, spirit, soul —
Resemblance to creation fully bears,
Each special phase of being, here combined.
The soul and sentiment of every thing,
Is germinal — within the immortal mind —
That yet shall blossom in eternal spring.
By wisdom placed within this rudimental sphere,
To give his noble powers unfoldment free,
His childhood state brings teachers, year by year,
Who spread for him the chart of destiny;
He reads and thinks, he learns and understands,
Aspires still further with a yearning hope,
And lo! his God-like soul expands,
And ever fruitful fields before him ope.
'Tis life progressive, ever on and on,
A glorious resurrection day by day;
'Tis step by step, and starry summits won,
That mark our ever upward, onward way.

MELISSA:

Ann has a thought — I read it in her eyes,
For when I smile she looks so grave and wise —
So, I insist, that she shall spread it out,
And let us know just what it is about.

ANN:

My thoughts have turned with sympathy
To Mother and her band;
I see them in their humble home
In old Oppression's land.
They had to keep a light within,
Though all around was dark,
To war with each Egyptian sin,
To build and bear the Ark.
They had their own strong human hearts
To conquer and subdue,
They had to find the way of life
And prove the Gospel true.
Although their numbers were but few,
Their faith in God was strong,
That He could carry on his work

And lend their souls along.
Though in a land where church and state
Had ever been combined,
Nor freedom to the liberalists
As yet had been assigned,
Still, on the God of truth they felt
Their hearts could trusting lean;
This gave them courage to endure
Each dark and adverse scene.

MELISSA:

Yea, they were faithful to the power
That will redemption work,
They had no dread of clouds that lower,
Or foes that hidden lurk.
'Tis thus, dispelling doubts and fears
Progression finds her way,
And pauses not mid work of years
To count her glories away.
But on, still on, new pathways ope
Through mends and trackless wilds,
Her magic touch inspires new hope,
The earth with blessing smiles.
She waves her sceptre — Science yields
To the electric flow;
Knowledge o'er spreads the nations' fields,
And thence its glory know.
Old superstitions fade away,
Like wreaths of mist at eve,
No more need dark'ning sophistry
The human mind deceive.
Like clouds of death before the sun,
Fell ignorance takes her flight,
For education's beams have won
Their way through error's night.
In vain has persecution sought
To chain, with iron hand,
The power that has so dearly bought
The claims of freedom's land.
It presses through the tide of thought,
And stems the current wrong;
Untold achievements it has wrought
Where tyranny was strong.

ELVAH:

In speaking of progression up through the ages
past,
Can we not some reflection upon home record
cast?
The trees, the rocks, the houses and all have
passed through change,
And in their latest beauty most happily we range.

MARGARET:

Broad the field of thought and action,
We must labor there to find
Buried stores of useful knowledge,
That would elevate the mind.
O, I feel my soul is lifted
By the work that is for me,
From the trivial and the selfish
I would set my spirit free.
If life's labors seem defeated —
No success their efforts crown —
Was it not the same with ancients?
Bear they not this story down?
Rising, falling — falling, rising —
Marks the journey here below;
But the end will be triumphant,
And the victory we will know.

CHARLOTTE:

Stern repetition's stamped on history's page,
Truth hidden but to brighter, brighter glow;
Each generation finds anew the thorny age,
And learns that life, in its mysterious flow,
Gives strength unto the lowly and the sage.
The scorn of world that hath but little charity,
The desolations of the soul's retreat,
The voice that cries, From sin I am not free,
And hearts that tyranny of home must meet —
Foreshadow dimly of eternal liberty.
But, still expanding, there is joy and hope,
And knowledge often doth unfold her leaves,
While science and religion ever to us ope
The higher lesson that each one receives,
E'er left in error's wilds to lonely grope.
Thus, on and on, as poets oft have told,
Progression has a place in every age;
Her glories in the past and present hold
Their rightful claims upon time's busy stage,
With strength unwavering that cannot grow old.
And, from experience past, our spirits learn
That self-denial is the only guide,
And they, who frailty from this safeguard turn,
Are like the wanderers with no place to hide,
No welcome port where friendly beacons burn;
For faith, that mid the tide and storm is strong,
Is like the life-boat on the ocean cast
That buoys and bears the traveller along,
Unto a home that evermore will last,
Where swells the chorus of the victor's song.

CATHARINE:

Over history's leaves we have backward glanced,
And learned of primitive time,
How material things through growth advanced,
Till touched by the soul divine.
How the pulse of Almighty Deity
Hath throbb'd through the glorious plan,
And wrought, from chaotic elements,
A home and a sphere for man.
We see how truth hath onward marched
Through the elemental wars,
'Neath the dark sky of oppression arched,
And through dungeons' heavy bars;
How the prophets' hearts have been inspired
To teach the higher law,
And how their raptured souls were fired
With the glory they foresaw.
We see the witnesses of God
All linked in a golden chain,
We know the victor's path they trod
Was paved through immortal gain.
We know that the unseen arm of might
Still bringeth the victory,

And bears the promise, "There shall be light,"
Till the earth is glad and free.

MARGARET:

'Tis cheering to watch the waves of truth
As they onward, onward roll,
And feel that ever their strength will bring
A victory unto the soul.
We know that the ocean is broad and deep,
And many are sailing thereon,
Yet who of the many their course will keep,
Till the journey of life is done?
The changes and changes we undergo
Have hidden, within their life,
A glory and beauty not always known,
A power that calmeth the strife.
Through trial and blessing, through sorrow and
pain,
We learn of progression here,
The greater the conquest, the nobler the gain,
And brighter our efforts appear.
Yet still doth the cry from the suffering arise;
O, when will the struggle be o'er?
For earth will be wrecked in the vapors of death,
Till her people shall sin no more.
Lo, voices come floating from regions away,
Not always in sorrow with time,
For forces are massing the earth to redeem
By the light of the spiritual clime.

MARTHA:

This glorious light has dimly shone
Through depths of human wrong,
And souls have toiled through faith alone
To bear the right along.
Through hope and fear, like struggling breath,
Good seeds have pressed their way,
And life has triumphed over death.
When forms have passed away,
And souls progressed in every clime
War for truth have waged,
While prophecy of future time
Gave light from age to age,
Which showed that human hearts would rise
Above base passion's sway,
And lust of power fall sacrifice
To the advancing day.
A day when new and living thoughts
From mind to mind would flow,
While noble deeds, through them outwrought,
Would aid life's toils below.
And on the annals of the past
We see this truth impressed,
That nothing can defeat the law
By which the race is blest.

MELISSA:

While to the natural world of mind
Progression's truths unfold,
The ideal with the real combined
Her regal forces hold.
How is it with the human heart,
Makes she an impress there?
Does she those hopes and joys impart
Which come through faith and prayer?
For fiery streams of lust have swept
The earth with dead'ning blast,
While germs of good are latent kept
By dregs of sin o'ercast,
And life a mockery is made
To shade discord and woe,
To hide the heavy curse that's laid
Upon the earth below.
And must this be? Is there no gift
To reach the soul of man?
Will nothing from him ever lift
This dark corroding ban?
Yea, free the world of lust and hate,
Those ruling demon twins,
And, in each home and heart, create
The love that virtue wins.
We need reform in social life
To stay the plague of sin,
A deep, a thorough, holy strife
From living faith within;
Till, in the place of crime and vice,
The love of God shall reign;
Then earth will bloom a paradise,
Redeemed from blight and pain.

CECELIA:

Melissa, you would have *Reform*,
Not tumults by that name,
Not errors broken by the storm,
Reversed, but still the same.

MARGARET:

O, who can solve the problem
Of life so grand and strange,
Or who can see the power
That guides the law of change?
Our life flows out and then returns
Unto the fountain's source,
And still the question is, O, where
Lies hid its motor force?

ANN:

That is the question of the Past,
His shriveled lips repeat it o'er,
'Tis heard upon the flying blast,
And in the waves that beat the shore;
The Present asks it in her pride,
And cannot brook the least delay,
Yet its solution doth abide
Within the Future's perfect day;
For as we gain the power of good,
The power of God our minds can trace;
And mystery no more shall brood,
When sin is conquered by the race.

CECELIA:

Now, Elvah, does that meet your mind?
In metaphysics does there lie
A better system than you find
In that concise reply?

ELVAH:

Nay, there does not. But when
We think the spirit-land a mystery,
And ponder o'er the problem unexplained,
So, might we view the nightly stellarsky,
Or deem the humblest soil on which we tread,
For all is strange!

We oft repeat the hope,
We all shall comprehend these hidden things,
When, like the rising perfume of the flowers,
Our souls ascend to blend with spirits there,
In that grand world, the theme for which we live;
And, grander thought, the goal of progress here.
To think is but the imagery of life;
To know, the living motor of the heart;
But gather e'en the knowledge of the great,
And we are humbler than the smallest thing.

CATHARINE:

God is Spirit;
E'en the granite rocks declare that He is life.
On each feature of His glorious Universe,
Indelibly is stamped the great eternal law,
Which works redemptive change to every atom.
Tis action,
The unseen force that harmoniously controls
The grand revelations of existence,
That, with nature's funeral anthems of decay,
Blends glad songs of new-born forms of life;
And, in one vast extended chain,
Links evolving strata of this mundane sphere
With sublimated particles;
And these, with finer, more interior realities,
Converge toward the soul of all created power,
The center of intelligence.

MARTHA:

God's Universe teems with harmonious action,
In grandeur and beauty effectively swayed,
Through order and law without mar or infraction,
Have forces creative their wonders displayed.
My being is thrilled with a cadence of motion
As life in its majesty marches along,
The music of heaven, of earth, and of ocean.
Inspires my heart with a fullness of song.

CECELIA:

Then sing to us, sing to us that inspiration,
Give us the melody, full, rich and clear!
Bound are our hearts to the work of salvation,
To us its music is precious and dear.

ANDANTE.

All hail to the spir - it of beau - ty a - dorn - ing The ev - er green mountains, the low - land and glade,
All hail to the light that breaks forth with the morn - ing, The glo - ri - ous sun - shine and deep sil - ent shade.
Rich anthems of praise, from the glad earth and heaven, Are voiced through God's boundless cre - a - tions of love;
Re - sponsive our song full of joy shall be given, Our earth home fore - shadows fair E - den a - bove.

CHARLOTTE:

O, what were life, if Progression's hand
Was riveted 'neath the bigot's command,
Or made by the scorn of the stolid to stand
Bereft of its noble possession?
The creeds and the dogmas that death contain
Would still in their canting bondage remain,
While the altars of old, where the faithful were
slain,
Would sink 'neath their weight of oppression.
The pathway of virtue by martyrs once trod —
The hearts in the conquest of self unto God —
The truths that for victory our feet have well shod,
Would still be unknown and unsought.
The visions of hope from futurity's clime —
The song and the anthem pure and sublime —
The flowings of mind in a musical chime
Could not with our labors be fraught.
The wisdom of life with its interests and arts
Would share with religion the same bitter part,
While the toil of the student could never impart
The weight of his realized aims.
The glory of man, through the culture of thought,
Would back to the past and its errors be brought,
While the growth of to-day, with sorrow out-
wrought,
Would yield to the priesthood its claims.
Let the sons of the finances open their eyes,
And the daughters of pride from their vanity
rise,
E'er the nation to error and ignorance hies,
And earth of her freedom's bereft.
For over the nation is brooding a power —
Of priestly convention — a black plotting power
That would rob from Columbia her God-given
dower.
Thus from Him the nation be cleft.

ANN:

Oppression's rule in church and state
Must bow to nobler claims,
Stern Bigotry and cruel Hate
Be as forgotten names.
In civil and in social life
Shall justice yet be done,
For man will aid the lawful strife
That woman has begun.
Her power for good shall find a place
Where legislatures meet,
And strength, with purity and grace,
With wisdom be replete.
Then monstrous frauds and crushing wrong
From courts of law shall flee,
And earth and heaven will sing the song
Of priceless liberty.
But it is ours here to begin
This mighty toil at home,
That to the standard against sin
True noble hearts may come.
For us are good foundations laid,
For us the streams are cleared,
By efforts which our Parents made
The work of God is reared.

ELVAH:

Those dear old saints could tell us, who've reached
the shining shore,
How, early consecrated, they plied the pilot's oar,
Their hairs were white with honor, their aged
forms were blest
By rising generations e'er they had turned to rest.
I heard our blessed father, good Elder Richard, tell
Of days when cross and hardship most thickly
round him fell.
I think 'twould swell a volume could some histo-
rian pen

The pages of his earth-life with pictures now and
then.
And some, here present with us, have oft con-
versed with those
Who suffered with our Mother, who has long en-
joyed repose.
They hold full many incidents of penury and pain,
Related by these first-born, whose impress will re-
main
Long after we have passed away and their acquaint-
ance made,
Long after death has borne us where the wicked
ne'er invade.
And now it but remains for us to toil with just such
zeal,
To add unto their honest wealth and live for
others' weal.
We can but bless their labors here, for we can
never know
The many inconveniences they had to undergo.

MARGARET:

Our home is graced with beauty, rare,
With trees, and plants, and flowers,
And all that tends to ornament
In nature's lovely bowers.
Undreamed of new inventions
Unto our hands have come,
To till and cultivate the fields
That lie around our home.
It is the promised dwelling-place —
The heaven begun below —
Sustained by daily action,
Whence wealth of blessings flow.
It is not sordid greed or gain
That makes our home so dear,
But the consecrated labor
Of kindred true and near.

ANIMA

We hear the an - gel music with - in these peace - ful bowers, When all is hushed in calm repose and thoughts of heaven are ours.
Then soft - ly, sweet - ly steal - ing, the ech - o floats a - round, Near, and still near - er peal - ing, we catch the joy - ous sound.
The burden of their song is love, progression and increase. Oh, may this song of ech - oes for - ever whisper peace, peace.

MELISSA:

When we can see the beautiful
Combined with useful art,
We see an impress of the truth
That moulds the human heart.
And this, within our own loved home,
Securely we can hold,
If science, reason, culture, grace
In wisdom here unfold.
But permeating all most shine
The faith, the holy light,
That touches us to live to God,
And read his works aright.

CATHARINE:

From countless stars with golden eye,
From fleecy clouds that float on high,
From the lightning's flash that rends the sky,
And the thunders heavy pealing;
From the wintry storm and the summer's shower,
From mountains grand that upward tower,
From bolst'rous winds that sweep with power,
And breezes softly stealing;
From ancient rocks and mineral ore,
From the mighty deep with its ceaseless roar,
And pearls that strew its shore,
We learn the law of progression.
'Tis written on every created thing,
In the beneficent life of the welcome spring,
And the rich increase which the harvests bring
As the seasons glide in succession.

INFLUENCE.

—O—

"When God sends forth a thunder, let the world
beware."—Emerson.

ADVANCED MINDS—pioneers in the work of progression,—have been sent forth in all the ages past, whose thoughts were lifted above the narrow limits of self-pleasing; whose perceptions were quickened, and intensified by inspiration; and they have electrified and aroused the dormant energies of the slumberer, given vivacity to the timid, and new strength and courage to the progressive and aspiring.

All persons exert an influence of some kind in society, varying in character and degree. What that *is* or *shall* be, depends upon the moral status and spiritual development of individuals.

The legitimate use of the elements of nature, either of mind or matter, tends to harmonious action, and results in good; but if perverted, great blessings become great evils, in proportion to their misuse. For example, *steam power*, great as is its utility in civilized life when properly directed, if uncontrolled by intelligence and a knowledge of its nature, is a destructive power. So with human *intelligence*, if not governed by moral principles, it is a fearful power in society.

We are all affected, more or less, by external surroundings, and equally so are we acted upon by the mind and spirit of those with whom we associate. One person, with discordant feelings and an antagonistic spirit, might engender strife and contention without uttering a word, while a calm, well-balanced, harmonious mind, though silent, would cast a tranquil influence, and the still, soft whisper could be heard—"Peace, be still."

What sensitive mind has not imbibed the unspoken thoughts of others, and been impressed by those with whom their spirits were in unison, even when they were hundreds of miles distant? It is difficult to estimate how great in extent may be the effect of a word spoken or a thought unexpressed, for thought precedes action, and the whole character is formed of individual action. Therefore, we are not only responsible for words which we utter, and deeds that we perform, but also for the cherished secret thoughts—the inmost breathings of our souls—from which are exhalations either pure or impure.

It is said that the air is malarious where the upas grows. Webster says it is a *fabulous* report, that the atmosphere surrounding the

upas is deleterious. However that may be, we would prefer the aroma of the rose and lily, emblems of love and purity, whose secretions are not poisonous like the upas.

If we seek the companionship of the wise and pure, and strive to the best of our ability to help create healthful conditions, by watching and prayer, and repel every evil influence, and place ourselves as humble recipients of all that is good and true—live to our highest conviction of right, without fear or favor—then we shall be as trees of righteousness in the garden of the Lord. The following is a good illustration, given by one of our spirit guides:

"As blades of grass before a strong wind all bend in one direction, the weak in spirit bow before the force of public opinion, while they who are properly developed, and by *use* have strengthened the innate powers of their souls, are the marble pillars which stand erect, firm and unmoved when the wind and storm beat upon them; having a solid basis to rest upon, they tower toward heaven. Whether large or small, plain or ornamented, they are the same in quality—possess the same properties—and in the sunlight of truth show forth the same glittering beauty.

"In every department of life the strong should bear the infirmities of the weak, and not 'break the bruised reed.' Those who possess a high degree of vitality, and are capable of imparting strength to those who are weaker than themselves, they should give freely, and look to the angel world to have their strength renewed, till all their aspirations tending Godward may culminate in a perfect life."

I would not ask that the diversity of human character be abolished, but that all that is worthy should be improved, adjusted, reduced to order, and be brought into proper action and harmonious relation. Our earthly home should be like a primary school, to prepare our minds for higher spheres—a heavenly home. Our prayer is, Let thy will, O God, be done in thy kingdom which *has* come! If we labor to this end He will bless our efforts, and answer our prayers.

Emeline Broadway, U. Village, O.

CANDID INVESTIGATION.

—O—

WE can easily comprehend how the infidel mind outside of Church organizations and professed belief in Bible history, may cavil and cry "fraud and delusion," when modern spiritual manifestations are presented to them for belief or even scientific investigation. But when we meet persons who say they believe the Bible records of great signs and wonders, wrought through Moses, as medium, and the so-called miracles of Jesus and the Apostles, unquestioned, because the *Bible* says thus and so; and when the same or similar phenomena occur in our *own* time, to find them among the first to denounce and to demand a full explanation why there should be a suspension of natural law to bring about such results, we think that "consistency," when found, "is a jewel" of priceless worth.

We rejoice to know that some scientists have set themselves to work fearlessly to investigate the subject of *materialization*; and regardless of sectarian prejudice or contumely that may be poured upon them, to give to the world a candid report of the conclusions reached by searching inquiry.

We are a mystery unto ourselves. The atmosphere in which we live and move, while its weight and mechanical forces can be accurately estimated, is entirely imperceptible to our visual organs. We are forced to acknowledge the fact, that the mineral, vegetable and animal kingdoms increase and expand; because we do not *see* them grow, does not warrant the assertion that occult forces are not at work to accelerate growth, and perfect each according to its kind.

That the world of *matter* is only an outward expression of the world of *mind*, we have no just cause to doubt. We call it the invisible world, because it is imperceptible to the external senses; but when perceived by the interior, *spiritual* senses, the spirit world is the

real world; the material part is the shell—the incrustation—while the spiritual part is the soul and substance of all things.

The long-cherished idea that the spirit world was located far beyond the starry regions, and that they who traveled thence could never more return to earth, is now superseded by demonstrated facts, coming to us by tens of thousands of living witnesses.

The spirit world is all around us. We are surrounded by an ocean of intelligences. This is evidenced in *various* ways—by rapping, moving ponderable matter, and by materialized forms appearing to many persons at the same moment; speaking audibly, and at times speaking with prophetic power concerning the great work to be accomplished through spirit agency in the not distant future—convincing many skeptical and infidel minds of the immortality of human souls—causing mysterious orthodox ideas of heaven and hell, together with the physical resurrection, to give place to reason and the sense of justice and mercy conjoined; for God, who is infinitely good and wise, will never arbitrarily punish any soul because he possesses the power to do it. But He has fixed laws for *all*, irrespective of nationality, caste or color, and they who violate those laws mar their own being and make an impress which themselves must remove by compliance *with* and yielding fealty to those God-given laws.

Spirits from interior worlds are doing a great work! Have not those who have been baptized with power from the resurrection heavens a great duty resting upon them, to co-operate and work with those spirits, in helping to pull down the walls of Babylon, built up of churchal creeds and dogmas, and cemented together by priestcraft, until not one stone is left standing upon another—until people of all nations and languages are convinced that the power that is striving to bear rule is ordained of God? There are many Spirits of various grades at the present time, good, bad and undeveloped, who run with tidings without authority, and who, by so doing, create confusion, and are in reality *lying* prophets. But they who try the spirits and place themselves under the care and tuition of good angel guides, are nursed with their love and feel their sweet influences distilling upon them as the soft dews of the morning. Such are inspired to believe it is *quite* as possible to create heavenly spheres and circles *here* and to draw the bright and beautiful to *us*, while in mortal form, as for spirits in *other* spheres—the same in kind if not in degree.

Anna White, Mt. Lebanon, N. Y.

POTENCY OF LOVE.

—O—

PERHAPS there is no word in the English language more frequently used, or more loosely applied to persons and things, than *Love*. Abstractly, and scripturally speaking, "God is Love"; and whatever emanates *from*, and leads to God, is Love.

As there is a natural, and a spiritual world, so there are natural affections and loves pertaining to the material and natural, and also superior loves and affections, which belong to and are placed upon, the spiritual and heavenly. Leaving the perverted, impulsive and passionate, that often pass under the false guise of *love*, we allow there are two distinct definitions of the word Love—*Natural* and *Spiritual*. The natural, which is first, if not distorted by wrong uses, is good in its place—a product of the great First Cause. The *Spiritual*, refined from earth's alloy—the highest and purest—is the only love that is imperishable; it is an eternal principle that can never fail.

A human soul, devoid of *love*, is the most miserable, and the most unenviable of all known objects. We were *created* to love, and the heart is cold and sterile without it; we cannot be happy without the disposition and opportunity to impart and receive love—it is a priceless boon.

It has been said, that "Religion is the cement of society;" and *we* say "There can be no true religion without love." A community cannot long exist, unless based upon the principle of love to God, and to humanity. All

the emanations of God's Spirit are unalloyed Love.

No mortal being hath ever yet fathomed the depth of unselfish love, or tested its power; but, so far as our capacity extends, we have been made happy by contributing, and being the recipients of love. If a companion on the journey of life becomes careworn and weary, and falls by the wayside, or strays from the path of duty, what is so potent to win him or her back to rectitude, and inspire with courage, confidence and hope, as a ministration of true Christian love? Should the chastening rod fall upon the wayward, and their sinful actions meet with reproof, charity and mercy will mark the whole.

Would it not be well for all who profess the Christian name, to consider how much we are actuated and controlled by the spirit of love in our intercourse with others? Are we willing to lift up the lowly, and hold in our embrace the weak and erring, and help them to become strong in the true and good? Are we untiring in our efforts, to reach and warm the hearts of inexperienced youth by the power of love, and thus give them an assurance of enduring friendship?

It is Christ-like to bind up the broken-hearted—comfort the mourner—to give bread to the hungry, and drink to the thirsty. *That* is practical love. And Jesus said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Mary Ann Cummings, Enfield, N. H.

EXPERIENCE.

EVERY person has an experience in life, which, to the individual, is somewhat eventful and important; but might not be interesting, or of much moment, to others. I would not wish to obtrude my individual experience upon the public; but have often felt, that could my friends in the outside Order, who knew some of my struggles in life to satisfy the demands of my conscience, and obtain peace of mind, also know that I have found a haven of rest, where the turbid waters caused by a sinful life, have in a large measure ceased to roll, it would give me great satisfaction.

One of the Apostles of Jesus stated that "the fashion of this world passeth away." The fashions of the world at the present time may be classed under different heads; but they spring from one root. Pride of wealth, and caste, which finds expression in fashionable dress, is one form. *Marriage* is the ruling fashion among all classes, high and low—a fashion that does not readily pass away, except by estrangement, or divorce, which oftentimes occurs for the sake of taking on conditions still more obnoxious. Now, in the nineteenth century, church-going and religious profession have become popular and fashionable; but, practically, a nominal professor of religion has no more influence, as salt in the earth, to preserve souls and save from the lusts of the flesh and mind, than a Jew or Mahometan.

I followed those fashions, and sought pleasure therein; but found disappointment and remorse. In early life, I, like many others, had an affectionate mother, who felt great anxiety for my spiritual welfare; and her intercessions in my behalf were strong and fervent. At times, I caught glimpses of the higher Christian life and character, and felt that Wisdom's ways must be peaceful and pleasant. Again, I felt that a worldly life would be more congenial to my feelings. I turned to fashion, and sought happiness in the marriage relation; but found I had sold myself into bondage, and my conscience accused me before God, day and night.

I united with the Congregational Church—was very strict to attend meetings—and reached forth in vain to the professed ministers of the Gospel, for the bread of life; I felt that my soul was famishing for the want of it. I heard of *Miller*, who preached the Second Advent doctrine. I eagerly caught the idea and believed it possible. New hope sprang up in my heart. I felt that the Spirit was calling me to a more spiritual life, and, by the Second Advent of the Messiah, I hoped to attain it; and I strove sincerely to prepare myself for the event. It is needless to say

that I, with many others who sought relief, was disappointed in my expectations. Some went to their farms, others to their merchandise—divided in opinion—troubled in mind.

I was deeply impressed that it was my duty to come out from the world, and be separated from its sinful practices. Many beside myself, truth-lovers and truth-seekers, at that time, became weary of wrestling against spiritual principalities in the churches, and the power of evil in their own hearts, which continuously strove for the mastery, and to bring them into servitude to sinful passions. As there was no living testimony in the popular churches against the doleful works of darkness, I resolved, with about sixty other persons, who were like-minded, to leave the church, believing we could find more protecting power, and enjoy greater liberty of conscience, to be disconnected from it.

My spiritual vision was opened, and I saw that, like Jesus and his Apostles, I must "forsake all for the kingdom of heaven's sake—take up the cross and despise the shame." I felt remorse of conscience, and my spirit was wounded; but the giving up of all for the Gospel—forsaking natural ties and relations, for the spiritual, seemed a hard requirement, and I knew not how to find strength to do it. I looked upon my husband and children, whom I loved tenderly, and felt a struggle.

About that time I heard of the Shakers; I visited them, and found them a self-denying, spiritual minded people—able to minister strength and comfort to my weary spirit; and I resolved to become like them. I had a large circle of friends, who were unwilling to part with me; trial and persecution awaited me. I realized my duty to my family, and desired to fulfill it. All I asked was permission to live according to the dictates of my conscience, for I had resolved to live a pure, virgin life. My husband made fair promises, but did not keep them. Finding that I could not enjoy freedom in that capacity, I resolved to break every earthly band that bound me, and no longer be a slave, morally speaking. I begged for my children to take with me to my new home and friends, unto whom I had resolved to flee for protection from the usages of society at large, which deprive a woman, in the marriage relation of the right to her own person.

I have never ceased to be grateful for my liberation from the bondage of that relation, and that I have found a home, where the bread of life may be obtained, and spiritual waters flow freely to all who seek. And I heartily join in the invitation of the Spirit, through the Prophet Isa, "Ho, every one that thirsteth; come, buy wine and milk, without money or price."

Eliza Dains, Hancock, Mass.

DUALITY.

HIGHLY ESTEEMED EDITRESS: I feel impressed to write my faith in the duality of Deity. As the positive and negative principles run through all the works of the universe, representing male and female elements, I am forced to the conclusion that God, the first Great Cause of mind and matter, must be dual—Father and Mother—the creative and bearing principles, the soul of all things, from whom proceeds life in all worlds. That we are created in their image and likeness, I have no doubt; and that all good things, temporal as well as spiritual, were produced, directly or indirectly, by them, as blessings and gifts to be used for the well-being and happiness of mankind, I firmly believe.

The orderly arrangement in the mineral, vegetable and animal kingdoms, never were conceived and brought forth, except by the harmonious action of the Allwise Father and loving Mother, whose dwelling is in the high heavens, but whose watchful care and kindness extend to all the works of their hands. To them all honor is due whence genius, talent, art and science are derived.

Through the mediatorial agency of Jesus the anointed and first born Son in the Christian era, and Ann Lee, who was also anointed to be the first born of many daughters, we have received a revelation of the duality of Deity—our Eternal Parents. By being baptized with

the Holy Spirit, as *they* were, and walking in their footsteps, we also may become rightful heirs in the kingdom of peace and (in our degree) saviours to other souls.

Only by obedience to truth can we possess this heritage with the chosen heirs of light in the completed order of male and female, whether we are led through the deep waters of affliction, or through fires of persecution, if our faith is in God, and our confidence in our spiritual guides, we shall be enabled to overcome seemingly insurmountable obstacles which may appear in the way; and should we be left to cry in bitterness of spirit as was Jesus, "My God, why hast thou forsaken me?" we shall be sustained as he was, and finally find peace and rest to our souls. There is no rest like that which comes from God—our Eternal Parents.

Saloma Davis, South Union, Ky.

FULL SALVATION.

—O—

THAT the soul is immortal need not be questioned. *Soul* has been defined, the *spiritual, rational and immortal* part of man and woman; *Life*, the vital principle. Then, according to reason, the rational part of our being cannot rest in a dormant state; it must be aspiring to elevation, or be degenerating.

We possess dual powers, and capabilities—natural and spiritual. The tendency of the natural, unaided by the spiritual, is downward, toward the animal and sensual; and would lead back to Egyptian bondage, heathen mythology, and even lower than the brute creation. But God, in love and mercy, hath given us light, to discern the "way of holiness, cast up for the ransomed of the Lord to walk in;" and hath raised up Christ Jesus, to be our great Leader, in the male Order, and Mother Ann, our example and Leader in the female Order. Now, indeed, hath light come into the world; and they, who no longer "walk after the flesh," to fulfill its desires, and reap its corruptions, are not bound in darkness; but they live in the spirit, and dwell in the light of life.

Those who have commenced to travel the highway of holiness, find, as they progress, that light shines clearer; and the power to lift fallen and erring humanity above the low plane of nature, increases. Thus we are able to put on Christ, by being baptized with the same spirit, and are no longer subject to the will of the carnal mind; we may be clothed with pure robes of righteousness, as were our Gospel parents, and like them, rise from day to day in newness of life, and feel that our souls are elevated above the sensuous, by being cleansed from all impurity.

How can the heart be refined, except by culture—by destroying noxious, poisonous weeds, and nourishing the good and choice plants in the garden of the soul? Impure thoughts are like "little foxes that spoil the tender vines." We should learn to take those little foxes—impure thoughts—before they take form in actual deeds. If we judge our own hearts, truly, we shall not be judged—condemned.

By obedience to true principles, we shall be made free from earthly bonds and fetters, and be fitted to enter mansions of purity, prepared for the Saints of God, when called to lay aside the mortal part. Thou wilt the immortal spirit rise triumphant over death and the grave, and progress onward and upward, in our eternal home.

Waterliet, N. Y.

"WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

SUSAN CHAPLAIN, died July 24, 1875, aged 83, White Water, O.

CYNTHIA TIERHAM, August 9, 1875, aged 77, White Water, O.

JAMES MCANAN, August 16, 1875, aged 79, Union Village, Ohio.

SARAH SMITH, August 25, 1875, aged 56, West Pittsfield, Mass.

SALLIE COLLINS, August 31, 1875, aged 71, West Pittsfield, Mass.

SHAKER AND SHAKERESS

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F. W. EVANS,
EDITOR.

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EDITORIAL CHANGE—SUMMARY.

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THE sixth volume of our paper will commence under the direction of its original editor, G. A. Lomas.

With much satisfaction, we vacate the *chair*, in behalf of our worthy and able brother, believing he will continue to maintain sound doctrine, have no fellowship with unfruitful works of darkness, and by The Shaker, shake all, in Church and State, that can be shaken.

The Shaker and Shakeress has been well sustained by its inside and outside friends. Thanks to all contributors, and to the press for its uniform courtesy. Extracts from its columns and kindly notices attest the urbanity of editors. Without an exception, they have been gentle toward our little waif.

As the S. & S. is the first dual paper on record, may we not assume this generous reception and treatment of it as a prophecy of unanimity in adopting the coming Dual Civil Government, to be formed in likeness of the Shaker Order, in which it will be understood that it is no more good for man to be alone, in framing and executing the laws of a government, for people of all nations, kindreds and tongues, holding to 1,000 different theologies, than it is for man to be alone in the construction of a family.

As the Union has freed colored people from slavery, so will it free woman from semi-bondage, and endow her with a citizenship that Rome, in all her glory, never dreamed of.

The Shaker is a little body with a great soul. Its means are small—its aims high—nothing less than the destruction of anti-christian Babylon—confusion—and the construction of a true Christian order, from whence shall proceed an *influence* and a *law*, that will organize, out of the American government, a new millennial earth. It is in this manner that the kingdoms of this world *will* become the kingdom of our Lord and his Christ.

Such nations will learn war no more. The organic wrongs of the then existing governments of earth, and the primary, abstract truths, seen in the light of the Christ-Spirits, by the Prophets of the Ages, caused them to be as pilgrims and strangers, seeking a city having the *continued* revelation of truth as its foundations. "Cease to do evil" is now in order, for individuals, and for organizations.

In the present light of the retiring editor, seven forms of evil are apparent, in *individuals* and in *organizations*.

INDIVIDUAL EVILS.

1st. *Superfine Flour*, divested of its bran, causing general derangement of physical functions.

2d. *Flesh Meat*, necessitating the killing of dumb animals, who cannot plead their own rights. Its use, under the Darwinian law—"struggle for existence and survival of the fittest"—is not spiritual, but muscular force and mental craft—practical deception.

Aboriginal races, who fight with and feed upon wild beasts, themselves become wild.

3d. *Spirituuous Liquors*. These madden the brain, leaving the man unmanned—the reason dethroned—the conscience seared.

4th. *Narcotics*. Opium, tobacco—types of a numerous class of nerve-destroyers, eagerly sought and recklessly used by a large proportion of mankind.

5th. *Condiments*. These help in the work of physical deterioration, directly and by inheritance, in destroying the natural taste of all articles to which they are applied, and also by creating unnatural appetites and tastes. Salt, pickles, pepper, mustard and vinegar can be applied to the land, without much damage to health.

6th. *Teas and Coffee* are types of a large class of plants that furnish drinks to the female portion of humanity. They may be vainly used, but are not used *in vain*.

7th. *Foul Air*. This is one of the curses that Moses said would cleave to his people, if disobedient to his laws and statutes. How universal this plague, and what dire results follow breathing impure air and drinking impure water are problems that the science of the world is now engaged in solving and devising means of avoiding. The people of God should be as clean in the air they breathe, as in the food they eat, the clothes they wear, or the houses in which they live.

SOCIETY EVILS.

1st. *Holding land, as property, forever*. The accumulation of "broad acres" in the hands of persons holding it from general use.

2d. *Poverty*, resulting from people being cut off from their inheritance in the earth. The promise is, The saints shall possess the earth, each sitting under his and her own vines—No poor.

3d. *Wars*. Bread or blood is the cry of the landless always and in all times. The landholders give them both bread and blood. They cause them to earn their bread by shedding the blood of each other. When the Romans had no national wars, they made the landless kill one another, as gladiators.

4th. *Slavery* of the conquered is a logical deduction from war. Death to the vanquished is its law, unless self finds use for the doomed wretch as a slave to minister to the lusts of the heroic conqueror. Slaves are the highest form of property known to *Christian* (?) law.

5th. *Masculine Domination*. This is an organic evil in all old creation organizations.

The desire for women modifies the Darwinian law of brute force in man; otherwise, under that force, man would kill all women. Her lord and master's passions balance each other.

6th. *Usury*. This eats, as does a canker, into the vitals of the producing classes. "Thou shalt not kill; thou shalt not take usury of any," was Jewish law.

7th. *Spiritualism*, the science of all sciences, being *pervorted* under the operation of the above-named evils, creates a theology that stultifies reason, confounds logic, and attempts the regulation of conscience, by physical force, torturing the body for the benefit of the soul. Thus we have a union of generation and Christianity—Babylon—mixture—producing Church and State organizations, in all nations—except under the *to be* New Earth Government of these United States.

VICARIOUS ATONEMENT.

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In the doctrine of vicarious atonement, God is represented, first, as inflexibly *just*; second, as *changeable*, his wrath being changed to love by the vicarious sacrifice. His *justice* and his *mercy* are arrayed in conflict. God's mercy pleads "spare the culprit;" justice is inexorable, and will not yield one iota to the pleadings of mercy. Punishment—vindictive punishment—must and shall be inflicted on the sinner, or on the substitute. God's children are required to imitate him. Here God is represented as having conflicting dispositions. Transfer this state of mind to a human being, and you have drawn the picture of a miserable, unhappy wretch. Again, justice and mercy are attributes of God, and, like him, are unchangeable in their relations one with another, whether they exist in or are exercised by God or man. The moral effect, then, of such a conception of God as this doctrine inculcates is the following, when exhibited in man: His servant, or subject, disobeys him; the culprit must be vindictively punished. If there be any of the milk of human kindness in this lordling's nature—any mercy—it must be crushed out, annihilated. Inexorable justice overrides and quashes all mercy's pleadings. It might as well not exist; it can have no influence. "There is no room for mercy, none for pardon left." Thus man, in imitating his God, becomes a perfectly remorseless tyrant. If now he undertake to make the dodge attributed to God by this vicarious doctrine, and take his innocent son as a substitute for his erring servant, and pour out the rage of his wrath upon the innocent son in order to satisfy the vindictive demands of his justice, does not every one see that he still more outrages all the principles of eternal justice instead of satisfying them? The doctrine carried out frustrates its own professed end, and is a flagrant exhibition of gross injustice. There is not a civilized nation on earth which would not punish a man, capitally, for immolating his innocent son, because some of his servants had offended him. Yet all the orthodox and evangelical sects of nominal Christians do, in their creeds, charge the God of heaven with the commission of this diabolical crime.

A modern author, writing of Calvin and Calvinism, says: "Hatred of sin was fixed upon the sinner. The burning indignation of his offended conscience was seldom tempered with mercy. JUSTICE, dark and frowning JUSTICE, streaming with implacable vengeance; JUSTICE omnipotent and impatient of execution; JUSTICE, the divinest principle in the constitution of the mysterious trinity; JUSTICE, the unchangeable grandeur of God's intellectual character; JUSTICE, the support of heaven and hell; I may add JUSTICE, the frigid climate of kingdom come, the savage feature of the Calvinistic theology, the refractory attribute within the heart of destructive combativeness, is the *pet* principle, the central idea—the indestructible motive power of cruelty in mankind." Again, the same author says: Millions have accepted Jesus, not as an elder brother and member of the human family, but, on the contrary, that Jesus has been apprehended and outrageously martyred as the *sacrifice* of an infinite mind, a lamb slain on the bloody altar for human benefit; a debt-payer of that which he did not owe, suffering for gigantic and innumerable sins he never committed, transforming, to angels of heaven, great world-worn sinners, because they merely "believed on Him and were baptized, and have accepted a mountainous mass of other absurdities and heathenish contradictions."

CONCLUSION OF A DREAM.

A few days after writing the above, I dreamed of preaching a regular discourse to an audience on the subject of Vicarious Atonement, of which the following is the *concluding part*: According to this doctrine of *imputed* sin and vicarious atonement, Adam's original sin was imputed to the whole human race. This sin against God, thus attaching to the race of man, is so stupendous, so heinous, that God cannot extend mercy; cannot forgive without violating eternal justice. Man, thus lying under the guilt of this tremendous criminality, with the sword of offended and implacable justice lowering over him, nothing daunted, audaciously adds to his already unpardonable sin one still more horrible and sacrilegious. He commits *Deicide*! Seizes and murders God's own innocent Son! the second person in the trinity! This additional and awful outrage, it is said, satisfied God's eternal justice, and opened his bowels of mercy to man. But really it would seem more as if the Omnipotent was intimidated, his eternal justice conquered, and his mercy extorted, than that he should, for this new offense, now become satisfied and reconciled to the human race.

R. W. Pelham, Union Village, O.

"BLOOD OF THE LAMB."

"And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii, 11.

THERE is a deep significance attached to these words, more so perhaps than the generality are aware of, especially those who expect to be saved by the blood of the Lamb; without living his life and overcoming the world in themselves, as he did, and adding to that life the word of their testimony. John, the forerunner, said, after baptizing Jesus, "Behold the Lamb of God which taketh away the sin of the world." John, i, 29. How did he "take away the sin of the world?" By bearing a daily cross, and overcoming the world in himself, *i. e.*, all that is in the world, the lust of the flesh, the lust of the eye and the pride of life. A trinity, as the apostle Peter said, "leaving us an example, that we should follow his steps." Impossible! says one. Impracticable! says another. He was God, and no mere man, since the fall, can follow the example of a God, nor keep his commandments; but doth daily break them in thought, word and deed. This *antichristian* idea has long since been exploded. The blood of the Lamb here spoken of, is the *life* of Christ; the blood is what constitutes the *life* of every human being, physically, while in the form. "The blood is the life thereof." What constituted him the "Lamb of God,"

spiritually, was the purity and innocence of the life he lived, and the Baptism of the Holy Spirit, into the work of regeneration, being led by the Spirit of God. "As many as are led by the Spirit of God, they are the sons of God," the same as he was.

Nor did he take away the sin of the world by living a life of righteousness himself, and imputing that righteousness to others. In addressing his disciples, he said, "except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter the kingdom of heaven." If a dependence on the righteousness of Christ was sufficient for salvation, why did he not say to his disciples, never mind about your *own* righteousness, *mine* is sufficient for you in all cases? It would be conflicting with God's attribute of justice, to punish the innocent and let the guilty go free. It is an immutable law, "he that doeth wrong *must* suffer for the wrong he doeth," whether it be moral or physical, and no blood of lambs or goats can make it otherwise. But "he that doeth righteousness is righteous even as he is righteous."

But, says one, would it not do as well, to live the life and omit the testimony? We think not. Where the testimony is omitted the life is lived, only in part, as a general thing. They have to go together. "I testify of it, that the works thereof are evil," said Jesus; *i. e.*, the world. Let any try it, and see if they do not find, by experience, an increase of moral power over the world, the flesh, and the devil, if there be one, and I believe there is—not a black personal devil, but that old lying spirit—slanderer. "The accuser of our brethren and sisters is cast down, which accused them *filisely* before our God day and night," and they overcame him by the blood of the Lamb and by the word of their testimony."

Elder J. S. Prescott, North Union, O.

WORLDS WITHOUT END.

WORLDS *ad infinitum*. We like the idea. It opens a field for *change ad infinitum*—eternal progress.

Advent into the first world is not inaptly symbolized by the entered apprentice's degree in masonry—we go it blind.

Advent into the second world is like the fellow craft degree—we are but half hoodwinked, not half satisfied with the wisdom or knowledge gained. No inconsiderable percentage of the vast amount of raw human material that takes the first degree in the scale of semi-conscious being, would, apparently, be semi-content to linger, and so of those who take the second degree.

Not so with aspiring minds. *Excelsior* is the motto inscribed on their banner. They are not content with human *moteties*, nor with ill-assorted, vulgar fractions. They want to see humanity in its entirety—in whole numbers—integers.

To attain the *desideratum*, a searching ordeal must be endured. We must be put through the land of shadows—the *camera obscura*. This is a lengthy process. The soul will be tried to the extent of human endurance. In this crucible we must continue, till no dross remains; till the Son of Righteousness can shine through us, as clear as crystal, casting no shadow on the canvas.

Now are we prepared for an advance movement; a movement that *is* a movement. We enter a world where *man* is found in the likeness of God. A world where the brief Mosaic poetic epitome of the creation of man is, to some extent, actualized. We say, to some extent, for there is really no end to the worlds. Every world we press through will be accompanied with corresponding elevations. To the increase of glory there will be no end. World after world will appear in view, each, in turn, holding out inducements worthy of our loftiest ambition. The time will come, the condition be reached, in which we can appreciate the justice and the wisdom of God, in conferring on us conscious existence.

In the first, and in succeeding worlds, much may be accomplished by earnest minds, preparatory to an early advance movement. We have splendid opportunities here and now—

opportunities not to be trifled with. No experience in scenes, no matter how trying, which may not be made available in coming worlds. This should reconcile us to endure the disagreeables of life in the present world, be that life long or short. Glory, honor, immortality, are before us as inducements to endure the cross and despise the shame of our juvenile ignorance. We are living for eternity, for God and humanity.

Oliver Prentiss, Mount Lebanon, N. Y.

DO GOOD.

WHAT we do is ours, together with the ultimate fruits of the same; let whoever may receive its immediate effects. How many have been awakened to feel conviction for sin, that have afterward felt they had fallen from grace, or committed the unpardonable sin! And have not many, through ignorance or false teaching, thrown away hope, and set darkness and the pit before them as their sure doom, and recklessly plunged headlong into temptation and crime? This is either making work for many days of repentance, or heaping up fuel for the unquenchable fire. In all the revelation of God there is nothing to discourage doing good at any time or under any circumstances, even by those who may suppose themselves irredeemable, but who are quite the reverse.

The following text of the prophet is sometimes misapplied: "When I say to the righteous he shall surely live, if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered, but for the iniquity that he hath committed he shall die for it." The simple meaning of this is, his former righteousness shall not save him from punishment as the wages of iniquity, if he consent to practice it. In like manner, if an unrighteous man repeat and turn to righteousness, correct his errors and right the wrongs he has committed, his former transgressions shall not prevent his reaping the fruits of his righteousness.

Jesus testified that whosoever would give a cup of cold water only, to a little one who followed him, on account of his being a disciple, should in no wise lose his reward. In the judgment work of separating the good from the bad, those who have fed and clothed the least of Christ's brethren and sisters, or visited them in sickness or in prison, unwittingly did it to him, and are invited to an inheritance in the heavenly kingdom. While those who merely prophesied (*i. e.*, taught) in his name, and in his name did many wonderful works, but omitted these deeds of mercy and charity, are commanded to depart. If to every one shall be given "according as his works shall be; whether they be good or whether they be evil," surely none can fail of a recompense for what unselfish good they do, even if they fall under the judgment of condemnation, to expiate their folly and guilt by suffering. But when they are sufficiently broken to acknowledge the justice of the hand that deals with them, they will realize that their deeds of self-sacrifice have mitigated their sufferings and made repentance easier; while every wicked deed, willfully committed, will aggravate their torture. This is according to reason and justice, and is confirmed by the testimony of some who have experienced a measure of the same. If "every idle word" shall meet us in the judgment, or *Balance of Justice*, Mercy, Reason, Justice, and Revelation, all assure us that every positively good deed will be there also.

Truth clearly affords all encouragement to do good, even to the last moment of probation. All discouragement proceeds from falsehood. "Do good and lend (or give), hoping not to receive as much again, and thou shalt be recompensed at the resurrection of the just." But those who are prompted by mercenary or selfish motives in all they do, may look in vain for any future recompense of righteousness. Let those who suppose themselves irretrievably lost set about doing good to their neighbor, whether stranger, friend, or enemy, hoping not for earthly reward, the only way souls can prove their love to God, and if they abstain from all willful and premeditated

evil, who can say the good will not so far prevail in their day of reckoning, that they may finally secure a part in the first resurrection. Certainly such deeds, particularly those done for the household of Christ, will be of more value to the doer, whether saint or sinner, than all earthly pelf and pleasure.

The Revelation of this Day teaches "Never throw yourselves away—Though you be fallen never so low, it is not too late to cry to God—A soul in the belly of hell can do no better than cry to God." But some will say "The prayer of the wicked is abomination to God." True! when they do not pray sincerely. Souls cannot pray to God while seeking to save their carnal lusts—or to be sanctified in their sins. Their prayers ascend not above carnal pleasure, and are answered by "the Man of Sin," who sitteth in their temple and sheweth himself to such that he is god. Their eyes, blinded by impurity of heart, cannot see the real and living God.

So of the proud, whom "God resisteth," and the selfish and self-willed, who pray to be saved in their own ways, and to have their own wills executed; God "beholdeth them afar off." But "In our humiliation our judgment will be taken away, and in no other way." Every honest, humble seeker is indeed blessed; for the Holy One who inhabits eternity dwells with the humble and contrite heart, to revive the spirit of the contrite ones. "I am come to seek and save that which was lost—the whole need not a physician," is the language of the Good Shepherd.

Abonzo Hollister, Mt. Lebanon, N. Y.

JESUS.

ACCORDING to historical accounts, Jesus was a man of symmetrical beauty, in body and mind. He was clothed with wisdom, in harmony with Nature's laws, in sympathy with suffering humanity, and ever ready to forgive the erring, especially his enemies and wicked or ignorant persecutors. He seemed to possess an intuitive knowledge of the ruling elements of the lower world, which bring misery, pain and sorrow upon mankind; also of the laws which rule the heavens, which, if kept unbroken, produce happiness and joy.

He was physically and morally sound, well developed, qualified to comprehend the needs of the human family, and the causes of their misery, and was pre-eminently prepared to receive the Christ-Spirit, to show, by example, how to make an end of sin, finish the "mystery of godliness," and the misery which is the fruit of ungodly deeds. He occupied such an elevated position that he comprehended the proper sphere of all inferior creatures, their powers and imperfections.

When I compare myself with the standard that Jesus raised, the contrast is great. As I understand, he was born of the best morally cultivated, religious Jewish parents. I have no such claims. I was of humble birth; my parents were Gentile, and I was reared in inharmonious relations and irreligious surroundings.

But I am what I am to-day, and hope, by the grace of God, and the aid of good Spirits, to be something more and better in the future, if I persevere in walking the path of purity and doing the works of righteousness. By engaging in the Christian warfare, and fighting all the lusts that war against the welfare of body and soul, I expect to find redemption from sickness and physical disease, as well as spiritual sins, and the effects flowing therefrom.

I crave the power that Jesus possessed in body and soul. "The truth made him free, and he was free indeed." He was a pure medium through whom Divine inspiration flowed freely from the inner heaven of heavens.

To attain unto the same knowledge and goodness, and in my measure to be as he was in this world, shall be my highest aim.

Clark Hayden, Mt. Lebanon, N. Y.

All Contributions to, and all Exchanges with THE SHAKER should be directed to "THE SHAKER," SHAKERS, ALBANY CO., N. Y." All subscriptions and advertisements must be directed to "N. A. Briggs, Publisher, Shaker Village, N. H." Exchanges please notice.

RESIST NOT EVIL.

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How important to our spiritual welfare and progress, as Believers, that we seriously and carefully consider the true import of the words standing at the head of this article—the beautiful injunction of our Saviour—"Resist not evil, but rather overcome evil with good."

This will often give strength to curb and control the angry tide of passion that might otherwise mar the peace, and sever the bonds of gospel union. Though maligned and persecuted by others, we should ever cherish as sacred the blessed precept inculcated by the founder of Christianity, to "return good for evil."

Nothing brings a greater cross upon the natural disposition, and costs a greater amount of self-denial, than a true application of this principle. By it we gain a conquest over the lower nature, but it is only accomplished by earnest and continued struggle. If amid the trials and temptations of communistic life, we allow a harsh or unkind word to escape our lips, how easily we may wound the sensitive feelings of a dear brother or sister, and mar the harmony of the social circle, where naught but Christian love, and the spirit of peace should reign. If this be done, much of the highest enjoyment of life would be sacrificed through want of proper and timely consideration, and the wisdom that is from above, that teaches the important lesson: "first pure, then peaceable."

We have been called by the spirit of Christ to renounce a worldly life, and unceasingly to pray that we may possess true charity, to "forgive as we would be forgiven," to "be kindly affectioned one toward another;" and to arm ourselves beforehand, that, when temptations assail, we may have the power of resistance, and faith to buoy us up and bear our little bark safely above the waves of discord and strife, where the turbid waters of passion never roll.

We shall all prove our sincerity, and evidence, by our daily life-practice, whether our professed faith and works agree. If we cultivate and grow all the lovely spiritual graces of the gospel, we shall be shining lights to the world, and beautify the fold of Zion. Thus by nobly striving to attain unto the highest perfection of human character, possible in earth life, many will bless our efforts, and we hopefully trust, will be induced to do likewise. What is so beautiful as to see brethren and sisters dwelling and toiling together in bonds of unity, cemented by holy angelic love and affection, striving to promote each other's happiness and welfare in all things temporal and spiritual.

I thank God for the priceless knowledge of the way of life and salvation through the medium of Divine revelation, enabling all who will strictly follow the light that shines, to gain power and victory over every vile passion, and bring them into reconciliation with God and his angels, and with their brethren and sisters. Such, whether on earth or in spirit-spheres, will be numbered with those "who have come up through great tribulation, and having washed their robes and made them white in the blood," or by living the life of the Lamb, their names will be exalted, and enrolled in the book of life.

Orrin Beaver, Watervliet, N. Y.

"THINGS NEW AND OLD."

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EXTERNAL things are perpetually changing. In the universal laboratory, there are combinations and decompositions of elements constantly succeeding each other, all under the direction of the Supreme chemist, and all tending to one end—the production of the greatest good for the individual man, and the ultimate harmonizing of all minds with the Divine.

Why, then, it may be asked, the need of bringing up any thing from the past, since the present must be so much superior to it, and what is to succeed the present, will so much surpass it? Why should the magnificent edifice of to-day be reminded of "the rock from which it was hewn?" Because, the future

can only stimulate hope, while the past and the present alone must be our instructors, and can alone prove what the future shall be. All that has been learned has been learned in the past and the present. "Day uttereth speech unto day, and night sheweth knowledge unto night." The products of to-day show us how fertile the past has been. All human beings, whether existing upon the unnumbered spheres of the outward universe or in the spirit realms, differ from each other only as they contain within themselves more or less of the accumulated treasure of the past. "Who hath despised the day of small things?" or rather, who should despise it? Without it, there never could be the day of great things. The new things of to-day are but the natural growth of what were planted yesterday. The rains of yesterday fertilized, and the rays of yesterday's sun warmed them; so that we owe to the growth of yesterday, the fruits we are enjoying to-day.

But are there not productions of the past that are to be avoided? Most certainly. Not every combination of elements produces what will sustain life. On the contrary, much that is produced will destroy it. There is need, therefore, of discrimination. These are to be classed among the things that are behind which we are to forget, while we press toward the attainable things before us.

Past experience is a lesson for to-day and a prophecy of the future. We know from the twig before us what the tree shall be. So we trace back, through centuries, the tree of to-day to the sapling and the twig of the past. From the ruins lying before us, we judge of the extent of the once existing city, the material of which its buildings were constructed, and, in some degree, of the character of those who once inhabited it, though no record of them remain. That which was once the Church of Christ, though now incumbered with heaps of rubbish, yet has enough to show, aside from the records handed down to us, what was its original foundation, and how much the present superstructure differs from the model exhibited by its Architect.

But it is not enough that the past be restored. The second temple, though resembling the first, must surpass that in beauty and glory. The sciences of to-day resemble those of by-gone ages, yet how vastly superior to them! "Truth is truth wherever found," yet to-day we behold the flower in full bloom, where those of other times beheld only the closed bud, the growing stem, or the just expanding seed. Revelation is a perpetual unfolding, both in the individual soul, in the national life, and in the life of the entire race of man. Hence, it is a perpetual necessity. One of olden time has said, "There is nothing new under the sun." Eyes he may have had, but the past was to them a sealed book, and the present shed insufficient light upon his vision. His great kinsman of after ages was far wiser than he—"a scribe perfectly instructed in respect to the Divine government." What patience, what trust in the future he manifested! This was the lesson he had learned from the past, so that though the flesh shrunk from the trials before it, yet the spirit with unbounded confidence in the future, could say, "Thy will be done."

The perfect lesson we have to learn from all our experience is, that the Divine Mind is unchangeable. It sees the past and the future with unerring certainty. We need intimate connection with that which cannot err, so as to be assisted in our judgments respecting the past and the present; and a perfect reliance upon him with whom is "no variableness nor shadow of turning," in order to possess that equanimity of soul which all the changes of earth, whether in its physical elements or the moral condition of its occupants, cannot disturb.

Wm. H. Russell, Groveland, N. Y.

COUNT THE COST.

—o—

I MARVEL, when I contemplate the condition of the present generation of men and women, to see in how many ways they seek happiness—regardless of the future—at the expense of the soul's welfare. How important it is

that children and youth should have the right discipline in early life, that they may understand how to form correct habits. And those of mature age should bear in mind that it behooves all who take upon them the Christian name to "depart from iniquity," for *name* signifies character. The followers of Christ must be like him; bear his cross, wear his yoke, and walk in his footsteps.

For this reason all should count well the cost before they undertake the work; for, although the land of the redeemed is full of blessing and ineffable joy, fallen humanity can never attain that state of blessedness, except through conflict and struggle. "The kingdom of heaven suffereth violence, and the violent take it by force."

The true way to trust in Jesus is to have our life correspond with his life; if his deeds were meritorious, let ours be meritorious also. If he was a son of God,—"the first-born of many brethren"—"to as many as received him,"—in his true name—character—"to them gave he power," also "to become the sons and daughters of God."

We read of a large—representative—number of redeemed souls who stood "with the Lamb on Mount Zion," and were the "first fruits unto God." They had gained that redemption through great tribulation, and had washed their robes and made them white. It would appear by this rendering of scripture that they did not rely upon Jesus, or any other person, to wash their robes and do the work for them; but they worked out their own salvation by following him in the work of self-denial, and bearing the same cross that he bore. Does not the same power exist now that did then? and the same God who ruled the heavens and communed with mortals and sent mediators—messengers—to aid them in the work of redemption, and enable them to become his sons and daughters then, live to-day?

I believe there is a "Mount Zion" at the present time; and that the dual-Christ—male and female—the Lamb and Bride with a large company of virgins followers and co-workers; and that they proclaim as with one voice, "Now has come salvation and strength, the kingdom of our God and the power of his Christ;" the accuser of saints, in all past ages, is now cast out—slain." Having been fully awakened to the truth of St. Paul's declaration, that "The flesh lusteth against the spirit, and is contrary to it," and that Christ's followers must walk in the spirit, and crucify the flesh with all its concomitants, this virgin band, by confession, have cast off the old deeds that were wrought in darkness; their deeds have gone beforehand to judgment, and they stand acquitted; their consciences are at peace with God and all mankind. This is a treasure that no earthly power can give nor take from its possessor.

I rejoice in spirit that I am called to this beautiful inheritance—that I have received the fulfillment of the promise of an hundred-fold of fathers, mothers, brothers, sisters, and houses and lands, now in this world, and have felt the power of an endless life in my soul, with an assurance that it will continue and increase, while the ages roll, if I remain faithful. If some who are called into this work, and run well for a season, should turn again into sinful paths—to the weak and beggarly elements of a worldly life,—and thus their light be turned into great darkness, it need not discourage any faithful soul; but rather be a cause of rejoicing, that God sends his angels—messengers—to "gather out of his kingdom all that offend."

The plan of salvation was laid in great wisdom; but it is so plain, just and true, that the wayfarer of small capacity, if honest, may understand it. "Cease to do evil, and learn to do well"—do right. There is no promise given that any one would be saved from sin, and its consequent miseries while continuing in sin. Neither sin nor sinners belong in Christ's kingdom.

Jacob S. Kulp, Pleasant Hill, Ky.

FIRE.

At the upper Family, Canaan, ashes emptied into the Leach Tub, close to the Wash House, kindled a fire two days afterward. It was discovered at 9 o'clock at night, otherwise not a building would have been left on the premises.

LABOR.

CHRIST has come to seek and save that which was lost. The Gospel is a work of redemption for poor human souls, willing to give up every thing to obtain its blessings. Persons coming here, seeking salvation, should be informed what they are expected to do.

They should learn that we, as a people, are not idle, and that this is not an idle place; that to gain salvation, we have to work for it, both in temporal and spiritual things; not by acting according to the dictates of our own wills, working at this or that thing as long, or as short as we choose, thereby creating confusion generally; but by being obedient, not merely to our Elders, but also to those who have any business in charge, and by showing faithfulness in whatever we may be called to do. Thus, we not only find satisfaction, but also gain knowledge of what there is within us, which is just what we need. The evil elements in our hearts are touched and stirred up, and we can see where the battle-field is, and what we have to contend against.

By confessing our past sins and putting them away, determined not to yield to the tempter any more, we have one point gained. This enables us, in a degree, to break the chains that bind us to earth, and by watching the workings of the enemy within us, and resisting him, we gradually rise out of the lower sphere into the higher—from the natural into the spiritual life.

G. W. Clark, Mt. Lebanon, N. Y.

EXTRAORDINARY CURE.

AUSTRALIAN LETTER.

—O—

DEAR FRIEND AND BROTHER:

Like one snatched from the dead, I resume social and business relations with my brethren of humanity. You are aware that I have for upwards of two years been suffering from a chronic disease of the stomach, from which neither Spirits—Media nor Medical men seemed capable of relieving me. This disease culminated about a month ago, in one mass of ulceration from the tip of my tongue to the bottom of my stomach—and like Job of old I preferred death and the grave to the miserable existence I then had. My medical adviser told me my case was utterly hopeless—and the spirits attending me told me they were now waiting to take me home.

Three days and nights I was in constant expectation of departing, my wife constantly remained with me; my family, and two or three select friends watched by me in turns. Upwards of a dozen spirits were in almost constant attendance, soothing and comforting me, assuring me that they would not leave me in my distress and that they were there for the express purpose of mitigating my sufferings to the whole extent of their power, and rendering my passage to the Father's presence as easy as possible. These spirits including my father, mother, paternal and maternal grandfathers and mothers, a brother and sister, father-in-law, and five or six more of my near relatives in the spirit home, manifested day and night, not only to me, but to every person in the house. Copious instructions were given in spirit writing and by other means to every one what to do. When they should go to bed, when and whom to watch with me, whom to admit into the house, whom to invite, and whom to meet at the door without admitting them further. In fact the whole household arrangements were for three days and nights under spirit control. On the third and last night of my severe illness, my spirit friends summoned all my earth friends to bid me good-bye, and allowed only one besides my wife and children to see me die. My hands and face changed color, my feet grew numb—when all at once I was seized hold of by some extraordinary power, and shaken violently in bed, so violently that the bed shook also. I was shaken at the rate of more than two hundred vibrations per minute from side to side, for three or four minutes, the length of vibration across my bowels being about three inches. Somewhat alarmed, I asked the Spirits if this was death, and if it would be a painful struggle for me. The Spirits attending me told me they did not know what this was at all. In all previous death-bed scenes they had never seen anything like it. They desired me to trust in God with perfect confidence; I was undoubtedly under the control of a power superior to them at the time, with which it was impossible for them to interfere; but God assuredly was with me, and I might with great certainty repose perfect confidence in him. Meanwhile they would not leave me till they saw what was determined respecting me, telling me at the same time that though they certainly expected to take me with them that night, yet no Spirit save only those in the immediate presence of the Father, to whom He communicated the intelligence, could absolutely foretell when death would happen to any one, their power of judging was superior to that of mortals, only in proportion to their greater experience and progression, nothing more.

The result of this fearful shaking was, that an obstruction which all treatment had failed to disturb was removed, and since that time I have gradually but surely mended in health. The Spirit attendants have all left me but one, as their presence is required elsewhere; but they assure me of being constantly watched by one attendant at least, who can instantly summon others when I really need their services. John Finlay.

CHITTENDEN, VT., Oct. 30, 1875.

DEAR FATHER EVANS—I saw, in your monthly, a letter from Dr. Miller, stating: "They say the Eddy Brothers are jealous of their Sister, Mrs. Hunter."

Please allow me to say, through your beautiful little paper, if there be jealousy, Horatio G. Eddy has no part in it.

I have witnessed my sister's seances two evenings only; I never saw such wonderful manifestations; I will not attempt to describe them.

I was disappointed; old Mrs. Eaton, a spirit in William's seances, said Mrs. Hunter was a fraud. There was no fraud the two evenings I was there. I was surprised and glad to know she had so wonderful a gift; I wish there was a good materializing medium in every house, and spirits seen in all places.

Good Angels, bless every medium in the land; do all you can to convince the doubting, that they have an immortal spirit. Their prison bars will be broken; churches rot and decay; lawyers defraud no more for money; ministers and all will have to do right, for the spirits of the dear ones can tell their own story.

Good spirits, do your noble work; come in every house; I could beg, in every street, to have your work go on; I am humble, and ask no praise for what the spirits do through me; but bless the spirits for doing their work.

Such, friend Evans, are my feelings.

Publish, if it seem you good.

Horatio G. Eddy.

WORK.

—O—

"If all the year were playing holidays,
To sport would be as tedious as to work;
But when they seldom come, they wish'd for
come,

And nothing pleaseth but rare accidents."

ONE of the greatest means of assistance to those struggling for redemption from the existing evils of society, is the privilege of daily labor. Our ideas and aspirations are usually far in advance of what we are, in our worldly condition, capable of. Our ideal of a life of purity is, practically, a life of many burdens; it is only through the "fiery furnace" of trial that we are qualified for that life that has ever been our ideal of what the earth life should be. During these days of regeneration a busy hand is a safety-valve, as it were, to an overcharged brain and heart. Time spent in brooding over our dark thoughts, and in listening to the enticing voices of the sirens of the world, is simply time spent in creating troubles with which we may have to battle months and years before conquering. Humble yourselves with labor—"therefore he brought down their hearts with labor." Work hard, until the physical man is stilled and tired; and then, in tranquillity and rest, receive the ministrations of the spirit. Our days of rest are enhanced by their becoming a necessity; the hours devoted to general intellectual enjoyments are made pleasurable by their being the exception and not the rule; "when they seldom come, they wish'd for come." David, in promising reward to the righteous, says: "Thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee." Eat not "the bread of idleness," either in spiritual or temporal things, for it is while in this open condition of inactivity that our minds are filled with doubts and wonderings; it is then that evil influences fill our souls, simply because of the dearth of those good influences which are attendant upon constant conscience-satisfying labor.

E., Mount Lebanon.

THE Chicago Tribune estimates that getting born costs the people of the United States \$220,095,000 annually; getting married, \$250,000,000; getting buried, \$13,839,450; total, \$543,934,450.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

DEFINED THOUGHT.

THOUGHTS are the parents of actions. *Action*, without profound consideration, is often disastrous in results. Speculative ideas and theories, however good they may be, unsupported by actual works, are like spectral objects, floating in the air, ever eluding the grasp—mere phantasy resembling the fairy-land, and at best, a dream life. Good works are the product of ripened thought—the fruit of true desires.

If we reason, as God has given us the power to do, our deductions are, that *Sin* is the cause of all the misery and suffering in the human family.

Disease of every kind, pertaining to body or mind, whether inherited, or created through our own volition, is a distinctive mark of violated law! Instead of a beautiful earthly home, where Truth and Justice bear rule, we are now forced to open our vision upon a pandemonium—a stronghold of unclean birds—ravenous vultures—the legitimate progeny of *Sin* in its varied forms and degrees, and we see through a murky atmosphere, dark specters, casting gloomy shadows over the pathway of life.

If we enter into the palaces of kings, the domiciles of the venerated priesthood, the cottages of the lowly, or the huts of savages, we find everywhere the same law existing. The foul breath of *sin* produces physical disease, moral deformity, and spiritual death. "Wasting and destruction are in the land." *Thorns and briars spring up to pierce the feet* of those who travel the highway of life, *metaphorically speaking*, and in the soil from which we derive physical sustenance, they choke the good seed, while the mildew, the locust and the caterpillar, blight and destroy, often causing a stunted harvest of food, inadequate to the needful demands of life. How shall this be remedied?

The dignitaries, in the popular churches, say, *Ignorance* is the root of degenerate plants, and point to savage tribes as proof. Again, they direct attention to, and bemoan what they call heathenism in pagan lands, where Christ has not been preached. The apostle Paul, speaking of the worshippers of idols of gold, silver and precious stones, said: "The times of this ignorance God winked at." By this we may judge of the difference between the sin of *ignorance* and *willful* transgression. Jesus said: "This is the condemnation, that *light* has come into the world."

Will a salaried priesthood, who eat the fat of the land through the labors of others, ever be found ready and willing to "cry aloud, and spare not the transgressions of the people?" and to tell them that "there is no peace for the wicked, and that every one will be rewarded according to their works?" Let the professed spiritual leaders of the people come forth in the spirit of the Divine Teacher, and, firstly, by example, then by precept, admonish and instruct their flocks, that God will not accept any thing short of honesty, justice and equity; that all who worship Him to His acceptance must do it in the spirit of sincerity and in the truth; that all the passions of body and mind, and the individual *will* must be brought into subjection to the law of right—the law of Christ. Let him or her who has been accustomed to steal, do so no more. Let the incontinent man or woman become chaste in habitude and thought, and the lying tongue and deceitful lips be made to speak truth in lieu of falsehood, and the speculator, who lives upon unjust gains, put his own hands to work, and prove that honest, faithful labor is a blessing—God's boon to humanity—a moral elevator.

As a rule, they who live in idleness upon the labors of others are voluptuous and sensual, spending their time in riotous living, wasting their energies upon perverted appetites, and watching an opportunity to despoil the unwary, and add fuel to the smoldering embers which lurk in the bosoms of the physically and morally degenerate beings, whose

spirits, when freed from the shattered clay tenement, will appear like smutty chimney-sweeps. Will not waters as effective as those of Damascus and Jordan be requisite to cleanse and fit them for the society of the good and pure?

The good Master said: "Go *work* in my *vineyard*." We may weep over the fallen, and strive to alleviate by kind words; we may pity the poor, in word, and bestow charity from our abundant stores, but there are stronger claims, sterner duties resting upon those who occupy the position of advance guards of the public weal. If the sin and disease of the human heart have not gained full dominion, and there is hope yet for humanity, by emancipation from the servitude of sin and wrong-doing, is it not high time for the loquacious rhetoric of pulpit orators, to give place to sound doctrine? *Educate* the masses to know that they will have to atone for their own sins, by repenting and forsaking. Teach them that the *virtue* which will adorn the chambers of the heart and make it a fit receptacle for angel visitants, is *true* wealth. Turn the tide of thought, that gold and silver is the wealth that bears upon its breast the strongest power to sway the destinies of nations or individuals.

The clergy, who pass through colleges and seminaries of learning, to fit them for the work of the ministry, instead of seeking until they find the baptism of the Holy Spirit—the unction of Divine Power—until the words which they speak really convey spirit and life to the hearers, are fast losing their hold upon the confidence of the people, and will be displaced by the rising spiritual prophets of the present age, who are coming up, all over the land, outside of the churches.

True inspirational power will carry an unmistakable force with it, and be its own witness. The lo here's and lo there's will avail little in the sequel. By their *fruits*—not words—will all spiritual media be known. There will not be much doubt in the minds of truth-seekers and truth-doers, where the Christ of God is found. Those who are truly inspired—sent of God—will not turn aside from their purpose with fear, lest the leaf shall fade, the fig tree refuse to yield her fruit, and there be no grapes on the vine, knowing, full well, that the same hand that feeds the raven will supply the needs of those who trustingly work, watch and pray. God is the just rewarder of those who diligently seek and serve Him.

"IF I BE LIFTED UP I WILL DRAW ALL MEN UNTO ME."—JESUS.

To our spiritual understanding, there are three clear, inferential statements in this remarkable and peculiar expression:

Firstly, That there was a time when Jesus was not lifted up, or the thoroughly redeemed man he afterward became, else why the "If I be lifted up?"

Secondly, That by "lifting up" he meant something immeasurably more significant than the manner by which his spirit was to be released from the clay it was sojourning in.

Thirdly, The immense magnetic power derived from a life lifted up above the ordinary conditions of materiality, and which induced him to believe, with the eye of faith, that he would eventually "draw all men unto him."

That he was "tempted on all points like as we are" we believe, though the high Jewish discipline he had been subjected to had kept him, like Paul, "blameless concerning the law," still we can scarcely find any who have been more severely and continuously tempted.

The apostle says a man "is tempted when he is drawn aside by his own lust and enticed." But as Jesus came off conqueror, he knows how to feel for, and "succor those who are tempted, and with the temptation make a way for their escape."

The only Archimedian lever which can move the world of mankind, spiritually, and lift them up to the heights where they too may win souls to right doing, is the cross of self-denial Jesus practiced and taught, and which yields by destroying self-love, disinterested love to God and man.

E. H. Webster, Harvard, Mass.

LOVE TOKEN.

—0—

DEAR ELDERESS ANTOINETTE:

I would proffer love to you, and grateful acknowledgments for the benefit that I have derived from the perusal of the S. and S. It has been filled with mental instruction and soul-food, which to *me* have been like sweet manna. I am mindful that it has caused many hours of weariness and toil on *your* part to make it so good and acceptable.

My thanks are due to all who aid the cause

By pen, or works, and keeping laws,

In building up the good and true

In this our Zion home below.

I would encourage those who are young to ever bear in mind while they are forming habits of life, that *self-denial in the mind* is the first requisite for the formation of a true and substantial character; always let *pleasure-seeking* be subservient to duty and principle. Curb vain thoughts, and restrain sinful desires, then it will be easy to bridle the tongue and sow seeds of peace and love, instead of discord and strife.

How beautiful it is to see those who are full of youthful vigor and activity, turning the strength of their minds to self-culture—training themselves to become useful—to honor God, and to bless the race by their existence. To do this, the voice of conscience must be regarded in small things which will lead to the observance of counsels, rules and regulations which are constructed for the well-being and protection of society at large, and are way-marks in our consecrated Zion home. In this way, the evils of the human heart are subdued—character is made brilliant and beautiful, and the soul is happy and filled with peace and joy. All such souls are an ornament and strength in Zion, and a blessing to humanity; their influence is healthful and saving wherever they are.

Eliza R. Avery, Mt. Lebanon, N. Y.

SOCIAL GATHERING.

—0—

CECELIA:

I know that you all would be pleased to hear
A little acoustic, quaint and clear,
That Martha whispered into my ear,
About this day of reaping.
Now, Martha, will you be so kind as to tell
The words that *Our Social Gathering* spell?
They sound to me like a silver bell,
Their music my mind is keeping.

MARTHA:

Out of the growth of a hundred years,
Union with ripened fruit appears;
Righteousness, sown in toil and tears
Spreads, like the oak, its leaves,
Over the hills and plains of earth.
Change to the seeds of good gave birth
Increasing harvests of priceless worth;
Angels garnered the sheaves.
Light and knowledge, through human law,
Gave, as the prophets of old foresaw,
A safe retreat from oppression's war,
That the ranks of the martyrs swelled.
Here, in a land of liberty,
Earth has proclaimed her children free;
Rights that they cherished sacredly,
In lawful chains are held.
Now we behold, while peace bears sway,
Glad omens of millennial day.

MARGARET:

We bring to our annual gatherings
The treasures of life and love,
And gifts of our spirits mingle
With those of the Heavenly Dove.
They're a garner for thought, a garner for truth,
Kept sacred by holy resolves,
Made pure by the faith that unites us as one,
The union that never dissolves.
Incentives to action, to labor and prayer,
We gather from year unto year,
While a knowledge of life, its duties and care,
Disrobes the dim future of fear.
They are like a morning of beauty and light,
A morning that never departs,
But bears on its wings the promise of life,
And the rest that true conquest imparts.
And ever anon we hear the glad sound
Of blessing from kindred afar,
Who long for a share of the pleasure we reap,
Which pleasure no evils will mar.
With joy in our hearts, we await them each year;
United together we say,
O! let them continue, they are unto us
A light to illumine our way.

ANN:

Among the peace gifts of my life,
Is one that glitters bright;
Its glory lingers in my heart
Like everlasting light.
The thought—I mingle on this spot
With those I love most dear—
Arises like the morning sun
Unto my vision clear.

Oh may the gift that here is won,
Upon me rest in peace,
And may a deeper sacrifice
Bring to me truth's increase,
And cherished in life's memory
Shall be this hour of love,
When gifts of holy pleasure come
From Zion pure above.

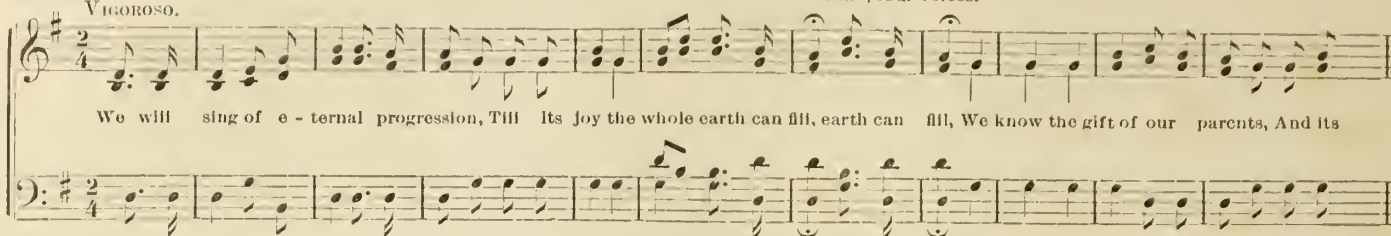
ELVAH:

When the shadows of evening are gathering 'round,
And the breath of the rose is hidden or blown;
When hushed is the sound of labor and care,
And quietude seals the day that is flown,
Then cometh the hour that gladly I meet,
The hour for angels to reign in our home,

Who breathe o'er the souls my heart fondly loves,
And whisper the joy of the future to come.
'Tis then I can view the fair Zion of God,
Increasing in glory, in honor and light;
'Tis then I'm inspired to toll to the day
When truth will be monarch and right will be
might.

VIGOROSO.

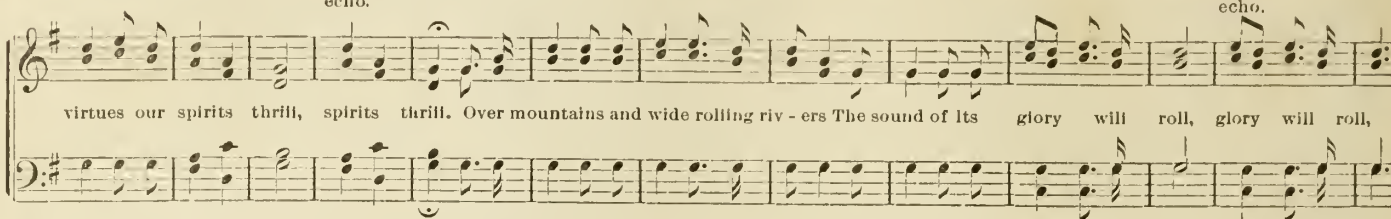
echo, four voices.



We will sing of e - ternal progression, Till its joy the whole earth can fill, earth can fill, We know the gift of our parents, And its

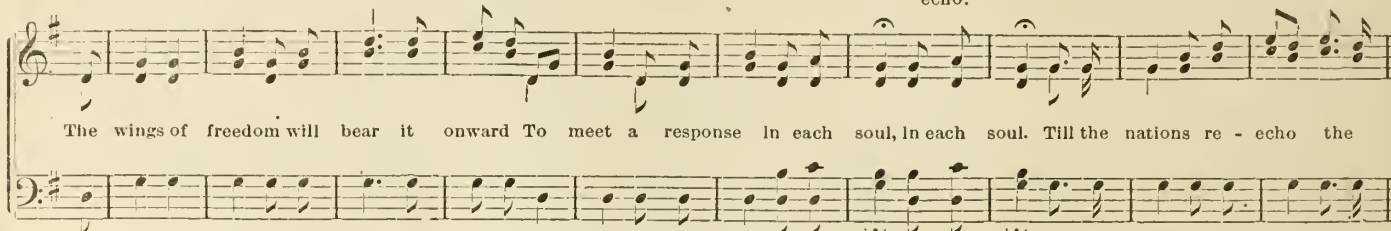
echo.

echo.



virtues our spirits thrill, spirits thrill. Over mountains and wide rolling riv - ers The sound of its glory will roll, glory will roll,

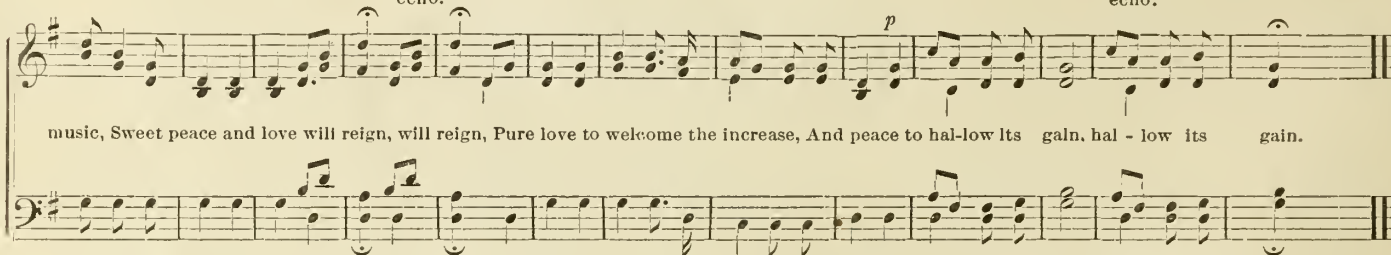
echo.



The wings of freedom will bear it onward To meet a response in each soul, in each soul. Till the nations re - echo the

echo.

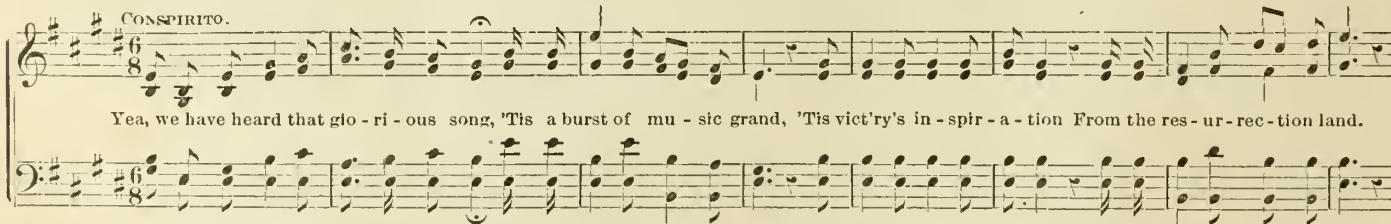
echo.



music, Sweet peace and love will reign, will reign, Pure love to welcome the increase, And peace to hal-low its gain, hal - low its gain.

MELISSA — Heard ye the song of the Angels?
Heard ye its echo sweet,
That softly swells around our home,
When the earth and the heavens meet?

CONSPIRITO.



Yea, we have heard that glo - ri - ous song, 'Tis a burst of mu - sic grand, 'Tis vict'ry's in - spir - a - tion From the res - ur - rec - tion land.

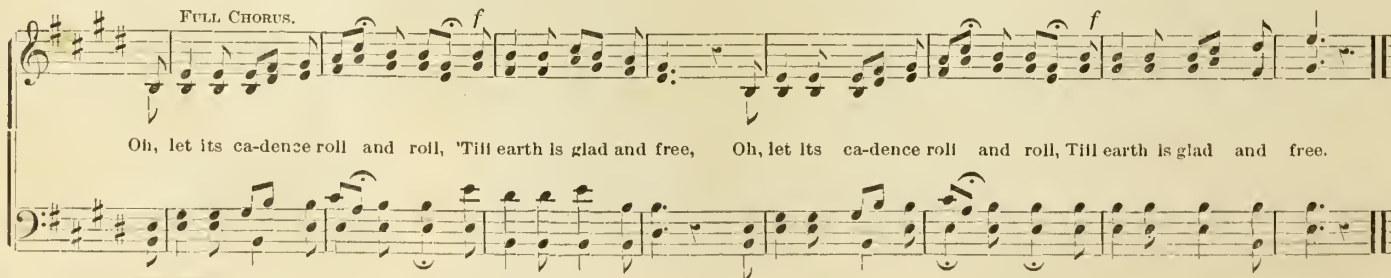
SOPRANO SOLO.

ALTO SOLO.



I have caught its ech - o in my soul, Its mel - o - dy has come to me,

FULL CHORUS.



Oh, let its ca-dence roll and roll, 'Till earth is glad and free, Oh, let its ca-dence roll and roll, Till earth is glad and free.

CECELIA:

I thought from Margaret's speaking,
A little while ago,
There was at least one place on earth
Where Sharon's rose could grow;
Where hearts, by consecration,
Could draw the angels near;
And, since we heard that blessed song,
I know that place is here.

MARGARET:

There is no spot on earth so dear
As this on which we stand,
Made hallowed by the meeting here
Of friends from spirit land.
Could their material forms be seen,
What joy it would create.
Why not? 'tis just a step between
This and the future state,
A step that every one must take,
For we must leave each earthly scene;
Then, let our faith unbar the gate,
And love push back the screen.

CHARLOTTE:

The great beyond! 'Tis near our life,
I long to see and hear
Fulfillment of the promises
By prophet and by seer.
'Tis not for slight of spirit forms,
This yearning is within,
But the uplifting of the race
From sickness and from sin.
I know that poverty will fall
Beneath this mighty flow,
And earth no longer reel and toss
With her strong weight of woe.
For yon bright souls can better find
And melt the hearts of ire,
Than dwellers here below, who ne'er
Have doffed the earth's attire.
When mortals know they're really seen
By beings up above,
The wrongs of life will yet be changed
And hearts will grow in love.
And, though from me that law is hid
That governs this great power,
I know 'tis true! and so I wait
The spirit's day and hour.

ELVAH:

Who knows but what this world will blended be
With that unseen above? And hence eternity
Will be as dwelling here upon the earth,
From birth to death, and thence again to birth.
For if, by passing on from sphere to sphere,
We understand we die, yet live again,
Our life with all creation will combine
To show that vital forces will remain.
How grand and e'en sublime we view to-day,
With eyes of full belief, the spirit forms
That come from that dim, vague and wondrous
land,
In human shape that life-blood freely warms!

MELISSA:

There's nothing new, the sage hath said,
And growth with this is rife;
The theme that fills the mind to-day,
And throbs the pulse of life,
Was regnant when the Nazarene
Received the spirit birth,
While the old corridors of life
Portrayed its ancient worth.
From Genesis to Revelation,
From Revelation on through time,
We see its phases, while its truth
With our best thoughts can chime.

CECELIA:

As Catharine claims a long descent
From those who dwell in Israel's tent,
It was hut right to have her sent
To search the book of Moses.
The spirit power that there is found
Is like the giant race it crowned:
It stands, the ages to confound,
By all that it discloses.
So, Catharine, tell us what you saw,
And what the inference you draw,
How far you probed the potent law
That mystery incloses.

CATHARINE:

Adown the vista of the past
We see through time's dim mists,
That with the human race this soul
Of science co-exists.
The records of antiquity
Are all agleam with stories
Of how the spirit power wrought out
Its wonders and its glories.
The tutelary deity
That anciently o'er-ruled;
That in the laws of mundane life
The tribes of Israel schooled,
With Moses many times communed,
As clad in man's attire;
And, sometimes, brilliantly appeared
Within a bush of fire.
"I Am," he simply called his name,
When proffering the mission
Through which his chosen ones could find
Deliverance and remission.
When unto Moses he gave power
King Pharaoh's heart to move,
In visitations that he sent
To punish and reprove,
The magic rod, that Moses used,
His wonders to perform,
When struck upon the ground, received
A serpent's life and form.
The plagues of flies and frogs were sent,
The waters turned to blood,
And locusts swarmed upon the earth,
Consuming all the food.
O'er Egypt sable veils were drawn—
Three days were as the night—
While Israel's children all abode

In dwellings filled with light.
But Pharaoh's heart was still too hard
To let the captives go,
Until the Lord, by heavier hand,
His judgment strong would show.
But when he found in every house
A first-born struck with death,
That e'en his son upon the throne
No more had life and breath,
He rose in midnight's darksome hour,
His servants to command,
That Moses with all Israel
Might quickly flee the land.
All through their dreary exodus,
To guide their feet aright,
A pillar moved as cloud by day,
That brightly glowed at night.
They marched through trackless wilderness
Until they heard the roar
Of waves, that from the Red Sea rolled
To wash its pobbly shore.
And, then, they heard the marshal tread
Of Pharaoh's host draw near;
But Moses, filled with faith and hope,
Delivered them from fear.
The guiding angel, that was clothed
In cloud and radiance bright,
Cast darkness on the enemy,
While giving Israel light;
Then Moses stood, with outstretched arm,
Commanding the great sea
To rise in walls on right and left
And clean divided be
Till every child in Israel
Had passed upon dry ground;
But, when its might returned again,
The enemy were drowned.

MARTHA:

By these great works the people knew
Their Lord before them moved,
His power to save in danger's hour
Unto their hearts was proved.
But, when encamped upon the land
To which they had been led,
Their hunger prompted murmurings
For Egypt's meat and bread.
The Lord, who always heard their cries,
Replied with blessings free,
Appearing to them in a cloud
Whose glory all could see.
With evening shade there fell soft dew,
Like hoar-frost on the ground,
And in the morning everywhere
Fresh manna could be found.
'Twas gathered from the atmosphere—
We'll say, "materialized"—
And thus, for forty years, their bread
Was daily improvised.

ANN:

When journeying o'er the desert waste
They found no water-brooks,
And bitter murmurings Moses felt
Expressed in words and looks.
He bade them wait until the Lord
Could satisfy their thirst,
Then with his rod smote Horeb's rock
Till water from it burst.
A living spring came bubbling out,
A sparkling, flowing tide;
Its source was in the viewless power
Which all their needs supplied.

CATHARINE:

From types and shadows in the past
Comparison we draw
To Zion fair, whose growth shall prove
Fulfillment of the law.
The little ark, before us placed,
Brings to our vision clear
The ark that was the cabinet
Through which the Lord drew near.
The principles of righteousness,
And testimony pure,
Were in the ark of covenant
Held sacred and secure.
On these, from precious metal wrought,
Was placed the Mercy Seat,
Whereon the Lord could speak His will,
And with His chosen meet.
The Cherubs, 'neath Shekinah's light,
In beauty there express
The dual life of Deity,
The Altar of redress.
Another type of ancient time
In Zion is redeemed,
The breast-plate by the high-priest worn,
Through which the Lord convened.
Its form was of a perfect square;
This meant equality,
That all the tribes of Israel
Might perfect justice see:
Twelve precious stones composed this plate,
Through these, in time of counsel,
God's answer was proclaimed.
Shekinah's light the letters marked
That spelt each needed word,
When Prophet, Priest or Ruler,
In duty sought the Lord.
Ideals of the past give place
To grand reality,
The substance of those shadows dim,
In brightness now we see.
We feel and know, by inner sense,
Their meaning deep and blest;
For with the Lord's Anointed Ones
The Ark and treasures rest.
And Mercy Seat, O sacred gift!
Its worth is more than gold.
More purely than could Cherubim
Their wings or hearts enfold
The breast-plates by their spirits worn
Of judgment from above,
Metes to our souls God's justice true,
Clothed in parental love.
In the Shekinah's light they dwell,

And by it they can read—
Not lettered symbols of old—
But life with all its need.

MARGARET:

This growth of human spirit power
In beauty was displayed,
When on the Altar of the Lord
Their rods twelve princes held;
When Aaron's chosen by the will
Of overruling powers,
Was caused to yield the bud and fruit
Of fragrant almond flowers.
Thus far these time-famed miracles,
To which we have referred,
Through Moses' gift of mediumship
Have principally occurred;
But, when his days of leadership
Were drawing to a close,
The mantle rested on the one
Whom God in wisdom chose.
And, thus, when Joshua led them forth
To find the promised land,
Like the Red Sea, were Jordan's waves,
Divided, caused to stand.

MELISSA:

Still further on, we read of those
Who could materialize;
Who, having left the earth, again
Could wear the mortal guise.
With Samuel this was the case;
He through the witch of Endor came,
Her powers secretly were sought,
With safety promised in God's name.
He showed himself unto King Saul,
And openly conversed,
While Saul, who asked his counsel wise
His grievances rehearsed.

ELVAH:

And have not all the story read
Of Elijah by the ravens fed,
And how the widow's oil increased
When its supply had almost ceased,
And meal that only once could feed
Was multiplied as growth of seed?
And when Elijah went his way
Within the wilderness to stay,
Requesting of the Lord to die
And with his fathers dwell on high,
He laid him 'neath a tree and slept,
While angel guards their vigils kept.
Their soft touch caused him to awake,
And, lo! beside him was a cake,
And water pure within a cruise,
Which they had brought there for his use.

CHARLOTTE:

Those were pleasant incidents,
And, though they seem hut small,
To me they're quite as wonderful
As Hount with her shawl;
And little yet, at Chittenden,
Has been materialized,
But that the past, in prototype,
Has fully realized.
The spirit friends and chariots, seen
By all the Eddy brothers,
Soon before they had to part
With one of their grandmothers,
Did not require higher law
Or stronger spirit forces,
Than those which caught Elijah up
With chariot's fiery horses.

MARGARET:

A strange event, of which we read,
To us is now made clearer,
By one who lived five hundred years
Before the Christian era.
She who appears as mountain witch,
Whose home was in the East,
Was present when Belshazzar, king,
Held his ungodly feast.
And through her influence there came
The writing on the wall,
Predicting that a judgment hand
So soon on him would fall.
To mountain clefts she had to flee
From persecution's storm;
But now she often comes to earth,
Her mission to perform.

ANN:

With spiritual phenomena
The olden times were rife,
In several cases written then
The dead were raised to life.
Daniel, in the lion's den,
All night in safety dwelt;
The Hebrew sons through fire walked,
Its flames by them unfelt.
The miracles that Jesus wrought
We have not specified;
But that they were realities,
I think we coincide.
We know that all of them occurred
By laws yet unrevealed;
Within the future's treasury,
From us they are concealed.

CHARLOTTE:

We've learned that death is not the end of man;
There is an after-life we all must know;
A spirit-world, where countless souls abound
Who've learned the bearings of a life below.
These bible records of the spirit power
Confirm the truth within—we live and breathe
With friends departed, who our pathway cheer,
And joy amid our sorrows gladly breathe.
From fire and storm and fierce destructive powers
A Saviour in a dream or warning oft they give;
This dawning law will yet become our guide.
The shadow with the substance now doth live;
We know that to the substance we are dim or dark,
But grasp the shadow with an anxious fear;
Our purblind vision can but dimly mark
What in the spirit life is full and clear.

CHANGE.

While earthly charms sur-round us, For spirit is the power, Mayhap to search the future, And all is bright and fair, And each material thing Is sub-ject to the changes, Untraversed fields to roam, Or led by angel guardiana, In this ter-res-trial sphere, That hidden forces bring, Revisit our earth home,

We know these are but shadows, So, are our mortal dwellings, To mingle with our kindred, That, in the grand be-yond, The substance without shadow Will to the soul re-spound. By spirit here controlled, 'Till silently we leave them For mysteries yet un-told, Appear be-fore their eyes, As, when we with them journeyed In earth's material guise.

RESPECTFUL MANNERS.

To young persons, and to some, not so very young, a correspondent offers the following:

In speaking to many, or to few, let your words be chaste, respectful, and distinctly articulated. Common justice requires this—self-respect requires it.

As to coming in, salutation, being seated, rising and taking leave, we deem no instructions needful. Well-disposed persons will, intuitively, be well behaved. With such as are so deficient in self-respect as not to be well disposed, we have, at present, no vocation.

To correspondents—to contributors—to all, who write, expecting others to read, we respectfully suggest, that you wait till you are quite sure you have an *idea*—an idea that will interest some body besides your own dear self.

When sure you have an idea, put that idea in the fewest possible words. Put the words together mechanically, in pursuance of the laws of language. Let your sentences be short. Don't send your readers away back to hunt for your nominative case, or antecedent.

In this fast age, such is the deluge of *would be* reading matter, that writers, if they would have readers, must write, *not wholly* for their own edification—ED.

PARSEES—"As a race, the Parsees are intelligent, active and energetic; with business capacities far above the average, they are usually successful in amassing wealth, while they are extremely benevolent in dispensing their gains for both public and private charities. For private benefaction they have, however, but little call among themselves, since a Parsee pauper would be an unheard-of anomaly. They burn upon their sacred altars fire which they brought from Persia, and which has never been extinguished since it was kindled by Zoroaster from the sun 4000 years ago. They think it can never go out till it has consumed all evil from the earth and the good has become universally triumphant. * * * Memory fails to recall the case of a single fire worshipper who was not strictly upright in his dealings. * * * Commencing with the worship of the sun and of fire as his emblem, the Parsee grew into a sort of reverence for the elements of air, earth and water. The air must not be contaminated by foul odors, and of necessity no filth could be tolerated anywhere, in houses, street or suburb, and to this reverence for the purity of the atmosphere may be traced the absolute cleanliness for which fire worshippers are everywhere noted."—*Investigator*.

SUNSHINE IN HOUSES.

THE time very likely will come when sunshine or sunlight will be so utilized as to be the entire remedy used for very many diseases. That it is a wonderful fertilizer none can doubt who know any thing about it. But how many houses are constructed with a view to getting all the sunshine possible, especially when so much is needed in winter and spring? The living or sitting room, at these seasons of the year at least, should have full Southern exposure, with large windows to let in the sunshine. All sleeping rooms, closets, wardrobes and passage ways should receive the cleansing, vivifying influence of the sun. Sickly persons should court the sunshine as much as possible—sit in it, lie in it, luxuriate in it. It doesn't cost any thing, only appreciation. A room warmed neither by sun nor by fire is unhealthy, and not fit for human habitation. It is a poor theory that sends men, women and children off into a cold room to sleep on healthy principles, when warmth has been excluded for a day or week, or perhaps months. The change in the temperature of a room having both fire and sunshine, after the sun goes down, is exceedingly marked. A perceptible chill is felt.

SPIRIT COMMUNICATION.

To F. W. EVANS:

A full basket, when presented, gives pleasure to the one presenting it, and to the receiver more than he can express,—hence all the baskets used in such a manner, would tend to harmonize a multitude, much larger than are assembled around, or in a so-called sacred edifice, where on a Sabbath Day, the so-called christian world assemble to offer prayers and praises, to a God they know but little of, straining their every nerve to become popular in their utterances.

Making long harangues of little import, more than to evoke the ridicule of men, who prefer a respectful silence to the blarney of a proud and ostentatious priest, who seeks the applause of men without a single aspiration to become approved of God and the "*Invisibles*."

James Lawrence, Cleveland, Ohio. March 3, 1873.

THE opinion is quite general that Thomas Paine was an atheist, but this extract from his last will seems to leave no room for doubt that, in spite of his skepticism on other points, he was a believer in God: "Reposing confidence in my Creator, God, and in no other Being, for I know of no other, nor believe in any other, I, Thomas Paine, of the city of New York, author of the work entitled 'Common Sense,' written in Philadelphia, in January, 1776, which awakened America to a Declaration of Independence on the 4th of July," etc., etc.

Communications in future, to be addressed, "THE SHAKER," Shakers, Albany Co., N. Y.

"There is nothing covered which shall not be revealed" Is now being fulfilled.

The almost incredible revealments of "*Satan in Society*" are fully sustained by Women and Men, who claim to speak from sorrowful experience, and observations—fully establishing the scandalous fact, that worst prostitution—most outrageous abuse of reproductive powers—of humanity—is perpetrated under sanction of law—cloaked under the sacred (?) ordinance of Matrimony.

AS CHRISTIANITY is gradually compelled to give up civil government, so it will gradually be compelled to give up associations with metaphysics, with long creeds, and with apostolic succession, and chorals and candles, and betake itself into the soul, and find its empire to be bounded by faith in Christ, and an upright life. In that day, and may it hasten its coming, all the hearts that love Christ and do the will of God will be one.

David Swing.

THE expenses of States, counties, cities and towns in the Northern States, not represented by funded debts, have been estimated at \$500,000,000. The increase of State debts on the war account was \$123,000,000. The increase of city, town and county debts is estimated at \$200,000,000. Total war expenses of the loyal States and the National Government, \$6,165,237,000.

The estimated direct expenditures of the Confederate States on account of the war were \$2,000,000,000. Aggregate expenses of the war to the country, North and South, \$8,165,237,000. The total receipts of all sources during the second year of the war were less than \$42,000,000. The expenditures were \$60,000,000 per month—at the rate of \$700,000,000 a year.

QUESTIONS.

As a people, why do we shave—cut off our beards? Why do the Chinese shave their heads, as they do their faces? Why do Chinese females cripple their feet, and some females their waists? Why does not Nature give up the struggle of centuries, and let Anglo-Saxon and Chinese men be born minus surplus hair, and their females be born with wasp-like waists, high heels, club-feet, and humps on their * * * s, and on the back of their heads? Does nature expect her children to become so same that they can leave off a bad habit, without dropping a good one to balance it—progression without retrogression?

TRIBUTE.

WEED, PARSONS & Co., PUBLISHING HOUSE, 39 & 41 Columbia St., Albany. Our Brother, Wm. Offord, was from England, where he was Master Printer and Methodist Minister. After going through the above named Printing House, he remarked, "I have never seen an office where the system was so perfect, the order so complete." I indorse that opinion. F. W. Evans.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, {
EDITOR.

SHAKERS, N. Y., JANUARY, 1876. SHAKER VILLAGE, N. H.

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1876.

—o—

EZRA T. LEGGETT.

Less than one pulse the universe is beating,
Less than one wave that breaks upon its shore,
A hundred circling rounds of earth, repeating,
The lights and shades that make life's varied store:
In days of *long ago*, an angel, sighing,
The lives of nations, and of men did write;
Their blood-stained fields, their martyred heroes
dying,
Their broken altars, and their reign of night.

Not strange, the angel, from its golden pinions
Shook earth's dark dust, and soared to brighter
spheres—

Not strange its tidings, from earth's dark dominions,
Less oft were heard in gladness, than in tears!
One hundred years! how few of hearts, unbroken,
That saw their light, and with their suns went
down!

How few of hopes, then born, that left a token,
That life had conquered victory, or death a crown!

Again, the angel, with a brighter pluming,
Descends, as dew upon a thirsting world;
And barren deserts smile, as gardens blooming,
And Freedom's banner is to man unfurled.
Not to the east where Freedom's sons were lying,
Entombed by despots, in their country's grave;
But with its sister sun, the angel, flying,
The *Promised Land* seeks on the *western wave*.

There hills and dales, with life and love are bloom-
ing,
Where once was hidden nature's solitude;
Where night, as queen, with silence sat communing,
And bashful stars the murky darkness wooed:
There stranger nations coalesce, o'erflowing,
The land where once but nature's *wild man* trod;
There stranger tongues together blend, upgoing,
In thanks and praise, for *liberty*, to God!

Laud of the peerless mountain, lake and river —
Where *all* God's sons and daughters *dare be free*!
Where man hath covenant with God, forever,
That there shall be the *home of Liberty*!
There Freedom's hosts are heart to heart replying,
And echo gives the seas and mountains voice;
May Freedom's echoes, to the nations flying,
Rouse all earth's slumbering millions, to rejoice!

HENRY VINCENT ON ELDER EVANS.

—o—

HENRY VINCENT tells us this story:

"While Elder Frederic W. Evans was holding meetings in England in 1871, one of the Christian brethren became somewhat nervously excited over some of the theological views expressed by the good elder, and called out: 'What did Jesus Christ come into this world for? *I demand of you what Jesus Christ came into this world for?*' Elder Frederic paused in his discourse, and slightly leaning forward to get a better view of his assailant, spoke in his peculiar, clear voice: 'My friend, Jesus Christ came into this world to teach such men as you are how to govern their tempers.'"

EVERYDAY RELIGION.

—o—

ASCENATH C. STICKNEY.

THIS is the great necessity of the present age—the one thing needful to develop the Christian man or woman into that noble type of godliness, which characterized our Lord and Savior.

Christianity, in its perfection, is unlimited in character, and can never be confined to theories, creeds, nor cramped within the precincts of costly churches. The present state of society demands that now, more than ever, religion be available on every day of the week; that it enter every avenue of intelligence, and penetrate every by-way of civilized life *every day*.

The "Divine" needs it outside of the pulpit; the editor requires it in his sanctum, that, by its influence, his sentiments may go forth to the public, imbued with those elements of divine wisdom which tend to elevate as well as enlighten.

The merchant wants it to preside in his "counting-room" over his gains and losses. The teacher should seek it for a monitor in his school, where a pacific influence is so requisite for harmonizing those restless, miniature worlds called pupils. The doctor, the farmer, the parent, the citizen, all need this universal panacea, for the varied ills emanating from low unspiritual conditions.

The Shakers, as individuals and as a body, need it, and should have it, regardless of an inherent love of ease, of selfish gain, or any worldly considerations.

Finally, the whole world suffers for a religious life and education, broad enough to mantle every day of the week, as completely as the new-fallen snow mantles the hills and dales of our own country in winter.

As the new year advances, then, my friends, let us make individual efforts to secure this blessing to our various homes. "EVERY-DAY RELIGION" can be truthfully recommended as a "new thing under the sun," and worth more than many inventions for getting gain. It aids labor, increases soul-wealth, and promotes health of body and mind.

Therefore, let us resolve that religion, as a mere fact, shall no longer reside alone in church, nor find expression only in pulpit oratory; but that, henceforth, its theories be reduced to practice, and its most difficult problems illustrated by faithfulness in performing the varied duties of life, whether domestic, social or religious.

In conclusion, let us endeavor to buy and sell, speak and act, think and live, according to its dictates for one year; and we may anticipate a near millennium for this crime-laden, sin-stricken world, and a rapid advance toward that one condition so much desired, namely, happiness.

SCIENCE AND RELIGION.

—o—

WM. H. BUSSELL.

SCIENCE, in its completest sense, is the knowledge possessed by the Divine Being, which, of course, must be universal. As applied to human beings, it is that which leads to an acquaintance with Deity. What are the various classifications of so-called natural science? Geology, mineralogy, chemistry, botany, astronomy and zoology, but so many different fields in which God displays his own handiwork. One cannot intelligently and thoroughly study these, without attaining the conviction that they give evidence of an intelligence, power and skill immeasurably surpassing those of man; and whether, like Tyndall, he supposes the power and intelligence to reside within what he calls nature, or, with others, to be outside of it, yet to him there is a marvelous revelation of the supreme life.

Chemical analysis discloses to him the processes of creation to a certain extent; geology and mineralogy exhibit the creative power combining the elements, on a far grander scale; botany, displaying varied forms of beauty and splendor, evinces a yet higher degree of intelligence; astronomy, if it does not exhibit infinity itself in the countless worlds it brings to view, yet, like that, gives to the soul the most exalted sensations as it contemplates the scene before it; zoology brings him a step, and a long step farther toward the Divine existence. What multitudes of living beings does he behold in air, earth and ocean! How they confirm, by their ceaseless activity, the words of Jesus: "My Father works hitherto!"

It is not a presumptuous conjecture to say of the infinite life, that it never rests. It goes on forever in its work, producing grade after grade of varied existence, from that which requires the aid of the microscope to discover it, up through the creeping, walking, swimming, flying beings to man, savage, barbarous, intellectual and spiritual of the material spheres, and hence on to man immortal and angelic in the celestial worlds.

Science, in its most comprehensive sense, lays open, by degrees, all truths to the human mind; but these all, even the minutest, center in the Divine existence. They reveal him to us, not each to the same extent, but yet the revelation is genuine and divine. Why, then, the useless and absurd distinction of sacred and profane, applied to different things that lead us to the knowledge of God? Is any thing profane but that which is perverted from its original purpose by human beings? "God is in history" is language used by the celebrated historian, D'Aubigné, and justly so. God has led the whole human family all the way from the commencement of its existence, just as carefully, and by means of as many of his attending angels as he did the Israelites from Egypt to the promised land. All history, whether that commonly called profane, or that of the Bible—to which we are accustomed to apply the term sacred—shows the divinely-guiding hand. All that is worthy the name of science is sacred, and should be so regarded. That which treats of the Divine life, as manifested in the insect world, may be of a different grade, from that which discourses of suns and planets, or treats of the human mind in its intellectual, moral and spiritual aspects, yet really they are all one. When we attain to any degree of the knowledge of God, by means of what is commonly called natural science, or by intellectual and moral science, there is as really a revelation as though an angel from the highest heaven conveyed to us the information, or the infinite spirit had imparted it to us. The difference is only in the manner of obtaining it. The inspirations that diffuse through the human soul the life of divine love, may come to it through various mediums, yet are they all divine inspirations, communicating to it the knowledge of the divine life, and preparing it for its upward course to the realms of immortality.

REVIVALS.

HENRY C. BLINN.

"GET the revival down," seems to be a very appropriate form of advice, for those who are looking forward for a renewal of the pentecostal spirit, which is said to be so greatly needed in our favored land of civil and religious liberty. Get the revival down into the heart, that it may work for the purification of both body and soul.

A general impression pervades the community, that the coming winter is to peculiarly propitious in aiding the preparatory work, or, may be, in blessing us with the outpouring of a wonderful spiritual manifestation. Some of the teachers even in our own church have been anticipating, for some time past, the consummation of a revival that would equal, if not exceed, in the area of its operations, a larger section of country than did the revival of the war spirit during the "great rebellion."

Very few would presume to say that the renewal of promises and pledges, that the awakening into a deeper conviction for

truthfulness and honesty, was not needed, and certainly these should be the fruits of a religious revival.

Get the revival down into the very springs of life, and help to baptize ourselves into an element that will not only wash externally, but will, as well, burn up all filthiness of the flesh and of the mind. The good old prophet has said that "the knowledge of the Lord will cover the land as the waters cover the sea." All hail to the dawn of this glorious day, when a revival of intelligence, of reason, of faith and good works shall be among us, and all in harmony with the government of Christ's kingdom, to which there is to be no end.

God makes the revival. Through His grace and the powerful operations of His spirit only, will any good be accomplished; but, with all this, God depends upon living, active and earnest agents to vivify his work among men.

To the people of God—spiritually dead or dying—a revival has a deep significance. Indeed, a revival of the spirit of religious interest should be hailed with more joy than a revival in trade, or a gala day of enjoyments. It is the life element of any order of people, professors or non-professors, and is essential, even, to the happiness of the individual. Our Shaker order dates its origin to the outpouring of the spirit of God; and for its establishment and its continuance in this country, we are indebted to those peculiar seasons which are termed religious revivals.

THE QUESTION AND THE ANSWER.

AMANDA M. KENISTONE.

WHEN strangers to our faith and life
Within our home appear,
In answer to their questionings,
The truth we would make clear.
They ask, "what unseen power attracts
And holds in its embrace,
So many young, aspiring minds,
In this secluded place?"

"Is it a cherished love of home—
The strength of friendship's chain?
The wreath that true affection weaves,
For which you here remain?
Or have the teachings of your friends
So closely twined your heart,
That conscience-smitten you would be,
Should you from them depart?"

"And do you never turn, to seek
A part in pleasure's strife?
Aspire you not to joys, and loves
Unknown to Shaker life?
As veiled in mystery you seem,
Quite happy, yet at rest;
Can you unfold the faith and power
Which mind and soul have blest?"

A reason of the faith and hope
By which we daily live,
We render cheerfully to those
Who listening ear will give.
Not bound by dogma—barred by creed—
Nor held by force of law;
The truth hath met our spirit's need,
From its pure fount we draw.

Surroundings of external caste,
However grand or high,
The longings of the inner soul,
Can never satisfy.
'Tis true, that love of home and friends,
Has power the heart to bind;
But what can meet the longings
Of active, reasoning minds?

'Tis truth in its simplicity,
Exemplified on earth,
And purity of life, unfolds
The germs of angel birth.
When these are quickened in the soul,
That "ever aching void,"
Which worldly pleasure never fills,
Finds blessings unalloyed.

Then faith, with reason is combined
Cause and effect to trace;
To learn the laws that God designed,
Should happily the race.
We see that earthly wealth amassed,
And learning's garnered sheaves,
Unless by wisdom's hand dispensed,
The soul still yearning, leaves.

True happiness is what we seek;
This virtue only yields;
We tread the shining way she marks,
And love her verdant fields.
Gay fashion's giddy throng we leave—
Who trifle life away;
For hours of bliss, an age of pain
Her forfeiture repay.

The Christian's part we nobly take,
And with the ransomed few,
We boldly vindicate, the truth
That forms all things anew—
The virgin principle uphold
That Jesus Christ revealed;
This basis of a perfect life,
His glorious mission sealed.

Though many sects that fill the land,
The Christian title claim,
And rear their gorgeous temples high,
In honor of the name;
Yet cant, and mockery within,
And loftiness of mien,
Fail to express the life, that crowned,
The lowly Nazarene.

From purity, true pleasure springs;
And peace, with love combined,
Have power to captivate the soul,
And earthly passions bind.
Where living faith and works agree,
And souls in good abound—
A home, from strife and discord free,
With truest friends we've found.

We hold our union to this band,
By deeds of righteousness;
And as our spirit powers expand,
In light and truth progress.
Though many fail to comprehend
The truth that makes us free,
We claim the boon of lasting peace,
And heavenly liberty.

SOCIOLOGY.

OLIVER C. HAMPTON.

MAN is evidently built on a sliding scale of relative perfections. His lower conditions, contrasted with those higher, of which he is capable, may be called evil for want of a better term. Experience and observation, as well as his past history, prove him capable of continuous and gradual but constant improvement, both when viewed in vast proportions as nations, peoples, or our entire world, in its movement in cycles of immense duration; also in regard to individual men, through the experience of a few fugitive years. Man's loves, in his lower rudimental conditions, are largely lusts, having for their object his individual selfish gratification. Yet the law of eternal progression which runs through the universe, gradually improves his conditions, making man less sinister and more generous and benevolent, pure and sincere, until he occupies a serene home among the archangels. At least this is inevitably inferred from the fertile span of ex-

istence furnished us for observation here on the earth. This law of eternal progression is God-given, for man cannot revoke it by any act or incantation, though he may oppose his motion skyward, and even delay his sublime apotheosis for many long years. The more he expands toward higher regions of perfection, the nearer he approaches his fellow man in love and sympathy, until so far developed as to be prepared for a *community life*. Indeed, along the whole, otherwise gloomy path of human experience, or as far back as we have any history, a few specimens of highly progressed humanity have appeared from age to age, to light the gloom of the dead centuries, and point to higher glories and sublimer possibilities. These have apprehended and practically developed, in a gradual manner, some of the more palpable facts, principles and truths of sociology.

But what an immense field of discovery yet remains to be explored in this direction. One curious coincidence connected with sociology is the fact that, so far as we know, every system of society or community which has had any practical success, has had to accept of celibacy as one of the most important, if not *the* most important, plank in its platform of primal principles. My subject might receive a curious and ingenious as well as true and valuable exegesis right here, highly favorable to the doctrine of celibacy and sexual purity, but, having caught but a glimpse of this bright and magnificent thought, I will leave it to the elaboration of those who have traced its logical sequences farther than I have. In reflecting upon man's nature in connection with the subject of sociology, I am of opinion that all men have, or ought to have, perfect, unrestrained freedom of will and choice as to what kind of life they shall live, so long as such freedom and exercise thereof does not interfere with the enjoyment of the *same freedom of choice, rights and privileges of others*. That all men are positively *equal*, under precisely the same circumstances, in *rights and privileges*, to all intents and purposes, until they infringe on tho of others; and even then, so soon as by warrantable restraint they can be induced always to respect the rights and immunities of their fellow men and women, they should come into possession of inherent rights. If the above postulates are true, the next inquiry would naturally be, what is the best mode of conducting the polity of a community? that is, the several details of different departments?

In the first place it appears self-evident to me, that just so much dictation and government should be resorted to as to secure the above-named immunities, etc., and positively no more. Any thing more than this does not deserve the name of legitimate and proper government, but of usurpation, which is itself an infringement upon the rights of others, and no more justifiable in an executive officer than in any other individual. Then if executive administrators of the government of a community can so economize the details of administration as never

to transcend the limits here prescribed, it would appear, surely, to shut off all the friction among the elements of community that could come in through the avenue of its administration, and this will be very noticeable and important if it should happily ever be reached; for men, being under the same circumstances, equal in rights and privileges, though not in talents, powers and abilities, feel very keenly any infringement of this law of equality, and can never do otherwise. This unwillingness to be unrighteously and unjustly treated can never be overcome. It is an irresistible, eternal law, inexorable in its demands, the failure to satisfy which, must inevitably produce eternal antagonism.

Again, for the stability and smooth running of a community, it seems to me that some method must be pursued in its *modus operandi* by which every individual must stand, not indirectly, by implication, but directly by immediate affirmation, self-committed to its general interests and behests, and to all of its important movements and business. Without this desideratum, in vain shall we try to secure the hearty co-operation of the members in any enterprise small or great we may undertake. I have here written my views on the subject of sociology, as applicable to a successful community, and I am absolutely sure this subject needs ventilation. I would like to see THE SHAKER become a medium for the transmission of all kinds of useful knowledge adapted to its field, in all directions calculated to benefit humanity, mentally, physiologically, spiritually, scientifically, temporally and eternally.

THE BRIGHT SIDE OF SORROW.

—O—
SARAH ANN NEAL.

It is a fact, however strange, that in nearly all human life there is an inclination to look on the darker side of the human heart, brood over its trials, and to live in realms where despondency is germinated, permitted to grow and thrive, at the expense of the higher, brighter and most cultivated elements of our organization. But those whose interior beings have been lighted by the teachings of Christ's life have no occasion to despond, but are led to "look up through the clouds" and behold the "far brighter day," replete with beams of a heavenly light, that are never succeeded by darkening night. It has been wisely said, "every Christian sorrow is the harbinger of a new-born joy," and truly so; for sorrow, born of earthly endeavors for the right, is soul-elevating, and to be enjoyed, rather than endured, for its beneficent gains; but to obtain and enjoy these gains necessitates the practical exercise of Christ-principles—a sorrowing unto participation of joy in the heavenly. Christ suffered, sorrowed, and those who would be his disciples and follow him "whithersoever he goeth," will joyfully sorrow too. Liberty waved her gilded pinions over him who was "tempted in all points, yet without sin;" and this same signal victory and freedom from the erring nature of

humanity await all, who, like our Christian pattern, earnestly, patiently, hopefully work. Such souls are the embodiment of a hope which creates holier aspirations, wakens nobler activity, and causes the soul to rise above the land of shadows into that world of radiant beauty, where all life is inspired by heavenly light and love. Despondency is very unlike Christian sorrow; is the fruit of spiritual indolence, whose tendency is to detract to greater gloom, and all for the want of development in spiritual refinement, through angel purity. While we would eradicate from society all despondency, we would cherish godly sorrow as the harbinger of soul-progress; for the truest feelings of the heart are borne upward—homeward—through the corridors of sorrow to the home of the eternal; and thence, with energies renewed, returning to the pilgrim, who is thereby better fitted for the sterner, fiercer conflicts. But the joy of the real Christian is in that beacon-light of hope, pointing to the end of life's turmoils, and revealing eternal day replete with sweet soul-rest, and the wreath, made of the laurels of victory, achieved through the sorrowful labors of Christian pilgrimage. Life is a labor, and nothing conduces more to health, happiness and real spiritual growth than exercise of both body and soul in all innocent activity. Creation never rests, only as continual growth and change produce rest. Beautiful humanity, like the luscious fruits and brilliant flowers, is one of the higher productions of this ever-creating fountain. Let us remember that our humanity is capable of large development, increasing use and beauty, earthly and heavenly; and those whose lives have felt the baptism of Christ, realize that, while they live, work, and sorrow for the good, the better and best are just beyond.

REWARD OF LIFE.

—O—
ELIZABETH H. WEBSTER.

"Blessed are they that do His commandments that they may have the right to the tree of life."

John while "in the spirit" on Patmos.

"Blessed, or happy and spiritually prospered, are those who keep the commandments of Jesus," not merely the code of laws, given to the early Law-giver, but the "new commandment," which surpasses them all in that it comprehends the whole, with greater reaches of love, unity and unselfishness.

"The law was a school-master to bring them to Christ;" and by obeying the former they gained the power to fulfill the still higher requirements of the latter. By "denying self," they learn to love the neighbor so well that they can "sing joyfully the song of Moses," "with the Spirit and the understanding," and the still sweeter song of the Lamb, the Christ-spirit.

They are to "have right to the tree of life," because "they are worthy," as the Revelator says of those "who enter into the Holy City through the gates" of confession, justice, consecration and purity.

But what is this tree of life, to which they have right, which "bears twelve kinds of fruit?" Is it not something of which they may partake continually, as there is a constant succession of fruits, which will afford them cheer, strength, all needful sustentation, and keep them in life and vigor? It is a tree of life, not of death. So much so, that those who have not, by obedience to these physical and spiritual laws, gained a right to the fruit, may still find benefit and healing, even from its "leaves," or the less concentrated nutri-

ment of the fruit. If they cannot, by obedience to the whole law, become "every *whit* whole," body and spirit, they may find a healing principle, even in the leaves, or scattering truths, eliminated by the growth of these germ principles.

A PROPHECY.

—o—
WATSON ANDREWS.

THE pentecostal wave, many fold redoubled, shall again descend and sweep with giant force throughout the world. No sect, party, scheme nor combinations will avail to quench its fires, nor turn its resistless tide one tittle from its course; but onward, ever onward, o'er thrones and kingdoms it shall roll, when wrong of every name and nature — princely, priestly and pecuniary — shall be swept from the earth. Other Pauls and Peters shall arise on whom the cloven tongues of fire will again descend, and burning words in thunder tones shall leap from off their glowing altars, and set a waking world on fire! Repentant cries shall break the midnight gloom, and tears like rain-drops lay the rising dust. Oh God! be mine so to live *now*, that love and not repentance shall *then* melt my soul to tears.

THE SHAKER.

Monthly — 60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE SHAKER TO ITS READERS— GREETING.

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WITH hopeful and happy greetings to universal humanity, THE SHAKER enters upon its sixth annual volume. Though returning to its original title, it would be understood to amplify rather than detract dual principles, in all things which the name *Shaker* and *Shakeress* could imply. Advocating truths which have their foundation in the belief of God's duality and the duality of Christ, THE SHAKER will illustrate the fruits of such belief by the presentation to the world of a brotherhood and sisterhood in Christ, where impartiality of rights is fully prevailing — in a perfected Shaker organization.

The present management take this early opportunity of bestowing unqualified approval and commendation upon their earnest and faithful predecessors, who have been so long and favorably known within and without "the household of faith," as unflinching foes of error, and advocates of all that is pure and good; who have so unselfishly labored for our little *Monthly*, that they have neglected duties demanded of them by the model organizations at whose heads they preside. Thanking them in behalf of humanity, we believe "all the people will say, amen!" Elder F. W. EVANS assumed control of THE SHAKER at "a time which tried our souls" *as by fire*, and now that he feels the autumn of his life more real than ever, it seems happily opportune that *we* relieve him — than whom none could be

more loving, fatherly, nor more practically Christian. We crave his mantle. In the immediate future THE SHAKER will be conducted in behalf of the United Societies by G. A. Lomas, as Editor, and N. A. Briggs as Publisher.

OUR STANDARD BEARER.

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FRIENDS, of whatever name, sect, sex, color or condition, "lend us a hearing:" Christ having laid the grandest of foundations, we purpose standing thereon; thence we will move more heavenward, less earthward, and thence lift our *Standard* upon whose folds is inscribed an undying opposition to the popular inclination — secession from Christ-practices for selfish purposes — against which inclination the Christ-life enters a continual and righteous protest. On our *Standard* we would represent the principles of Jesus "lifted up," hoping to draw the attention, at least, of "all men and women unto them." Nor would we be chargeable with faults of commission nor omission. If our *Standard* invites to any thing which finds no relation to the Christ-life, we will reject it as soon as discovered; and if we fail to append sufficient cross, self-denial, or progress unto increasing salvation, we are open to such conviction, and will immediately make the addenda. We have risen in love with the life of Christ — it is our criterion — and THE SHAKER is our bearer of "glad tidings of great joy." In all our theological reasoning we shall urge the beauties of the Christ-life; and the power that proceeds from true holiness will be the force with which we will attract, invite and convert the world!

It will readily be admitted that THE SHAKER is pre-eminent as a periodical in its peculiar field, towering "above all the surrounding hills" of journalism, in its testimony of radical Christianity. This testimony condemns no good thing of nature, but presents, as superlatively spiritual and Christ-like, the following general principles: A VIRGIN LIFE, as opposed to all fleshly lusts. It accepts the whole COMMUNAL system of the church of pentecost — the model church — adding thereto the grand feature of *organization* for both sexes. PEACE of household and nation is equally advocated by it. It teaches the efficacy of CONFESSION, and the eternal relinquishment of error, and to keep unspotted from the world, by a clean *separation* of its Church from all State politics and governmental policy. Until there shall appear a publication demanding a purer life than THE SHAKER advocates, more peace, more "all things in common," less rich and less poor, and a higher degree of unspottedness from all worldly lusts, BRETHREN, SISTERS, be proud of and work for our *Standard Bearer*. Send it your best thoughts on religion and science generally, on philosophy, physiology, on cooking and all domestic duties; on farming, gardening, building, mechanical improvements and moral truths. Illustrate more fully our social

life as it is, or should be; sing blessed songs, and proclaim our terrestrial and eternal advantages in gospel life. Let us tell the whole world from what we are saved, and how ardent we are to save others. Criticise *us* keenly and as kindly. We believe in the ushering in of a brighter day. We *know* the gospel in its *full* presentation "is sure recompense for all we've left behind," and we mean to use it in endeavoring to answer "WHAT IS TRUTH?" Gospel friends, take heart!

"There's a light about to beam,
"There's a midnight darkness changing into gray;
"Aid its dawning, tongue and pen;
"Aid it, hopes of honest men (and women),
"Aid it paper, aid it type,
"Aid it for the hour is ripe,
"And our earnest must not slacken into play."

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TRIBUTE AND CRITICISM.

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T. L. Harris says: "The dear and worthy Shakers have seen it (1); they have taken into their hearts the fact that seortation is a serpent that stings even to the second death, and that social antagonism is the result of disorderly sex-relation. They have based a system on the negation of sex (2), and the annihilation of individual interest. Their chastity has been denied by the vile, and their sincerity and honesty doubted by religionists; but upon a ground hedged in by the necessary limitations of their theory, who shall dare say that their work has not (3) been faithful and praiseworthy? Yet starved hearts and lonely lives, affectional want in the midst of material plenty, stamp their system on the positive ground, a failure (4)!"

(1) The author of the above refers, first, to solidarity — a consolidation of interests — and we *have* seen it and practiced it, moderately successful, for a century! and we believe "seortation" — lewdness — to be fully as effective as he strongly puts it. (2) "Negation of sex!" Never. We fully acknowledge the order and rights of sex. We make one pay tribute to the other in all that concerns Christian life. There are those yet living who believe the Shakers hate each other as sexes; never speak to one another, eat apart and sleep in separate houses. We have yet to see, outside of Shakerdom, the manifestation of Christian love among the sexes, free from seortation, as may be daily witnessed in Shaker societies, where the gospel is kept alive in the soul. A greater freedom in love, and with equal purity, we challenge the whole world to present. The perfect tense (3) "*has*," might, with equal propriety, be supplanted by the present tense "*is*."

There may be "starved hearts, lonely lives and affectional want," but neither of these are found in a living Shaker. Neither spiritual nor material poverty come in at our doors, while we are exercised in the simplest Shakerism; and, hence, no love needs fly from our windows.

We admit that our system is not yet perfectly practiced, neither socially nor in the "annihilation of individual interests," etc.; but, while "we will not tarry by the way," we wish T. L. Harris, who has been trying so many years, or some one else, would succeed in establishing an improvement on Shaker societies, where there were less "starved hearts" and just as little or less "seortation;" less "lonely lives" and more spiritual protection; much less "affectional want" and more "material abundance," accompanied by as many or more angel brethren and sisters! Truly, we feel our leanness, but not by comparison with any thing on the earth as yet; and until some better way is established that will make better Christians of carnal men and women than our system proposes, we should be permitted — knowing no such word as (4) "*failure*" — to rejoice that "the gospel is full recompense for all we've left behind."

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LOST OPPORTUNITIES.

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THAT the *first* mission of the Christ was of an entirely *missionary* character, while the *second* was to be solely devoted to *organization*, are ideas of too general acceptance by BELIEVERS, but they are incorrect. They have been the causes of many *lost opportunities* for human salvation. We are living illustrations of the fact, that the sexes can live on earth in all purity, reflecting the type of the heavenly model; we have evidenced to the world the possibility and Christian necessity of establishing, on a durable basis, a pentecostal *commune*, wherein we can realize how good it is for Christians to dwell together in unity; and are led by the spirit to confess our sins, and to urge our souls into a living repentance therefrom. We realize, through our temporal and spiritual blessings, that the gospel is very good to us; and we may be, through this realization, fostering a selfishness that loses to us opportunities of telling the good news: "WHO-SOEVER WILL, LET THEM COME!" The *second* advent of Christ teaches evangelism, even at much expense to us; for, if the gospel is so good to us, is it not our duty to use and to make every opportunity serviceable in spreading the gospel?

We have been "watching, and waiting, and praying in earnest," that the heavens would do something for us, and without any further expense to us; and we have found that the evangelism that has cost so little, true to the philosophy of cause and effect, has been equally valuable in its results. The heavens are undoubtedly "waiting in earnest" for us to lose no more opportunities for saving souls and blessing the Cause.

One of "the wise men of the East" sends us a timely warning, in this number of THE SHAKER, to be on the alert during the season of *revivals* which is apparently approaching, and to cast in *our* nets. Bear in mind that a people possessing so many waves of pentecostal influence to baptize souls with, we, as Shakers, have been to the least expense in evangelism of any church in our own or any other land. We *know* of a people less than one-tenth our number and ability, who, in one line of evangelization, as seems to them good, spend annually more than double the cost of our MONTHLY for a twelve-month, and for which they desire and receive only spiritual returns. One family of our ORDER, which has expended most in the diffusion of our gospel principles, testifies that every dollar and exertion have been more than returned. Others, individuals, assert their willingness to give one meal daily; to do with less in several respects, if necessity requires, so that the *gospel eagle* may continue to fly. Our time and ability, that may be requisite, are given; nevertheless, relying on the generosity of brethren at home, abroad, and "those not of our fold as yet," we believe we shall be substantially paid. Let us all have sufficient faith in God, and love for humanity, to spend and be spent for the Cause. We will, undoubtedly, receive help from those "without," who would be num-

bered with those "within." But let us first show all humanitarians that we have a confidence in the truths we preach, equal to our last dollar and exertion, and as God liveth *there will be no more lost opportunities, and the returns from every effort will be manifold.* *

TRUST.

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ELIZABETH B. HARRISON.

LIFE seems to be a matter of continual trust—we constantly trust, and are trusted. We are taught to put our trust in God, and truly, we need no other reminders of this necessity, than the ordinary affairs of life. We needfully and thankfully trust one another, and are ever most grateful, when we know that our trust has not been misplaced. We have, by the provisions of the gospel, been placed in trust of large temporal possessions; and if we abuse our trust, we shall be recompensed by an equal feeling of want. There are many effects of mistrust, that will need the correction of the spiritual world. Thank God, I know how to trust my Ministry, Elders, Brethren and Sisters—those in temporal care, and those bearing spiritual burdens. Those who are trusted in largest confidence, will not so easily betray trust, as when suspected.

The greatest trust committed to any, is the pure gospel of Christ, and being placed in this trust, even so would I live, not as pleasing self, but God who trusts, yet will try all our hearts.

LIGHT.

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MARIA WITHAM.

As gentle flowers inhale the dew,
So thirsts my soul for light;
Each day supplies my wants anew,
While e'er I walk aright.

And in Christ's gospel there is power
To set my spirit free;
Its light will lead me, every hour,
"Nearer, my God to thee!"

It fills me with that perfect peace—
Gives me a lowly mind;
By it, I learned that sovereign grace,
My soul sought long to find.

GOLDEN SAYINGS.

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"SEE! I HAVE CULLED THE FLOWERS THAT PROMISED BEST."

ONE of the best "confessions of faith" ever devised, is a straightforward, useful, cheery, consistent Christian life, seven days in the week.

... I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it heats no gong, and yet, far over the waters, its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermons of your life be illustrated by your conduct, and it shall not fail to be illustrious.

... Character is an eternal temple that each one begins to rear, yet death only can complete. The finer the architecture, the more fit for the indwelling of angels.

... In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

... "None were horn to command the Golden Rule; but all to obey it."—S. A. Neal.

... The principles of godliness are as old as time, and new as the moment.—*Ibid.*

PHYSIOLOGICAL.

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DANIEL FRASER.

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HUMAN SOCIETY, No 1.

LOOKING over the surface of modern civilization, we see that almost every thing is in motion, and that which will not move is left behind, and speedily becomes obsolete.

In mechanical matters the displays of adaptations are wonderful. On the one hand there are manifestations of herculean power; on the other, microscopical delicacy of execution. Astronomy, soaring aloft, outstrips her old friend astrology, and actually foretells future events. Chemistry no longer confines herself to inorganic matter, but has taken possession of a whole kingdom of vital forces, and has already advanced to, and is now ready, to introduce us to a world of invisible, and, I may almost say, omnipotent forces. Physiology, akin to chemistry, treads also on the confines of spirit life, teaching that obedience to her laws, forms, or mal-forms, civilizations; and that our social standing, intellectual progress, our religious conditions and elevation, must be predicated upon her. Disobedience to physiological law brings upon us bodily disease, early death, distress of mind, domestic distractions, social broils and national convulsions, and associates us with Egypt-loving Jews and with the giant sinners of the antediluvian world.

History informs us of the rise of nations and the fall of empires. The rise of a people and their ruin, is but a chapter in physiology. One of the caliphs remarked: "As long as you stick to your plain way of living, you will prosper." In other words, obedience to physiological law is inseparably connected with individual integrity, moral and national power. His people did not stick to their plain way of living; the consequence is, that, at this hour, they are a contemptible nation, and, had it not been for the interference of two powerful neighbors, history would have written ere now, "The Saracenic empire is no more."

The foundations of morals, social life, peace, health and heaven, must ever rest upon physiology. It is the ground on which Jacob's ladder stands—the medium by which pure intelligences can reach us with heavenly gifts, and bear joyful tidings back to spirit friends.

Turning to sacred history, we find that the first sin was an act of sensuality. Tracing the consequences down through antediluvian times, we read that it was disobedience, first, to physiological law, and then to moral law, which brought the flood, a catastrophe second only to the entire destruction of our planet. Again, we read that it was *obedience* to physiological law which saved Noah and his family. It was said of him, "that he was perfect" in generating Shem, Ham and Japheth, while those around him were disorderly. After the flood, for what reason was the father of the faithful called to leave his pagan home? Was it not that physiological law, and those that rest upon

it, might be observed? For what end were all the wonders in Egypt performed, and why did Sinai shake, but that physiological and moral law might be unshaken? Why did the Israelites forsake the worship of the true and living God for gods of wood and stone; was it not that they might give license to their appetites, and eat, drink and procreate without restraint? Why was it that the God of their fathers threw them off, and left them a reproach before all nations? Because they first violated physiological law, and then they violated every other law. Why are heathens, heathens? Because they have no respect for physiological law. Are there any heathens in Christian countries, so called? Those who have no respect for physiological law, whatever guise they may assume, are heathens; and, being wrong in their outer life, how can they be right in their inner? Why did the Divine man Jesus — the father of the new creation, the captain and pattern of the higher life — solemnly declare that the physiological, the moral, the Sabbatical, the financial, the sanitary, and the other laws given through Moses, should not pass till all should be fulfilled? Because he knew that the people of the better day, who would live his life, would keep them every jot, not by constraint, but willingly.

*** FULL and careful analysis of the Tomato fruit, recently made, explodes the growing idea, that it develops, if it does not produce cancer. Packed in cans, it is not so wholesome as in earthen or glass; but it is wholesome, in any form, unless doctored extensively by the cooks.

*** Colds: Many colds, and extremely bad coughs, originate from so bundling the throat that a perspiration is created, opening the pores, which come in contact with the cold air. Better leave the throat only covered by a loose collar, excepting when going out in the wind or cold; then be particular not to dress the throat so warmly as to perspire. Be fully as particular, about not warming up too quickly after being very cold, as about wrapping up when ready to go out in the cold. Avoid excessive use of grease, and keep the bowels regular.

*** Americans are gradually waking up to the fact that oatmeal is by no means an unimportant article of diet. As a food, the merits of which have stood the test of centuries, and which is designed to promote the sanitary condition of the nation by laying the foundation for more ready and vigorous framers for the coming generation, let us regard its general adoption as an article of diet as nothing short of a national good. Its phosphorescent qualities act as a general and healthful impulse to the brain, and on no other food can one endure so great or so prolonged mental labor as on oatmeal porridge. Properly cooked, it is not only a most healthful and nutritious food, but it is fully attested by its wonderfully rapid adoption as a popular diet by the very fastidious palates of our American people. — *American Working People*.

*** The Boston *Journal of Chemistry* regrets that the millers use all their finest, soundest wheat for fine flour, and the poorest for graham or brown bread, a general name given to mixtures of bran and spoiled flour. "What we need is good, sweet, whole wheat flour, finely ground and put up securely for family use, and any Western miller who will give his earnest attention to furnishing such flour will realize a fortune speedily; securing the most nutritive principles the Creator has stored up for man's food."

*** Supposing your age to be fifteen, or thereabouts:

You have 200 bones and 500 muscles; your blood weighs twenty-five pounds, your heart is five inches in length and three inches in diameter, it beats seventy times per minute, 4,200 times per hour,

100,800 times per day, and 36,792,000 times per year. At each beat a little over two ounces of blood is thrown out of it; and each day it receives and discharges about seven tons of that wonderful fluid.

Your lungs will contain a gallon of air, and you inhale 21,000 gallons per day. The aggregate surface of the air-cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches.

The weight of your brain is three pounds; when you are a man it will weigh about eight ounces more.

Your nerves exceed 10,000,000 in number.

Your skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The area of your skin is about 1,700 square inches. Each square inch contains about 2,500 sweating tubes or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length of the entire surface of your body of 88,541 feet, or a tile ditch for draining the body almost 17 miles long. — *Science of Health*.

SPIRIT OF THE FARM.

EXPERIMENTS in milking cows, twice and thrice a day, were sufficiently in favor of the *third* milking to more than double the value, over the extra cost. An analysis of the milk in summer, also proved the third milking favorable to health.

.... From careful experiments, made under the supervision of Lord Kincaid, of Scotland, we have most valuable conclusions concerning manures, covered, or lying in open yards:

Potatoes treated with barnyard manure:

One acre produced 272 bushels.

One acre produced 292 bushels.

Potatoes manured from the covered sheds:

One acre produced 442 bushels.

One acre produced 471 bushels.

The next year the land was sown with wheat, when the crop was as follows:

Wheat on land treated with barnyard manure:

One acre produced 41 bushels, 18 pounds (of 61 pounds per bushel).

One acre produced 42 bushels, 38 pounds (of 61 pounds per bushel).

Wheat on land manured from covered sheds:

One acre produced 55 bushels, 5 pounds (of 61 pounds per bushel).

One acre produced 58 bushels, 47 pounds (of 61 pounds per bushel).

The straw also yielded one-third more upon the land fertilized with the manure from the covered stalls than upon that to which the ordinary manure was applied.

... A western farmer, raising and keeping on his estate, a stock of *three thousand nine*, testifies that his experience proves that eornstalks, cut into pieces, similar to chaff, and made into slop, *produce more milk, and keep the stock in better condition* than the best of hay. Sheep, also, thrive better on stalks, of sweet variety, when cut very fine, than on clover! Is not this why milkmen use so many?

.... Farmers growing onions may be assured, that hen manure and ashes, thoroughly mixed, and freely sown when onions begin to "bottom," will insure a finer crop than aught else "in the world."

.... Coal ashes, though pronounced useless by "studied" scientists, are found to be very valuable by practical gardeners, when used freely on potatoes, tomatoes, cabbages and vegetables generally.

.... An intelligent farming insect — the spelling bee!

.... "I thought agricultural editors were intellectual beings, said a Missouri hotel-keeper, "but — but —" and then he stood back and surveyed the immense pile of bones he had left.

.... To test the quality of a pear, take pen and ink; if it will bear writing well, it is a good pear, so says the best pomological authority, the *Revue de l'Horticulture Belge*.

.... The less salt you feed any kind of stock, including human, the better. Salt, in abundance, will soon dry a good milch cow!

.... The cheapest and best manure combined is found to be clover, sown with oats. Plough in, first of June, the following year, and plant roots for first crop. Sow clover seed liberally.

.... Ticonderoga farmers have converted their church into a cheese factory, and their race course into a cow pasture.

.... To ripen cream best, set the milk at 64°, and skim in 36 hours; this is the best; next best, keep at a temperature of 60°, and skim in 48 hours. Milk, set deep, is most approved.

.... It is not generally known that the famous "Mother" apple was named by A. J. Downing, after MOTHER ANN LEE, and presented to the Shakers by him.

.... Instead of rowing contests for the Centennial, we propose that collegians try which College can raise the most corn or potatoes on a given number of acres.

.... Weak soft-soap suds have "fixed" the green worm on cabbage the past season.

STARTING AN APPLE NURSERY.

NICHOLAS A. BRUGGS.

SELECT a good, rich soil and well drained. If not already rich, make it so by a generous application of well-decomposed barnyard manure; none of your patent fertilizers.

Late in autumn sow pomace from selected apples, in drills three feet apart, and cover with one inch of earth. But a small portion of the ground intended for the nursery will be required the first year.

When the young trees appear in the spring, thin them out, leaving them one inch apart. A few weeks later thin to four inches, taking care to reserve the largest and healthiest plants; for the superior thriftiness manifest at this stage of growth will be likely to continue with the growth of the trees.

Hoe frequently during the season. As winter again approaches, dig up the young trees; pack them with sand in small boxes, place them in a cellar, and occasionally sprinkle the sand to keep it moderately moist.

At any time during the winter the trees may be engrafted as follows: Obtain good, thrifty cions of the previous season's growth from trees of the desired variety, cutting them into pieces of two or three buds each.

Make a cement of pitch or resin and tallow, sufficiently soft to spread with a brush while warm. Spread a thin coat of this material on tough paper, and cut into strips of about one-fourth of an inch in width. Now take from the sand one of the little trees, and with a sharp knife cut it squarely off above the root, at the place indicating the surface of the ground while growing. Make a transverse incision in the root portion an inch below the first cut, inclining the knife slightly downward. Split the stock lengthwise, so as to remove one-half. Select a cion of corresponding size, and prepare it in the same manner, so that when the two pieces are joined they will nicely fit each other. Now take a strip of the prepared paper, and, commencing below the incision, wind it spirally, so as to completely cover the joined parts and hold them firmly in place. Replace the trees in the sand, cover fully the spliced section, and in the spring the pieces will be found to have adhered, ready to grow, when again placed in the sand. Care should be taken, particularly during the first season after engrafting, to keep the splice covered with earth.

TRIMMING APPLE TREES.

F. W. EVANS.

Now, not in the spring, is the time to trim apple trees. Limbs, of any size, cut off the sooner after the crop is gathered, the better, will heal kindly, and the stump will remain clean and white.

At this time, the strength of the whole system will be turned to repair the wound, and to perfect buds for another season's crop. If the orchardist understands his business, he will, as soon as possible after removing the fruit, take off every dead limb, and superfluous branch; scrape the body, and wash it with strong soap suds, or lye that will nearly float an egg. Dig round the trees and manure them. Then, if the borer, the caterpillar, or any thing else deters the trees from bearing next season, charge it to Providence! Who will demonstrate the best time for trimming, by cutting off a block from limbs, the first of each month, and present to some agricultural society's museum? The pieces will vary, from a bright wood color, to a black canker, unsightly, and yet conclusively passing the verdict.

PHILOSOPHER'S BRANCH.

WHAT is the Sun? Professor Rudolph, in a lengthy paper on the sun, says: A molten or white hot mass, 856,000 miles in diameter, equaling in bulk 1,260,000 worlds like our own, having a surrounding ocean of gas on fire, 50,000 miles deep, tongues of flame darting upward more than 50,000 miles, volcanic forces that hurl into the solar atmosphere luminous matter to the height of 160,000 miles; drawing to itself all the worlds belonging to our family of planets, and holding them all in their proper places; attracting with such superior force the millions of solid and stray masses that are wandering in the fathomless abyss, that they rush helplessly toward him, and fall into his fiery embrace. And thus he continues his sublime and restless march through his mighty orbit having a period of more than 18,000,000 of years.

... Prof. Walker, a Cincinnati scientist, has allowed himself to be stung once a day for three weeks by bees to ascertain the effect. He says that after about the tenth time the pain and swelling were slight, the body seeming to become inoculated with the poison.

... A new process of refrigeration, by the use of ammonia brought by great pressure to a low temperature, has been introduced in New York from Paris. It is applicable to cellars, packing-rooms, compartments in ships, etc., and is intended to keep the air in the rooms pure, dry and very cold, without the use of ice.

... An inch of rain is of more consequence than would be generally supposed. On an acre of ground it amounts to 6,272,640 cubic inches. This gives 22,622.5 gallons of water, which would fill a cistern capable of holding 360 hogsheads. Reducing it to weight, it would amount to over 113 tons. A trough 121 feet long, 10 feet high, and 3 feet wide, inside measurement, would just contain an inch of rain from an acre of ground.

... How to count interest:

Four per cent — Multiply the principal by the number of days, separate the right-hand figure from the product and divide by nine.

Five per cent — Multiply by number of days and divide by seventy-two.

Six per cent — Multiply by number of days, separate right-hand figure and divide by six.

Eight per cent — Multiply by number of days, and divide by forty-five.

Nine per cent — Multiply by number of days, separate right-hand figure and divide by four.

Ten per cent — Multiply by number of days and divide by thirty-six.

Twelve per cent — Multiply by number of days, separate right-hand figure and divide by three.

Fifteen per cent — Multiply by number of days and divide by twenty-four.

Eighteen per cent — Multiply by number of days separate right-hand figure and divide by two.

Twenty per cent — Multiply number of days and divide by eighteen.

... How to make glass that is not brittle, recently discovered for the second time, was discovered for the first time when Tiberius was Roman Emperor, as recorded by Pliny; but Tiberius feared the invention would deprive gold and silver of their value, and, having learned that the inventor was the sole depository of the secret, he caused him to be decapitated.

... A French machinist has discovered that, by keeping his turning tools constantly wetted with petroleum, he was able to cut metals and alloys with them, although when the tools were used without the oil, their edges were soon turned and dulled. The hardest steel can be turned easily if the tools be thus wet with a mixture of two parts of petroleum with one part of turpentine.

... A useful composition is made by dissolving old rubber with benzine; this will effectually mend rubber shoes, by using the composition to paste patches.

... It is a fact, that can be learned by investigation and visit, that the first buzz, or circular saw ever made, was manufactured at Mt. Lebanon Shakers, and the original deposited in the Museum of the State Geological and Agricultural Society, at Albany, N. Y., by Bro. George Wickersham. We were present at the presentation.

... The "wonderful liquid glue" is common glue dissolved in strong vinegar. A good and non-moulding paste is made with rye flour and strong vinegar.

... Scientists have at last found out what tobacco smoke is—a mixture of cyanhydric, sulphuretted hydrogen, formic, acetic, propionic, butyric, valeric and carbonic acids, half a dozen kinds of alkalis and creosote. We don't wonder the humanitarians declare that it is killing people.

JUDGMENT.

RELIGIOUSLY born and religiously educated, we have a high appreciation of sacred history. Jonah, as appears, was a prophet of the Lord — unwillingly so. The whale was elected or appointed, to teach the prophet the way of submission.

But really, what have we to do with Jonah, or with his whale? With the people of Nineveh, we have something to do. They rise up in judgment.

Where, in the world's history, find we a nation, a people, a city, against whom the Ninevites rise not up in judgment?

Religious organizations, in special manner, stand condemned before high heaven, by the example of Nineveh.

The nearer right a religious organization has been, when it departs from the principles of its organization, the more inveterate the power behind the throne, that runs the government machine, against the prophet of the Lord, against the voice of reason.

The Lord God of Heaven is about to deal with the dwellers of his little planet; first with Organization, Political and Religious — such as are found wanting in the virtues of their founders — such as hold not fast the good of the past, and lay hold of the good of the increasing degree of Light and Life, will be found, if found at all, among the things that were, but are not.

Let those who occupy high official station, beware of the power behind the throne. Let them heed the voice of the Living God, by messengers sent unto them. Let them remember the people of Nineveh. Let them purge themselves and their people of the accursed thing; for, behold I come quickly — have come — to give unto every man and every woman, according as their works shall be.

Truth Seeker.

INCENSE.

... Little words are the sweetest to hear; little charities fly furthest and stay longest on the wing; little flakes are the stillest; little hopes the fondest, and little farms the best tilled; little books are the most read, and little songs the dearest loved. And when nature would make any thing especially rare and beautiful, she makes it little — little pearls, little diamonds, little dew. Agar's is a model prayer, yet it is but a little one, and the burden of the petition is

but for little. The sermon on the mount is little, life is made up of little; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.

... "Religious controversy is the gates of hell." Elder F. W. Evans.

... Be careful! A certain Shaker preacher, expatiating upon the beauties, and Christian necessity, of the "all things common" doctrine, attempted a "golden saying" thus: * * * "So closely do we attempt to follow this Christian rule, that we have given up a dollar's worth of property. Nothing that we have is our own, but Society's; even the clothes I have on my person are not mine." A lady in the audience, hearing the address, complimented the young man freely, and then added: "If the clothes he had on were borrowed, he borrowed them of some body who was just of his size!" Shaker preachers, be careful of what you say.

SOCIETY RECORD.

MT. LEBANON: The new "Zion's" House is still an all-absorbing theme of the *Church Family*. They purpose finishing only the Sanctuary this winter, which will be ready for use by the early part of the new year, at least — warmed by steam, lighted by gas. Some minor, but necessary, buildings are now being built. The *North Family* have been doing a wonder. A large reservoir capable of holding more than 7,582 hogsheads, or nearly a half million gallons of water, has been built about 600 feet from the dwellings, and at a height sufficient to throw, by its own weight, over the highest of their buildings. The reservoir is fed from a pond a quarter of a mile distant, and conveyed from the reservoir through iron pipes five and six inches in diameter.

WATERVLIET, N. Y.: It is ever pleasant to record a free use of paint. The *Church Family* of this place looks almost new, some seven or eight large buildings having been re-covered with paint. An external observer remarked: "They are making Zion shine!" Jesse Wells, nearly a hundred years old, the last of the famous family of that name, is the oldest man in Albany county.

HANCOCK: 300 rods of stone wall, and half-stone wall, have been built recently; several new buildings erected, and much painting done. Several roofs of slate and tin have been applied. A pamphlet on "The Origin of Life and Species" has just been published here. Few places can report more enterprise than Hancock.

ENFIELD, N. H.: The most noted feature we learn from here is the departure for superior heaven of Mother Abigail Bowdoin, whose death will be found in our obituary section. She was sixteen months old when Believers first opened their testimony in N. H., 92 years and 9 months previous to her death.

SHIRLEY VILLAGE: A large reservoir is being erected here also. Water is brought from a never-failing spring three-fourths of a mile. After removing about 2,000 loads of muck for the bed of the immense cistern, a kind of clay was reached, which, when burnt, surpasses the famous Bath brick, commonly used for cleaning cutlery.

ENFIELD, CONN.: Cemetery here vastly improved by marble headstones. Church lately painted; canal banks strengthened at much cost. Crops abundant. Six bushels of pine (white) seed planted! New railroad, running, within 125 rods of buildings.

NOTICE TO SOCIETIES: Early advices, in items, of general interest, solicited.

"REST FROM THEIR LABORS."

Watervliet, N. Y., Albert Twiss, aged 79. Union Village, O., Moses Miller, aged 76, Oct. 26, 1875.

Watervliet, O., Eldress Mary Ann Duffy, aged 82, Nov. 9, 1875.

Enfield, N. H., Abigail Bowdoin, aged 94, Nov. 7, 1875.

Canterbury, N. H., Harvey Annis, aged 67, Nov. 5, 1875.

Average age, with fractional years added, 80 years!

SONG OF PRAISE.

ENFIELD, N. H.

Break forth into joy. Sing together ye waste places of the earth. For the Lord hath comforted His people. He hath beautified Je-

rusalem. Re - joice, re - joice all ye living things that move, For all the ends of the earth shall see the sal - vation of God.

MUSIC (No. 1).

—o—
JAMES G. RUSSELL.*To the Editor of The Shaker:*

As a sincere lover of the beautiful gift of singing, which forms such a conspicuous part of religious services throughout almost the entire Christian world, the humble writer would seek to portray his feelings upon this interesting topic through the medium of the pen. Doubtless, other minds more active and talented would do far greater justice to the subject, still this article may do no less than to enter, as a befitting contribution to our little missionary paper, bespeaking the feelings and views of an honest advocate of musical truths. First, *music*, according to the general acceptance of the term, may be defined as "instrumental or vocal harmony"—a combination of sounds agreeable to the ear. But the question arises, how are these sounds to be made agreeable to the ear? Are they the productions of an unqualified or untutored performer? Admitting the fact that within the human organism are found the germs of this beautiful talent, it is only through culture that we attain to that degree of development, that the rendering becomes agreeable and pleasing to the listener, or easy and unaffected to the performer. Hence, it is evident that, for the accomplishment of this end, scientific appliances must be brought to our aid. The laws of one of the primary divisions of the musical department known by the term *melody*, require that the various sounds entering into a musical performance, be recognized as bearing a certain relation to each other. This relation or arrangement called the *scale*, or *gamut*, discloses the proper intervals that must be given in music. These intervals are known by the general terms. Major seconds and minor seconds require, on the part of the singer, a great deal of care to be given correctly, and thereby sustain the proper pitch of tone. If, for example, in at-

tempting to give the tones designated as the fourth and fifth from the first note of the gamut, the voice should disclose an imperfect major second; the effect must, of necessity, be very unsatisfactory to a sensitive and well cultivated ear, and the same may be said of any interval throughout the entire range of the musical gamut. This defect, when apparent either in harmonious or simple melodies, results in what is generally termed "flattening from the key." In order to remedy this defect so generally prevalent among the untutored songsters of our day, many facts must be considered and taken into account. First, the voice must be correctly and thoroughly trained to the proper intonations of the scale, which may be accomplished best by a thoroughly qualified teacher—a living, practical example in vocal music. It is an established fact in the minds of many musicians, that the ear may become so accustomed to imperfect intonations, that *false tones* may be taken for *true ones*, and *vice versa*. An apt illustration of this fact recently came under the writer's observation. It was related to him by a prominent musician, who was also officiating quite extensively in the *tuning* of instruments, that on going his rounds for that purpose, he observed a certain piano to be quite *out of tune*. The player, who was first troubled with its imperfections, but at last became accustomed to them, remarked that "it *had* been out of tune, but *HAD GOT AGAIN ALL RIGHT OF ITSELF!*" Is this not too customary? Such seems to be the case with many untutored singers. From a neglect of proper training, the tone is given quite below its proper position, and the ear having become accustomed to the imperfection, fails in its responsible office and takes the *false* tone for the *true* one. Another important fact to be taken into account is, the difference in the extension or compass of human voices. While some are capacitated to reach an exceedingly *high* point, but unable to go very *low*, others are able to

go very low but *unable* to go very high. Still another class of voices finds its great field of effect between the two extremes, unable to go very *high*, and equally unable to go very low, yet having a greater compass than either of the other classes, as its compass embraces all the intermediate portion between the two extremes. From this fact, arises the necessity of arranging music, in a style that will meet best the capacity of these different classes of voices, and when the means are neglected to accomplish this, we find each class of voices in its turn striving beyond its proper limits, and by so doing we experience the dissatisfactory result of *flattening from the key*. It is just as unreasonable to suppose that a low, bass voice is to do justice to a musical performance, or to itself, even, while lamely groping up in the chambers of a *treble* or *tenor* part of music, as to suppose that a voice naturally light and high should be able to find its desirable effect down in the cellars of an *alto* or *bass*, and yet all of this is presupposed, whenever a piece of melody is congregationally attempted. And furthermore, in connection with this all-important point of *voice training*, there is a physiological side to be viewed and considered, which must find its place for commentation in a future chapter upon the subject of music.

—o—
CARRY THE NEWS.

Go, little SHAKER—fly over the land and waters—carry the good news, that the Lord is come, and the power of the Christ. "Shake all nations"; and fill every house with glory, through the brightness of thy coming. Visit the fatherless and motherless; teach them of their Father and Mother, God. Comfort the mourner; feed those who hunger after an increasing righteousness; give hope of better days to the prisoner, and sound the trump of gospel freedom to every creature. Friends of the truth, help us to extend it. Subscribe liberally, for others than yourselves; and may every SIXTY CENTS so consecrated, meet you with untold gratitude in the eternal world.

Bear in mind, *subscriptions* are to be sent to N. A. Briggs, Shaker Village, N. H. *Exchanges and contributions* to THE SHAKER, Shakers, N. Y.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., FEBRUARY, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 2.
PUBLISHER.

COME, AND BE SAVED.

—O—

JANE EMILY SMITH.

"Whosoever will, let them come."

O, ye who are halting on Babylon's plain,
Come hither and seek the new birth —
Be stripped of your idols, seek heaven to gain,
By bearing the cross here on earth.
Come, taste of the sweets which in Zion are found,
By those who the full price will pay;
O list to the trumpet, and greet the glad sound,
"From Babylon, come, come away!"

Come Fathers, come Mothers, come dear little ones,
Who unto the kingdom are near;
O come ye loved daughters, and ye noble sons,
Your souls are most precious and dear.
Come, join the strong army of conquering souls,
Who are turning the battle within,
And freedom, her banner with beauty unfolds,
In token of victories they win.

Come ye who are sin-sick, and hunger for truth,
Or thirst for the waters of life;
O, come unto Zion, come aged or youth,
And enter the glorious strife.
The way of salvation is open for all —
Who are sick of the world and its sins —
'Tis free for the patient, who run, yet not fall,
And free for the hero who wins.

The virgins invite you to join their pure band,
And march, from the sorrows of earth,
In ways that are leading to heaven's fair land —
Thus seeking the heavenly birth.
O come from the north, from the south, east and west,
And sit down in the kingdom, with those
Who from sin, death and darkness, enjoy a sweet
rest,
And their joy like a river o'erflows.

AN HOUR IN THE DAY OF PROGRESS.

ELDER G. B. AVERY.

THE present is, emphatically, a revolutionary age, a day of numerous revelations and developments, of rapid transitions in science, art, morals, and religion — creedal faith or profession.

The character of Christians (so called), as a class, is being weighed in the balance against reputation; and religious creeds, as well as their professors, are being brought to the bar of judgment, to be tried by the light, which, for the last quarter of a century especially, God, through ministering instrumentalities, has been widely dispensing in some degree, throughout the world, among all people, of every nation and clime.

To us, it is manifest, this work of judgment will not stop, until it comes home to individual, even as unto creedal, denominational, national, and society life. At present, conviction for sin is, apparently, almost lost from earth; but, its advent will break forth in the near dawning of a brighter day. It will return, like a morning shower, or the evening dew; and its pearly drops will moisten the arid deserts of soul experience,

and make plants of life to bloom there luxuriantly.

The crucible is heating, to apply the crucial tests to professions of religion, by revealed Christian principles of righteousness. God's ministers, seen or unseen, are blowing the fire!

Let honest, sin-sick souls, through all the land, rally to this crucial standard, and enlist; for God has so constituted the human soul it cannot live (though it may exist in death) without religion; and the time is rapidly dawning when irrational professions of religion, together with mere professors, will have to take backgrounds among the dishonorable.

HOPE.

—O—

ANNA ERVING.

As the earth, when parched by drought, suffers for want of the refreshing showers, so does the agonized spirit mourn the loss of hope. But, when our spirits have been depressed by sorrow, is there one of us but has felt and received courage from some kindly friend that has bid us to hope? Have not breezes of fragrant thoughts been wafted over us, as if an angel had shaken from his wings the odors of paradise? Hope is one expression of God's enduring love for man, and ever encircles him as the light of day to guide and strengthen him while on his earthly pilgrimage. But, not alone from sources above and around, does he receive this soul-lifting boon; for within the human heart is a hopeful fountain, ever welling up fresh and pure, when not exhausted by neglect, nor hidden by despair. Hope is the connecting link between the past and future; the cheering ray that ever brightens the present; it blooms in every season of existence, and, like the evergreen, preserves its verdure throughout the year. Oh, how bright and beautiful is hope! when I feel its magic influence within me, my courage is restored; my drooping energies are renewed, and my heart goes out in thanks to thee, my God! I thank thee for the daily blessings I enjoy, while I have faith to believe I shall merit the fulness of thy goodness in the future, when my spirit shall have passed the narrow confines of mortality, and have entered the realm of eternal life and heavenly felicity. God hath provided the balm of hope, to cheer and soothe the sufferer. Oftentimes as the poor prisoner weeps in hopeless agony of spirit, a gentle voice whispers "hope;" he feels he is an outcast from God and man. Again the voice whispers, "God loveth all;" he trembles as though in the presence of a superior, yet unknown power. Hope, at length, penetrates

the suffering spirit, and inspires the degraded one with new life; with a zeal to work for the redemption of his blemished character. Oh, how thankful he feels, what joy elates him! what inexpressible happiness fills his being; he longs to impart his simple experience to every guilty brother on earth; he is now happy under the influence of hope; it has helped him to better his condition! How good is God, how precious is hope!

HUMAN SOCIETY. NO. 2.

—O—

DANIEL FRASER.

REFERRING to the advances of science, and to all the progress of our day, may we ask, what are the moral, the religious and physiological manifestations of Christendom? Do we not find that four millions of persons in Ireland have died from want of food through land monopoly? And that four millions more of British subjects, in India, have perished in a similar manner, and from the same cause?

We are all aware that one of the most destructive wars of modern times was begun and carried on for years, simply that four millions of persons — the docile, the loving, the devotional African — might be held in perpetual vassalage. Do we not see the red man of the American continent, the worshiper of the Great Spirit, driven from his forest home, and withering under the influence of what is called Christian civilization? Are not these enormities but the crests of the great waves of the deep and wide current of "man's inhumanity to man?" Do we not see, at this very hour, Europe bristling with bayonets? its best blood abstracted from useful labor, and trained to the art of war — the art of destroying life and property? Has the reign of the Prince of Peace yet reached us? is there for him a quiet resting place amid such ungodly turmoil? Are not the so-called Christian governments based on fraud and sustained by violence? Instead of protecting the laboring poor, do they not rob them and crush their spirits?

When we turn to the domestic life of men and women, what do we behold? Do we find physiological and moral law reigning supremely, or do not the effects of violations of the procreative and nutritive functions fill the land with feebleness, disease and death? Is there one person in a hundred who dies a natural death? Is not the long catalogue of their diseases a testimony against their individual habits? Again, is there a single article of food or medicine

capable of being manipulated, which is not adulterated? Of clothing, is it not half sham and shoddy?

It is far from being pleasant to notice such a state of things; we being members of the human family, are we not all representatives of that family? Can any one of us say, "stand off, I am organically holier than thou?"

"To see ourselves as others see us," is well, *but to see ourselves in others*, is a humbling gift; it is being touched as Jesus was with a feeling of human infirmity, teaching to remember, as we rise and journey upward, "the hole of the pit from whence we have been dug," and that pride and self-importance were not made for any one of us.

To conserve the good remaining in humanity, a religion based on physiological, and every other God-instituted law, is needed; a religion which worketh by love, purifies the heart and the body also—a religion in which all the bickerings of "*me and mine*" are eternally hushed—a religion in which the art of war is learned no more—a religion of peace, which presents a diet involving no cruelty to animals, nor violates any of the higher instincts of humanity. A finance *that lendeth, but taketh no increase*. An agriculture which leaveth the land bettered, and covereth up every unclean thing. A religion in perfect accord with the spirit of life, as manifested in Christ, *a germ of which life inheres in every human being*, which, when operative, will bring forth manifestations of God the Father, as did the well-beloved Son. A religion that accepts the human family as a unit, knows no personal distinction but that which virtue creates, and blesses all nations with an example of purity and peace.

SCIENCE AND RELIGION. NO. 2.

SCIENCE, as the term imports, is absolute knowledge. Religion, in its entirety, is the fulfillment of all the obligations of human life. "This is pure and undefiled religion before God the Father, to assist"—not merely to visit—"orphans and widows in their affliction, and to keep one's self unspotted from the world;" that is, this is a very essential part of pure religion, not the whole. Religion implies the utmost activity in the subject. "Whatsoever thy hands find to do, do with thy might; for in the grave" of indolence, "there is neither work, nor device, nor knowledge, nor wisdom;"—no work to preserve the bodily and mental powers in vigor; no device to create a substitute for activity; no knowledge of the Divine Life with its unlimited sources of mental, moral and spiritual supplies; and no wisdom for self-guidance along life's devious way. It implies openness of mind to receive all the truths of God from whatever intermediate source they are derived. Bigotry forms no part of religion pure and undefiled. The divine inspirations flow into every soul that is ready to receive them. "When wisdom enters into the heart, and knowledge is pleasant to the soul," they mould it into the divine image, removing by degrees the prej-

udices which may have accumulated there when ignorance held sway. When they are allowed to take the full control of the soul, they modify, strengthen and refine every faculty, gradually unfolding them till the merely sensual man becomes the spiritual man, and the whole is under the guidance of divine love. This is the science of the Christian life, which every one who acquaints himself with it, finds to be as clearly demonstrated to his internal consciousness, as the most precise of the exact sciences is proved to the intellectual perceptions.

Religious experience, as a science, is as widely extended as the whole human race; for it includes the experience of every one whom the divine light has awakened to a consciousness of the relations he sustains to eternal life. It embraces a knowledge of the individual self as affected by perverted tastes, appetites, affections and passions, and a knowledge of the divine power which restores these to their normal condition, purifies them from their naturally gross and sensual state, and elevates them finally to that which constitutes the life of God himself.

Religious experience includes association and conscious communion with those who partake of this life in its fullest extent. The language of Jesus and Paul in reference to this experience was not used for mere rhetorical effect,—"*Ye shall see heaven opened and the angels of God ascending and descending;*" and, "*Ye are come to an innumerable company of angels, and to the spirits of just men made perfect.*" Their own experience corroborated the literal truth of their words.

All the sciences, whether natural, intellectual, or religious, have had various theories connected with them, which have been disproved by the accumulation of facts. The probability is that there are yet many which will finally be discarded. Dogma is not necessarily truth, fancy is not fact. This is, because man is a mere learner, with the power to ascertain truth unfolding by degrees. On this score, one science has not much to boast of over another. It is not therefore becoming in any one class to exalt their favorite science, whatever that may be, as worthy of supreme devotion. Religious science has enough in it of the really grand and beautiful to captivate every heart; and so has every other. But it is often the case that the devotee of one class of the sciences disparages others, because, in his estimation, they are of little importance. But the reason of this disparagement is his own comparative or utter ignorance of them. In reality—

"Nothing useless is or low,
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest."

There is needed on all sides, courage to look every one of God's truths squarely in the face. Above all there is needed that candor which will induce every one to study carefully that error, in his own mind at least, shall not usurp the place of truth. At some time in the future there will be a oneness in the perception of truth, but not until every

possible means is used to eliminate error from whatever bears the name of science. Then divine principles will bear the completest sway in the soul, producing harmony throughout. The thoughts, taking their coloring from the internal harmony, will be orderly and consistent, and actions, as streams from their fountains, will accord with the internal condition. This alone can constitute the heaven to which Divine Wisdom points.

RELIGION.

—
MARION PATRICK.

IN reflecting on the subject of religion, we are led to consider the saying of the wise Solomon: "*Her ways are ways of pleasantness, and all her paths are peace.*" Religion is a cheerful and happy practice; its neglect brings sadness and melancholy. That religion demands of us the renunciation of all enjoyments in life, reserving nothing to balance the sacrifice, is a sad mistake, and is a fearful drawback to its advancement among mankind. How much wiser and better mankind would be, were all endowed with the full conviction that true happiness consists in the cultivation and exercise of all christian virtues! As the gentle dew falls on the flowers to revive their drooping leaves, so should religion inspire the spirit, and renew its latent energies in times of affliction; and remain as an abiding solace for all the trials we may be brought to endure. The *beauty* of a truly religious life is one of its valued recommendations. It teaches us how to live, to merit one another's respect and love; contributes to our present comfort and future happiness; is an invaluable gem which shines brightest in adversity; a sterling jewel that imparts godly impulses to the heart, and a gentle spirit that leads to a far better world. Its influence calms the ruffled scenes of life; gives assurance of an endless happiness, and is a steadfast anchor to the soul. It shows itself in benevolent actions, proceeding from the most unselfish motives, knows not the lust of power, nor seeks its own preferment. Its creed is, "*DO GOOD, love mercy, and walk humbly before God.*" Its sect is the pure in heart wherever found, and its index, Him who went about doing good—illustrating the spirit of God in the human heart.

THE CINCINNATI CONVENTION.

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[The following letters explain themselves. Those who have read of Elder F. W. Evans' masterly address, at the above Convention, will be interested with the supplement he adds, at the close of Dr. Miller's indorsement of nearly all therein contained.*]

DEAR FATHER EVANS:

You have got at the fundamental principles of some of the most important reforms the world has ever known. On the subjects of air, water and land, no one can dispute the fact, that these should be free to all the inhabitants of the world. Every person born has a right to food, to water, and a place to live. The very fact of existence ought to establish this in the minds of all thinking people. That water and air are free, all are ready to admit, but people seem to have an idea that the land is a subject of monopoly, and that those who happen to have money, have a right to control large tracts of land, and prevent others from

occupying it. Laws should be enacted prohibiting any man from claiming possession of any more land than he can occupy and improve, and he should have no further claim to the soil on which he lives than that which comes from the products of the labor which he has placed upon that soil. Every one should have the privilege of taking possession of a certain portion of land, and making such improvements upon it as he desired. Improvements should constitute our right to the special spot which we have selected, and no person should be allowed to deprive us of it, unless we are paid for our improvements. If laws based upon this principle were enacted, what a wonderful impetus would be given to the improvements of every civilized country.

On the subject of public debt, my mind is not so well established. To illustrate: Suppose some work of great public importance is required, which the people of this generation will be compelled to make, like completing a canal or railroad, or any other vast national work, the benefits of which are to be reaped more by future generations, than by the present. In such case, I think there can be nothing objectionable in requiring succeeding generations to pay a portion of the cost. The Erie canal, I think, has been a great benefit to the people of this State. It would have imposed a very hard task on our predecessors to saddle all the cost of that canal on them, when we enjoy the benefits of it. On the same principle future generations will reap the benefits of the preservation of the Union; and it would, I think, have been clearly unfair to impose on this generation the entire expenses of the war. Yours,

E. P. MILLER.

REPLY.

DEAR DOCTOR:

So magnanimously have you admitted so many points in my article, that I can well afford to elucidate the one exception — national debts, entailed by a living generation, upon a generation unborn. At first view, your argument for *debt* appears plausible, if not logical. Let us look at it a little deeper. You see and admit, that "Laws, based upon the principles of Right, as set forth in the Cincinnati Convention article — equal citizenship and equality in landed property — would give wonderful impetus to improvements in every civilized country." Why so? The causes of war being removed, the concentrated energies of nations would be devoted to *creating*, not *destroying*. War-ships, monitors, rams, cannon, ammunition, rank and file of army and navy, in time of peace, like the present, would be saved as surplus capital. When right so far prevails over might, that woman co-operates with man in legislation, destructive war will be a sheer impossibility. Then a tithe of the money, now wasted in wars, will make all the improvements, in one generation, that that generation has the courage and capacity to project. Accumulated capital in property and scientific inventions will approximately annihilate space and time, by great national works, as they have already done in railroad travel and telegraphic communications.

"Owe no man any thing" — individually, nor collectively — is a sound practical maxim. Let us try it, for as many generations as we have been *running in debt*, and then compare results. We are so near now to total deprav-

ity, in Church and State, that almost any change will be improvement.

MT. LEBANON, N. Y. F. W. EVANS.

THE ESSENTIAL SACRIFICE.

—o—

JOS. T. CURRY.

"THE Mighty God hath spoken — 'Gather my zealous ones together unto me, those that have made a covenant with me by *sacrifice*.'" These words of the Hebrew singer are better met by the Shakers than by any other order now existing. Their great principle of sexual purity is the very thing implied by the word "*sacrifice*". The idea came from the Mosaic tabernacle, which typified the perfect church or temple of the Living God, in which shall congregate the 144,000 sealed ones, "the first fruits unto God and the *Lamb*." Before the door of the tabernacle stood an altar on which was sacrificed each morning and evening a lamb — a whole burnt offering. The first one to fulfill this type was Jesus of Nazareth, of whom John the Baptist said: "Behold the Lamb of God." Jesus was a virgin, a eunuch, sacrificing, in obedience to the Father's command, the sexual propensity. He was an example of the kind of men that shall compose the temple on earth. He knew that eighteen centuries would elapse before his action and teaching would be fully appreciated, yet he announced the doctrine plainly: "There are they that have made themselves eunuchs *for the kingdom of heaven's sake*: he that is able to receive it, let him receive it." Here is a plain, positive commandment to those who are "able." All who believe, as the Adventists, that the kingdom of heaven is "near, even at the doors," are called by the logic of their faith to "stand with the Lamb" — "follow the Lamb" — make the sacrifice prefigured by the Lamb. No one can enter the Holy Sanctuary of Life Eternal without passing the altar at the door. They must worship at the altar, or "the door" will be "shut" against them. This altar has been erected by the Shakers, and they do right to call all of God's people to unite with them in this work. They are certainly liberal enough; saying in effect, "Believe what you please, only make the sacrifice." Having very recently become acquainted with this Society, and feeling it a duty to work with them in their inspired action, I announce myself a Shaker, giving my own construction to the word. God is a Shaker; declaring that he will "shake the heavens and the earth, and the sea, and the dry land." He "will shake all nations, and the desirable things of all nations shall come" into the House of God, and it shall be filled "with glory, saith the God of hosts." We must either be Shakers or be shaken. If we belong to God's army, we shall agree with him when he shakes, and will be able to stand among the "things which cannot be shaken." ENFIELD, Conn.

PRIVATE PROPERTY POSITIVELY UN-CHRISTIAN.

—o—

[Elder George R. Runyon has been speaking his mind pretty plainly to the people of Nicholasville, Ky. From the appended extracts of his address, we conclude that the Elder has lost all embarrassment when speaking the truth, if he ever had any, and forgot to sugar-coat his potion, if he intended doing so. Listen to his plain, blunt, wholesome, southern testimony *]:

"THE first Christian that ever lived, died, and went to heaven from earth, who taught all men how they might gain salvation and heaven by the merits of their own working, or their death and hell by their own demerits, was Jesus. He, the Father chose, prepared and anointed, a leading example in all holy conversation and godliness, but gave him no private property real nor personal — 'not even where to lay his head.' * * *

"Jesus and his immediate disciples formed the first Christian Association that ever blessed the earth, and they held their property in common, regardless of any previous property conditions. They ceased to walk as men, and associated with angels and angelic conditions; then followed the grand outpouring of the spirit at Pentecost, when was realized by many the divine baptism, from which property distinctions were lost *forever* from among God's people. Hence no member of the body of Christ has any right to the tree of life, nor to walk with angels, while holding any claims to real or personal possessions.

"From that date there has never been a genuine Christian church nor association, having rich and poor members. If individuals do not love Jesus well enough to divide their property with him, they do not sufficiently love him to keep his commandments. And, from the time of the first advent, through the time of the second, down to the present time, we know of no such thing as private-property Christians; and only acknowledge such to be Christians as sell their possessions and share with their Christian brethren as each has need; for 'inasmuch as ye have done it unto the least of the brethren, ye have done it unto me!' Blessed change to all! the rich, who had gathered much, gave until the poor had no lack, and they had nothing more than the formerly poor; and as they treated one another, Jesus taught, they treated him. * * *

"If the love we have for Jesus is to be measured by the love we bear one another — and by this we are to prove our discipleship — then how many friends has Jesus in all Christendom, after all that has been said and suffered? Very few. The church of Jesus never was nor ever will be, *disgraced* by either rich or poor members, and let all the people say amen. As Jesus, through his godly life, became the anointed — Christ — so let all aim, by a life consecrated to God, to become anointed, until the whole body will be Christ, and every member a self-denying oneness with Christ and the Father." * * *

FAITH AND WORKS.

—o—

RICHARD FLETCHER.

Words are but signs; they cannot show
The fullness of the love we know,
By living for each other's good
When words with melody unite,
The gift of praise gives more delight;
And prayer brings more than earthly food.

A nobler song, than power of art,
God claims — an undivided heart —
Holding with sin an endless strife.
By deeds alone, can love be shown,
No other proof can be made known,
Of "Christ in us" the hope of life.

Too long the truth has been denied,
By talk, about ONE "crucified"
Upon a tree," our death to bear —
By which all sinners may receive
Free pardon, if they will believe —
No cross to bear, but crowns to wear.

Not Christ, an offering in our stead,
But "Christ in us" — the living bread —
This truth men lay aside to rust,
On worn-out words they try to thrive,
Pray God to "save their souls alive —"
Poor souls! all honey-combed with lust.

If mere repeating, "I believe,"
Could bring salvation, to relieve
The sting of unrepented sin;
Then might the farmer hope to gain
An hundred-fold of golden grain,
By sowing wild oats to the wind!

Christ comes to save mankind from sin;
Then how can those who live therein
Persuade themselves they are reformed?
Can vines untrained, wild and deformed,
Picture to us the newly born?
Does grafted fruit their lives adorn?

Since root and branch of earthly love,
Trail downwards from the life above,
Corroding mortals here with blight;
Great is the need — humanity should be
Cut off from earthly loves, and free
To live for Christ, up in the higher life.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE GREATEST HUMAN FOE.

—o—

WHEN Ann Lee laid the corner-stone of the Shaker Church, she asserted that the lust of the flesh was the root of all evil." Our subsequent efforts to keep Christian practice unspotted from the world, and above the mire of perverted human lives, attest her statement to be most righteous. Whatever controversy we have with the world, is mainly based on this issue. Humanity will renounce every thing else — riches, poverty, power and worldly honor — before it will yield for Christ, the pleasures of the lust of the flesh. We are charged with being narrow in our religious views; yet we know the need of our concentration, and cannot afford to leave this truth in obscurity, to enter upon any side issues of whatever name or nature. The gift of God most needed by the whole people to-day, is a positive, and working conviction, that those who engage in the lusts of the flesh, "shall not enter the kingdom of God." All Christianity turns on the base of an exceedingly pure life. Jesus, the Christ, never did nor could promise salvation nor heaven on any other principle, but "following him" in the excellence of his purity. All other promises, of subsequent teachers, are counterfeits, and will not pass the scrutiny of the Omniscient. Our hopes of humanity rest on the belief, that its members will be honestly bold enough to lay aside all subterfuges, and deal their whole violence to the lusts of the flesh — the giant devil of humanity — which will not down at the bidding of any, excepting those whose lives are

rich in the identical self-denials of Christ. Striking thus boldly at the root of evil, all the future will be better and happier life; and those who will engage in the work of overcoming the lusts of the flesh, will never be justly chargeable with being circumscribed in their religious endeavors.

There are many truths being evolved for our acceptance at the present hour — of spirit philosophy and physical necessity — and while not discarding these, we cannot forget that our mission is the salvation of souls from the lusts of the flesh and mind; and that an "eternal vigilance is the price of such liberty." We will accept all there is of truth in materialization by the spirits; and the testimony that meets our needs of stricter physical hygiene; and from these, if possible, draw aids in demonstration of the great central fact, that the heavenly life discards all lusts of the flesh. There are millions who believe in Shaker heavens hereafter; who hope to be transferred thither by a process, which is an hallucination, knowing no self-denial against secret, giant evils. While we promise such the bitterest disappointments, we exhort all to seek rewards, that result from the purity of *practical* Christianity.

Brethren, the world is the better for our testimony; and although it feigns to doubt the possibility or probability of our cross-bearing lives, it pays us a silent, but just *tribute*, which is severely condemnatory of its own fleshly career. Let us continue. Let not the salt of our testimony lose its savor. We are truly aware of the immense gratitude that rises from honest hearts, who derive strength for their battles in fighting their monster evil. Let us preach and live courage for the world, by precept and example. And while the thoughtless sneer, and the grossly wicked ridicule, let us give assurance of the correctness of our faith, through the exceeding righteousness and purity of our lives; than which, no more powerful testimony can be delivered. Let the thoughtful be honest; let the preachers speak heaven's truth unbiased by man-made creeds; let physicians do their whole duty, and reformers strike deeply at humanity's greatest foe; and the lusts of the flesh will meet with a check — the world will quickly approach the millennium, and these triumphs will only be excelled by the precious beatitude: *Most blessed are they who overcome the lusts of the flesh!*

.... If you would bring up a child in the way he should go, occasionally skirmish along ahead of him and point out the road.

PAUL.

—o—

First Paper.

It is not a question in my mind, but an established fact, that the writings of Paul have done more harm than good. Still we have in Paul the curious anomaly of a man, whose life is far better than his theology. It is common with most people to let their faith precede their works; but, with Paul, his life is to be admired of all, as are also many of his epistles that are consonant with his life. But his "becoming all things to all men," gained none to his life nor to Christ, but gave ambush and defense to every theological stream with which the world has since been sorrowfully flooded. We admit Paul's unusual ability; we give credit to an exceeding humility, a consecration in his works with the people, and an overpowering mastery of other minds that made him the acknowledged head of the so-called Christian church. But it is useless to deny that Paul was a revolutionist among the disciples, "withstood them to the face," and charged them with hypocrisy (Gal. ii. 11, 14), and variously compromised the faith of the gospel first delivered to the apostles. That Paul aimed more at the building up of a populous church, rather than demanding that all should "follow" Jesus in the life of the New Creation, is apparent to all New Testament readers; and the consequent fulfillment of the "falling away" prophecy may be directly attributed to Paul, rather than to any and all others who professed Christ in early days.

It is a matter of exceeding moment, whether we are "following Christ," or being led by Paulism, into "by and forbidden paths," in the service of ourselves. If Paul wanted or wants applause, he gets it from those who do not "follow Christ" as he lived, but by those *whom he permitted* to live as Christ did not. I accuse Paul of being an apologist for the flesh, having an insane idea that he would "gain souls unto Christ" by and by; of *permitting* the practice of indulgences, which *he* knew, neither he nor others could practice any longer, *and be Christians*; and I arraign Paul most seriously, for the elaboration of Habakkuk's digest of Moses, 613 precepts — reduced by David to eleven, subsequently by Isaiah to six, later still by Micah to three, and then almost lost to humanity by Habakkuk — "The just shall live *by faith*," — an elaboration that frankly enjoins, among other things, *faith without works*." (See *Galatians*.) If Paulism would save humanity *from their sins to-day*, as does and will the life of Jesus, the Christ, I should have naught to say, and then would there have been thousands saved who will not know what salvation is, until they drop Paul, and follow Jesus. Strauss has labored earnestly in "The old Faith and the New," to harmonize the various and numerous sects; but "there is no peace" this side nor the other side of Christ's life. And when we conclude that the salvation of Christ is worth all and more than it costs, we will take Christ's life for our guide, and say to Paul, or any other apologist for the flesh or intervening human

perversion, "Get thee behind me." As a Christian(?) after Paul's permissions, I could engage in "the lusts of the flesh, the lusts of the eyes, and the pride of life," and find apologies in his writings, as the immense majority of so-called Christians do; but as a genuine "follower" of Christ, I find my greatest opponent in Paul; and can see no hope of salvation for the world, until Christ's life shall take precedence of Paul's permissions. Of Paul's *coup d'état* among the apostles; we must leave to our next paper, asking a patient kindly hearing. *

THE CLARION.

WE have been plain in giving our testimony against any admixture of Church and State, because we know, therein is a wedge, which, in the hands of either protestants or catholics, would split any constitution, and reintroduce the Inquisition with increased horrors. We again sound the clarion of warning. Councils, secret and open, are being frequently held, the whole tone of which is inimical to the perpetuity of the rights of conscience. As we prize our religious freedom, let us say to the whole clerical force, "Hands off from the Constitution!" Let us enter protests against the presence of Bibles in the public schools, the opening of political bodies with prayer; against the name of God on any coin, and an eternal protest against the introduction of any religious term in the Constitution of the United States. "Render unto Cæsar" (the State), what belongs to him," "and unto God" (the Church), what is his — and this will maintain an eternal separation. Let the Nation be awake on this subject. Our State (N. Y.), in its last election, gave a most telling rebuke to a professional clergyman, anxiously aspiring to political preferment. First read this:

* * * The Hon. Felix R. Brunot, of Pittsburgh, president of the association, occupied the chair. Steps were taken to secure articles of incorporation, under the name of the National Reform Association. The maintenance of Sunday laws, the retention of the Bible in the common schools, the defense of the judicial oath and other Christian(?) features of the government, and the securing of suitable religious acknowledgments in all state constitutions, were expressly recognized as among the objects of the society.

Then find in the following, a feeling of relief that the pulse of the nation beats healthily as yet:

The State deals only with temporal affairs, and does not attempt to usurp spiritual functions. Therefore the objects and methods of public education are wholly secular, but by no means necessarily, or at all immoral or irreligious. On the contrary, they are decidedly favorable to piety and morality. But, composed denominationally as the American people is, the State ought not to impart religious education. The moment such an attempt should be made the community would be in conflict as to what form it should take. It may be conceded, without danger perhaps, that the State should not teach ethics, except so far as the great fundamental principle of morals and politics as to which all Americans are agreed are concerned. The religious education of childhood may and should be remitted to the family, the Sabbath-school, and the Church — the natural and divinely-appointed guardians of religion and ethics. — *Zion's Herald*.

* * * But the question is fairly up and will not go down at the bidding of the politicians. The Amer-

ican people are, as a whole, terribly in earnest in their devotion to their system of free secular schools for all the people; and they are justly and decidedly jealous of any and all priestly or ecclesiastical interference with them. — *Christian Advocate*.

Not as Protestants alone, but as American citizens, sincerely desiring the preservation of our institutions under the protection of an advancing intelligence, and with no regard to any sectarian ends, we are to day called upon to settle the vital question of the perpetuity of our free school system, and to "denounce as a crime against liberty and Republican institutions, any project for a sectarian division or perversion of the school fund of the State." Let it be done. — *Baptist Weekly*.

Let us all labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school. Resolve that neither state nor nation shall support institutions save those where every child in the land may get a common school education unmixed with atheistic, pagan or sectarian teachings. Leave matters of religion to the family altar. Keep Church and State forever separate. — *U. S. Grant*.

SECTARIAN FOLLY.

METHODIST Bishop Haven, having nominated President Grant for a third term (poor business for a bishop), the *New York Tribune* says:

Would it not be well for Bishop Haven to be a little more explicit? Else there may be danger of having Baptist and Presbyterian and Congregationalist, and nobody knows how many more sectarian candidates for President, which would be a very sad state of things; for when it comes to that, who knows but that the Roman Catholics may hold a convention and nominate the Pope? And then—great heavens! where are we?

BREAD.

CUSTOM and habits too frequently make havoc with health. While this assertion applies, with much propriety, to very many customs, we would ask attention to its bearing upon the use of bread, made of superfine flour. We say, "we like it"; but it is because our appetites are perverted, even the same as those who "like tobacco." We really mean, that we have learned to love its use, through the almost innumerable "ills that flesh is heir to" — becoming such an heir to the whole catalogue of headaches, costiveness, fevers, chronic diseases and sweeping calamities, more through the use of superfine flour than we wot of. We take the best wheat, hull it, and grind it as fine as we can; separating the hull and the coarser particles of the berry by a bolt, we get the fine flour. This we mix with water, and add thereto a mess of living putridity, knead it, bake it, eat it, are sick by it, and by the bye, die of it!

That which we should use as the "staff of life," we turn into a slow, but sure poison. With the bran we act with greater humanity, when feeding it to our horses and kine. We grind *them* oats, corn on the cob, and, knowing we should kill them if we bolted this flour, conscience and exchequer both forbid. We mind, and our stock is healthy from youth to old age. Let us reverse the rule, so far as feeding them the flour we eat, and soon the sleek animal becomes the poor beast, that in a few weeks cannot get up in its stable. Again, if sufficient constitution

remains, feed it the bran *we* refuse, and it soon becomes the titan of yore. Who is there but knows that fine flour leads directly to costiveness, headache and other incipient ills? Who is there that will refuse to know that coarse-ground wheat bread, with the bran in, will not only relieve these but prevent them, and *all* those ills that supplement them? As presenting a truthful but unhappy experiment, let any one attempt living on superfine flour only, for a week or more — they will learn much by such experiment — of suffering. Again, let any try cracked wheat, graham pudding, or coarse-ground wheat in its various forms, for any length of time, and a happy experience will be theirs; not only through the expurgatorious of quondam diseases, but in the new life, of ruddy strength, and a corresponding health of spirit. If there is any thing that truly represents food and medicine, it is good bread — and good bread means something more, than material made of flour that has been killed by grinding, and poisoned by living animalculæ. The time is coming, and soon, when a person's religion may be estimated by the quality of bread which they eat. Let us reflect upon and move in the matter. And when we shall have less poor theology in the pulpit, and more genuine theology in the bread, it will be more than well. *

CONFESSION.

JAMES S. PRESCOTT.

IN the revival movement of Moody and Sankey, we hear but little said about *confession of sin*. Why is this? Can there be any thing lasting or radical in such revivals, without a thorough cleansing of the heart, by an honest confession? Will not those who build their hopes of heaven on such transient excitements be disappointed when they come to enter the spirit world and see the record of their lives?

Judging from past history, viz.: the days of "Pentecost," and the "Kentucky Revival," the angels of conviction are not yet sent forth, but they are coming — the way is preparing — and when they come we shall know it. Under a former dispensation, when one wanted to know what *good* thing he should do to inherit eternal life, the word was "Keep the law."

What law? If he wanted to be a good Jew, keep the law of Moses — physiological law; but if he wanted to be a good christian, the law of Christ, and then go on unto perfection. Water baptism is good as far as it goes to the cleansing of the body, but as the baptism of the spirit is to the soul, so is the baptism of water to the body, and it will take these elements combined, to regenerate the whole man and woman. "Verily I say unto you, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

To show the condition of souls when they enter into the "spirit world," who vainly imagine they are going right to Jesus, when they die, because they belong to some ortho-

dox church, we make the following extracts of a communication from Margaret Bush, who died in England, many years ago, a Methodist; in answer to inquiries made by one Thomas Bush, who had been a Methodist preacher; and who was, at that time, a member of the Society at North Union:

"July 6, 1841.

"MY DEAR BROTHER:

"You wished to know where I am. I will tell you. I have lived among the children of God, about six years, and that is all. I hope you will never have to suffer as much as I have, before you enter into happiness. Perhaps you would like to know what caused my sufferings. It was my righteousness founded on *selfishness*. I thought I was very good. Yea, I thought there were not many so good as myself.

"Although I did not tell the people I was good, yet I thought within myself that I was; so you see it was not righteousness, but it was *self-righteousness*, and that you know will never stand the test. I built upon a sandy foundation. I thought that I should surely go to heaven when I left the world. Yea, I thought that the Saviour as I used to call him, would say unto me, 'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'

"But ah! what a sad mistake. I found that I had all my sins to confess, every one of them, and this I was too proud to do. What, said I, after living in such a manner as I have, and being so highly esteemed among general mankind, now to become so mean, I thought, as to confess my sins, to relate them, just as I had committed them, I said I *had* confessed my sins!

"The question was asked me, *how* did you confess your sins? I answered and said, 'O Lord thou knowest I am a sinner. O merciful God wilt thou pardon all my sins. O heavenly Father, wilt thou save this poor wretched worm of the dust, from thy burning wrath?' Yea, this is the way in which I confessed my sins. I confessed that I was a sinner, and I thought it was all that could be required of me. I suffered, and suffered, until I was willing to confess every thought, word or action, that was not acceptable to God.

"I tell you, I had all to confess before three thousand faithful witnesses. Yea, I was thankful indeed for that privilege. I did confess my wicked deeds before them all, upon my bended knees. * * * Oh, my crown is not bright, and my robe is not white compared with those who have borne a faithful cross against the carnal mind; and this is the cry of every unfaithful soul. Now what I have written to you is truth, and nothing but the truth."

"ALL THINGS NEW."

—O—

OLIVER PRENTISS.

"No more *death*—no more *pain*, for the former things are passed away."

How? How is this little planet to be "replenished," without *pain*? How are our mortalities to be disposed of, without *death*?

Materialization and Dematerialization are the keys to unlock the deep mysteries of Holy Writ.

If dematerialized spirits can be rematerialized, for a short time, as from credible evidence doth fully appear, why not for a longer time?

If a materialized spirit can be dematerialized, for a brief period, why not as long as the Lord pleases.

Who objects? Not those, sure, whose part it is to perform the painful drudgery of reproducing the old way—the maternal drudgery.

Let us have the new way and make a clean thing of it—the New Earth and New Heavens, so long foretold—the ideal of all the truly great and good, since the world began.

Who knows but God put that ideal in their souls? Why not have the ideal actualized, as the heavens have graciously pleased to vouchsafe the ways and means?

RELIGION: WHAT IS IT?

—O—

* * * * The religious world must yet be taught to see, that if a man's religious experiences, belief, or observances do not make him better, his religion is utterly worthless, and he might just as well be destitute of any. In fact, in such a case, destitution would be an advantage: for we have met persons, of whom, on personal acquaintance, we were sure that the worst things in their disposition and impulses were those they had borrowed of their religion; that they would have been more amiable, just, and loving, had their better instincts and affections not been blunted and stifled by the bigotry or the superstition they had received with their religious education.

The necessity of being outspoken on this point is seen in the fact that the religious multitudes do not seem to be conscious of the wide chasm there is between the gospel they profess to follow and the doctrines and usages of any of the Christian churches. If we assume, even nominally, to be disciples of Jesus, there is no way but to study his ideas, principles, and methods: if we leave him to follow Moses, David, or Paul, so much do they differ from him that we are in sad danger of disregarding his words.

Yet Jesus is almost entirely forgotten and neglected in Christian teaching, that Moses, David, and Paul may be heard, and heard, too, on points on which they are least in sympathy with him. Of all the sermons preached in this country in the last twenty-five years, we venture the estimate that the words of Jesus have not furnished the text for more than one in five hundred; and when any of his words are used, they often consist of some disjointed phrase, that means nothing out of its place: as, for example, when the simple words "follow me," used by Jesus merely as an invitation to personal association while he lived, are "spiritualized" into some impossible meaning, and made to signify "conversion," or something else, of which he never dreamed. If Jesus were to reappear on earth, as has sometimes been suggested, it might be a question whether his indignation at the notions for which in Christian pulpits his name was made responsible, would not after all be

less than his astonishment that this should be called a Christian land. He would find churches costly enough, and services of worship in preparing which no expense was spared; but that the only thing for which no provision was made, was that of making religious worship a power by which human life may be purified and human character ennobled. We do not expect that our religious observances will be of much practical use to us, until, at least, the conviction that such is their only true end shall be firmly lodged in the popular consciousness. This is now so far from being recognized, that the statement that religion is essentially *GOODNESS*, is sometimes mentioned with something like a sneer in our best religious journals.

It is time there should be a fair understanding on this point. Something of a conflict has recently sprung up as to the use of the name *Christian*. We care but little for names—qualities are fundamental. We see no objection to call goodness by the name of Christianity: but if Christianity in its essential elements be not goodness, that venerated name no longer has any charms for us.—*The New Age*.

GOLDEN SAYINGS.

—O—

.... Kind words are among the brightest flowers of earth; they help to convert the humblest home into a paradise.

.... It is said that President Lincoln once said to Senator Fessenden: "What is your religion?" "Not much to boast of, but I suppose I am as much a Unitarian as any thing." "Oh, a Unitarian," said Lincoln, "I thought you might be an Episcopalian. Seward is Episcopal, and I notice you swear about the same as he does."

.... Every true hero grows by patience. People who have always been prosperous are seldom the most worthy, and never in moral excellence the most strong. He who has not been compelled to suffer, has probably not begun to learn how to be magnanimous; as it is only by patience and fortitude that we can know what it is to overcome evils, or feel the pleasure of forgiving them.

.... After the death of Abdermen, calif of Cordova, the following paper was found in his own handwriting: "Fifty years have elapsed since I became calif. I have possessed riches, honors, pleasures, friends, in short every thing that man can desire in this world. I have reckoned up the days in which I could say that I was really happy, and they amount to *fourteen*." Oh, the consummate vanity of worldly fame and greatness!

... Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself!—*Blackwood*.

.... It is a libel on the holy and useful sacrament of work to call anxiety by its name; for work, real, honest work, is of all influences the most quieting, the most serious and consoling, a genuine happiness in disguise. Thank God for daily work! it is daily blessing, for God reaches us good things with our own hands. There is dignity as well as necessity in labor. The angels know no higher joy than service; "the silent heavens have goings on, the stars have tasks;" and to the true worker, his labor is not altogether a question of profit and loss.—*Albany Express*.

.... Can true piety exist without honesty? We apprehend there are some persons who think it can, but if so they are mistaken. The consistent christian is a man of his word, a man of integrity, an upright man in all his business transactions. There may be honesty where there is no piety, but where there is piety there will be found honesty. Says Longfellow: "Morality without religion is only a kind of dead

reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies."

.... A dyspeptic minister gorging his system with the rich food prepared by the "sisters," and taking no exercise, is a spectacle to make only hildels and undertakers rejoice. It was gravely proposed to inscribe on the tombstone of a gluttonous young minister, who was cut off by disease induced in this way: "Died of going out to tea."—*Science of Health*.

PHILOSOPHICAL BRANCH.

.... Warts may be removed, says a celebrated physician, by rubbing them night and morning with a moistened piece of muriate of ammonia. They soften and dwindle away, leaving no such mark as follows their dispersion with lunar caustic.

.... Glue frequently cracks because of the dryness of the air in rooms warmed by stoves. An Austrian contemporary recommends the addition of a little chloride of calcium to glue to prevent this disagreeable property of cracking. Chloride of calcium is such a deliquescent salt that it attracts enough moisture to prevent the glue from cracking. Glue thus prepared will adhere to glass, metal, etc., and can be used for putting on labels without danger of their dropping off.

.... A Dane has invented an arrangement to take the place of crutches, by which the cripple can go fast or slow, and up or down stairs without touching his feet to the ground or working but one arm.

.... A cubic inch of gold is worth \$146, a cubic foot \$352,288. The quantity of gold now in existence is estimated to be \$3,000,000,000, which, welded in one mass, could be contained in a cube of 23 feet.

.... Recent investigations with new apparatus, made by Professor Cornu, at Paris, show the velocity of light to be 300,400 kilometres or 186,660 miles per second. This was the mean of 508 observations.

.... The signal recently erected on the summit of Mt. Shasta, Cal., by the coast survey, is a hollow cylinder of galvanized iron, twelve feet high, and two and a half in diameter, surmounted by a cone of nickel-plated copper. The reflection from this cone is so strong that it is believed the signal can be used for observations at a distance of 100 miles.

.... A singular mathematical fact. Any number of figures you may wish to multiply by 5 will give the same result if divided by 2—a much quicker operation; but you must remember to annex a cipher to the answer, whenever there is no remainder, and when there is a remainder, whatever it may be, annex a 5 in the answer. Multiply 464 by 5, and the answer will be 2,320; dividing the same number by 2 and you will have 232, and as there is no remainder, add a cipher. Now take 357, and multiply by 5; there is 1,785. Divide the same number by 2, and you have 178 and a remainder; you therefore place a 5 at the end of the line, and the result is again 1,785.

.... Manufacture of paper. Of the 1,300,000,000 human beings inhabiting the globe, 360,000,000 have no paper nor writing material of any kind; 500,000,000 of the Mongolian race use a paper made from the stalks and leaves of plants; 10,000,000 use for graphic purposes tablets of wood; 130,000,000—the Persians, Hindoos, Armenians, and Syrians—have paper made from cotton, while the remaining 300,000,000 use the ordinary staple. The annual consumption by this latter number is estimated at 1,800,000,000 pounds, or an average of six pounds to the person, which has increased from two and a half pounds during the last fifty years. To produce this amount of paper 200,000,000 pounds of woolen rags, 800,000,000 pounds of cotton rags, beside great quantities of linen rags, straw, wood and other materials are yearly consumed. The paper is manufactured in 3,560 paper mills, employing 90,000 male and 180,000 female laborers. The proportionate amounts of the different kinds of paper are stated to be: Of writing paper, 300,000,000 pounds; of printing paper, 900,000,000 pounds; of wall paper, 400,000,000 pounds, and 200,000,000 pounds of cartoons, blotting-paper, &c.

.... Parisian police lanterns. Safety lamps of an original construction are used by the night policemen and watchmen of Paris. A small glass vial holds a piece of phosphorus as large as a pea, upon which is poured boiling olive oil sufficient to fill up about a third of the vial. The latter is then closely stopped by a cork. In use, the stopper is released for a moment, so as to permit the entrance of air to the phosphorus. The vacant inner space is thereupon lit up,

diffusing a clear, and, of course, perfectly harmless light. When the light fades it may be revived by a fresh uncorking. A lamp so prepared will hold good for six months without renewal.—*Journal of Chemistry*.

.... Dr. Hooker, a London scientist, recently exhibited before the British Association for the Advancement of Science, a wonderful plant called *Dionid*. A fly was captured and put upon a leaf, which instantly closed, and on reopening, it was found that the fly was completely dissolved. A bit of beef was consumed in the same way. The leaf was then fed with cheese, which disagreed with it so much that it eventually killed it. "Dr. Hooker explained that the plant's action was precisely similar to that of the human stomach."

SPIRIT OF THE FARM.

.... It is said that corn loses one-fifth by drying, and wheat one-fourteenth. From this the estimate is made that it is more profitable for the farmer to sell unshelled corn in the fall at seventy-five cents, than at one dollar a bushel in the following summer, and that wheat at \$1.25 in December, is equal to \$1.50 in the succeeding June. In cases of potatoes, taking those that rot and are otherwise lost, together with the shrinkage, there is little doubt that between October and June, the loss to the owner who holds them is not less than thirty-three per cent.—*New York Bulletin*.

.... Earth worms. Those insignificant and unattractive creatures are of the greatest benefit to the fields which they inhabit, though many have supposed to the contrary. They are very humble but efficient servants of the agriculturist; and far from injuring his meadow and his garden, they devote themselves with praiseworthy assiduity to turning over the soil to a greater depth and more thoroughly than can be done with the best appliances known to science. These animals (for so they are classified by the naturalists) are scarcely more than animated tubes. They seem to live by taking earth and earthly substances in at one end and passing them out at the other. This simple process of digestion is aided, however, by a mucous secretion; and the worm has a habit, when he has filled himself with earth, of ascending to the surface, turning around and working himself back again into the ground. This operation unloads him; and the process repeated by millions of his fellows cannot but have a highly beneficial effect upon the quality of land. It is said by Mr. Darwin that these worms have been known to cover a field to the depth of thirteen inches in the course of eighty years. A slow process, to be sure, but so are all the processes of Nature. This, however, is not all that they do. They carry their shafts and galleries to a depth of several feet, and cross and intersect in all directions, loosening the soil, opening it to the air and water, and, in short, doing all that they can to help vegetation, without preying upon it or injuring its roots in the slightest degree.

.... Ten rules for farmers. 1. Take good papers, and read them. 2. Keep an account of farm operations. 3. Do not leave implements scattered over the farm, exposed to snow, rain, and heat. 4. Repair tools and buildings at a proper time, and do not suffer subsequently threefold expenditure of time and money. 5. Use money judiciously, and do not attend auction sales to purchase all kinds of trumpery because it is cheap. 6. See that fences are well repaired, and cattle not grazing in the meadows or grain fields or orchards. 7. Do not refuse to make correct experiments, in a small way, of many new things. 8. Plant fruit-trees well, care for them, and of course get good crops. 9. Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half rotten, or mouldy. 10. Do not keep tribes of cats and snarling dogs around the premises, which eat more in a month than they are worth in a life-time. *Journal of Chemistry*.

.... Oriental economy. England washes most of the manure made by her people into the ocean, and then hunts over the globe from Egypt to Peru for more to waste. The United States does no better. But the natives of Japan and China maintain the fertility of their soil by saving what those who pretend to be civilized throw away. They have no worn-out, abandoned fields.

.... Nine quarts of milk, on the average, are required to make a pound of butter.

.... Since 1860 the wool-clip of the United States has more than trebled; or doubled in less than ten years.

.... The fact that England is exporting humblebees to some of her eastern dominions, for the valuable purpose of fertilizing red clover, calls to our mind that in one of the earlier works of Darwin, this keen observer treated on the subject of cats and clover. In said work, he estimated the number of mice in the fields from the number of cats in the vicinity; and the number of bees by the number of mice nests remaining for the bees' households. He summed up thus: The more cats, the less mice; consequently the less humblebees; and with these wanting to fertilize the clover, the less clover. England, in transporting bees to New Zealand, is paying a grand tribute to the wisdom of Darwin.

THE POTATO.

We do not know what we could substitute for the potato. We are not anxious to have any thing replace it; for while our Peach-blows and Rose are greeted three times a day by untired appetites, they shall continue to be most welcome on our tables. We change the complexion and flavor of our bread for palato's sake; and the common white is made to give way to graham, biscuits, buns, cake and variously. Bread, in some form, is ever agreeable; but its form must change, to be as agreeable as it is. But the potato is never really better, than when coming to our tables in its simplest and original form, boiled, immediately after paring. The too common practice of paring potatoes, and leaving them to stand in water for hours, is wasteful and detrimental. The water that has surrounded pared potatoes for a given number of hours, contains more gluten, which goes to replenish the wasted tissue, than do the potatoes. The water is, of course, thrown away, while the potatoes, much less substantial than before, are placed on the table; and if they do not repair mortal waste only a little more than would saw-dust, the cause is plain. Leckey, the famous historian, opposes their extensive use by any people; ascribing the degeneracy of the Irish race to this cause. We are strongly inclined to dispute the testimony of this eminent authority; and to seek for the real cause of their degeneracy, in the direction of another very prominent excess of the Irish, where, perhaps, their exclusive potato diet is insufficient to repair their wasted human tissues. But we are confronted by too many scientists upon this question, to doubt that it has received abundant consideration. Quite a number of German *savants* have also been very disagreeably impressed by the potato from late analysis; considering its extensive use as weakening, both mentally and physically.

Carl Vogt speaks of it in very inferior terms. Mulder, the Dutch physiologist, attributes the indolence of nations to potatoes among the poor, and tea and coffee with the wealthy. And O. S. Fowler's only apparent recommendation of the potato seems to be that it fills up a vacuum that might or would be occupied by something worse. We are really sorry that this humble and abundant esculent should fare so unkindly at scientific hands. We are loth to look on the potato rot as a blessing in disguise; and we are quite unwilling to part with a long-tried, every-day friend, because it is discovered to be less valuable than some of its nobler relations. Nor are we persuaded that an exclusively potato diet is any more detrimental, nor as much so, as an exclusively meat diet; and the potato, being of coarser and milder material than meats, may have saved stronger nations than the Irish, from greater degeneracy and worse, by its being so usual an accompaniment of meats, excepting with the Indians, and they are barbarous, and as savage as the beasts which they eat. *

SEASON OF DEVOTION.

JAS. G. RUSSELL.

ENFIELD, N. H.

Blessed season of de-vot-ion, When the saints in love do meet, Boundless as the waves of ocean, Flows the spirit pure and sweet.
 Zion's children raise your voices, Freedom's glorious strain prolong, While the heavenly host re-joices, Echoing back the conqueror's song.

Angels from the realms of glory, Join our ranks in tune-ful praise, Bringing blessings pure and ho-ly From the heavenly Throne of Grace.
 Saints in darkness, bound no longer, Leave the shades of endless night, Never more in sin to wander, Join the chorus with de-light.

Bless the day, the happy hour,
 When the gospel trump was heard,
 Bringing forth that light and power,
 That would reach a dying World.
 Sin-sick souls the call obeying,
 Find deliverance from the fall;
 While the faithless, still delaying,
 Lose their precious day and call.

Shout again with deep emotion,
 Let the joyful accents roll,
 Blessed season of devotion,
 How refreshing to the soul.
 Heavenly guardians, now before us,
 Let your blessing crown the scene;
 While we make sweet praise our chorus,
 And salvation's prize our theme.

MUSIC NO. 2.

J. G. RUSSELL.

A CERTAIN eminent musician very aptly remarks, that "the voice may be regarded as a musical instrument, and at least, as much care should be taken to avoid injury to it, as is taken with other musical instruments." Under this consideration we resume the subject of music under the head of *physiological voice-training*. As vocal melody becomes impaired when carried beyond the proper limits of the voice, so likewise, the voice itself becomes impaired when carried beyond its proper limits; thus making a two-fold objection to this violation. But to arrive at conclusive evidence of the point at issue, we must carefully consider the origin of the voice, and every part that has to do in the production of musical tone. First, the Lungs—those great organs of the human body, whose active service is so indispensable to life and health,—how are they to be rendered fit for continued service, unless properly supplied with *pure air*, that *all* essential, vitalizing, and life-giving element? And yet, how often, and to what an alarming extent is this negligence carried by many of the would-be-proficient songsters of our day. An interesting incident of this neglect occurs to mind, and may not be out of place for record here. A short time since, as the writer was officiating as singing teacher, the choir was being exercised in that peculiar part of music drill, called *breathing*. The command was given for each singer to inflate the lungs, when an exasperated young songstress quaintly remarked that she would gladly do so, had she any thing to fill them with. This timely hint was not without its desired effect, for the doors were immediately thrown open, and the proper means of ventilation attended to, as far as consistent, and the

command again given to *inflate*, was promptly obeyed, with satisfactory results. It is an observation of quite frequent occurrence that an ill-ventilated singing apartment will have such a serious effect on the choir, that with all the powers at command, the singers are utterly unable to *sustain the key*. But at such a crisis, the simple opening of a door or window will affect a wonderful change for the better. Elder Frederick W. Evans, one of our most worthy veterans in the great *physiological reform* movement, once suggested to the writer that "in every church, music hall, or wherever a mass of human bodies were assembled, there should be one or more individuals officiating in the ventilating department:—stepping into the crowded room every few minutes, and *marking* the exact condition there." If human life depends so much upon the invigorating draughts of *pure air*, why should not the above suggestion be regarded of as much necessity as that of a body of police at a camp meeting? With the rapid march of progress it is to be trusted that this fact will become acknowledged generally, and that our musical assemblies will soon be ornamented with the presence of a *physiological police*.

Again, surprising as it may seem, it is nevertheless true, that many singers are very deficient in the practical art of breathing! Whether this defect is occasioned by the protracted habit of inhaling impure air, back, even, to the earliest days of infancy, or from some other personal defect best known to the individual, remains a problem to be solved. But the facts are apparent, that in breathing, but a very small amount of air is taken into the lungs in proportion to the amount which the lungs are capable of retaining. To prove this assertion would require no very extensive investigation into scientific physiology further

than individuals are capable of experimenting for themselves. However, a few brief extracts from physiological authority may subserve the purpose of bringing the subject to clearer light: but this we will leave for the coming number.

HOW TO KEEP THE DEVIL OUT.

E. T. LEGGETT.

What famous plans by man unfurled,
 Each era brings about,
 Whose promise is to save the world,
 And keep the Devil out.
 How hope alternates with despair,
 As each new plan is tried,
 And with "Old Evil" waiting there,
 Its merits to decide.

Thus all our plans, like autumn leaves,
 Have fallen one by one,
 And Satan homage still receives,
 As when the world began:
 There's but one only plan that would
 Keep out this Son of Sin,
 'Tis fill the heart so full of good,
 The Devil can't get in.

OBITUARY.

Poland Hill, Me., Oct 29, SARAH N. MACE, aged 81.
 Poland Hill, Me., Nov. 24, OLIVER WOODSUM, aged 72.
 Harvard, Mass., Dec. 19, EMMA E. MILLER.
 Shakers, N. Y., Dec. 14, ISSACHAR BATES, aged 85.
 Shakers, N. Y., Dec. 26, ALMIRA WATKINS, aged 70.
 Enfield, N. H., Dec. 8, EMILY ANNIS, aged 69.
 Enfield, N. H., Jan. 4, 1876, ANGELINE BRUCE, aged 35.

PUBLISHER'S ITEMS.

Our publisher asks for plainness of name and address of all subscribers. Let him have it.

Our advertising patrons will only be happier to know we have had to enlarge our February edition by the thousand.

We hope the happiness of every agent, who, like a lively, lovely one in N. H., secured 300 names in a few days. Ohio is also well spoken of.

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THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., MARCH, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 3.
PUBLISHER.

HOME WORK.

—O—

THE following hymn was written by Garret K. Lawrence—the Shaker poet, physician and faithful brother—in 1835. It has been in constant song ever since. We commend it to general use, even if some may think "*there's more truth than poetry*" in it; for be it remembered, this has ever been the very just charge against all Shaker religion and life.—Ed.

This is the burden of my song—
Never to look abroad for wrong;
I find enough to do at home,
With all my best exertions;
Then why seek evil in another,
Or try to injure a dear brother?
Such are not children of our Mother,
But slaves to basest passions.

How easy for the carnal mind,
Evil in other souls to find;
While to their own, how very blind—
They're scarcely worth observing.
But when *old* nature don't confound us,
And we survey the saints around us,
We find the good, the just surround us;
Of heaven how deserving!

O, may I evermore be wise,
And make a right use of my eyes;
Not be a fool, and miss the prize
For lack of self-denial.
This search of self, if you believe me,
And my experience don't deceive me,
Is *solemn work*; then do not leave me,
But help me bear the trial.

Henceforth, be *this* my daily toil:
At home to cultivate the soil;
A faulting serpent shall not coil
Within my breast, I'll kill it!
This work will make me kind and clever
To all around me, yea, for ever;
Then love, and joy, and peace, will never
Forsake my soul, but fill it.

Now, in this resurrection morn,
We can't believe they're heaven-born
Who shun the rose, but pluck the thorn,
That they may torment others;
For here, in Zion's fragrant bowers,
Where heaven sends such lovely showers,
We seek the buds, the opening flowers—
Kind Sisters and kind Brothers.

THE LAW AND THE GOSPEL.

—O—

ALONZO HOLLISTER.

"THE Law was a shadow of good things to come;" for though the substance to which the law pointed, existed, it could not come to man, until he was prepared, by growth, to comprehend it. So also the natural creation was formed to typify eternal things to which man was made heir, and destined to enter into possession, when sufficiently disciplined in temporal things, that he make no mistakes while dealing with eternal substances; and sufficiently unfolded to apprehend those substances, from the manifestation of figures representing them to his outward senses; as children learn from signs, called letters, to

comprehend what is contained in books. The reflection of this eternal substance upon man's consciousness, causes some sagacious minds to the opinion, that there can be no such things as miracles, or special providences; because God operates by unchangeable laws. And so he does, where those laws are not violated; for, where all is perfect order, harmonious adaptation of means to ends, there is probably no need of specials. Laws are not self-operators, but principles through which intelligent agency is manifested. In the rudimental stage of signs, shadows, types and figures, the confusion caused by a wide departure from primitive law, man created needs that would not otherwise have existed; and these necessities increase in proportion to the extent of departure.

Accordingly as we near the eternal substance, by obedience to the law of eternal life, revealed in Christ, through whom the substance is manifested, the need of special providences is much diminished—in consequence of that uniform action, and adaptation of means to ends, which characterize all works of creation, over which the will of Infinite Wisdom exercises supreme control.

The intimate connection of the visible and invisible worlds, was first interrupted by man's fall from moral rectitude. God, in compassion for man's frailty, then promised, to all who would repent, a restoration of relationship to the higher order. That is, where the purpose of the natural order was so far accomplished, that the work designed to supersede it, would begin in those sufficiently unfolded to accept it. Though a large portion of mankind, presuming upon the goodness, and emboldened by the forbearance of God, continued adding sin to sin—and many hardened their hearts against all entreaty—despised the law of God, and trampled under foot his offers of mercy, yet there remained a resolute few, who chose to keep God's commandments, at whatever cost of selfish ease and carnal pleasure; and through these the restitution began, according to the promise of God. By them, the way of the tree of life has been held in trust for the race—in them, the kingdom of heaven, comprising the substance of all previous signs, types, and shadows, continues to be revealed; whereby a restitution of peace, order and union will be effected in all who will obey its laws, to the sacrifice of selfish life, and the things that pertain thereto. Without this sacrifice the works of death cannot be destroyed from the soul, nor the sting of death be taken away. But by this sacrifice, the soul is liberated from the power of temptation, and restored to union with its creator, from whom all good gifts flow, to perfect the soul in works of righteousness, which bring contentment and everlasting peace.

THE CHEMISTRY OF BREATHING.

—O—

D. FRAZER.

WHAT is the use of breathing? is it merely to draw in a portion of the atmosphere and then expel it?

Of all the processes involved in the manifestation of animal life, the act of breathing is the most important. We can live without food for days, but to live without air we cannot; we breathe about one thousand times an hour. If the process of breathing ceases but for a few minutes, life is at an end. Hence the necessity of breathing *deeply* of good air; just in proportion to our ability to absorb oxygen from the air, have we life. This absorption of oxygen by the venous blood is a chemical act. Therefore, to breathe rightly, first, have good air; second, let nothing enter the circulation which impairs the affinity of the blood for oxygen. Soda and saleratus should never be used in food, and the habit of taking much salt is amiss.

In former times when large open fire places were in use, and our houses loosely built, attention to ventilation was not required. Now that we live in close apartments with no open fire places, we are shut off from a true relation to the vitalizing oxygen of the air. Hence colds are frequent, and they are catching on the approach of cold weather.

Closely-confined air to breathe, associated with alkaline matter in our blood, cannot but be favorable to the formation of soft, flaccid, muscular tissue, just the pabulum in which the seeds of scrofula and consumption can grow apace. A word to the wise is sufficient.

GOD IN THE SOUL.

—O—

LOIS WENTWORTH.

THE world, with all its honors and riches, is nothing compared with God's favor. The reward felt by doing his will daily is all satisfying. Yielding the heart to God, nothing is lost, every thing gained—and the gain is an eternal one. The enjoyments of the perishable things of earth are cut short at the grave. The gains of earth are short-lived at longest. Its scenes and pursuits soon fail to affect us; and then, one unselfish thought or act is worth all years of selfish exertion. Our life has its trials—which seem hard to bear—these are important to prove us; for how will God prove us, unless we are tried? God requires the whole heart, a willing offering, a living sacrifice. Feeling that we have rendered these, a restfulness of soul ensues; and all passionate tumults, feeling the power of good in our souls, will, like the tossing waves of the sea of Galilee, obey the mandate, "Peace, be still!"

NECESSITY OF ORDER IN COMMUNE LIFE.

—O—
O. C. HAMPTON.

ORDER is a systematic arrangement of the different elements composing our practical life, including our physical, mental and spiritual existence. Although this is a restriction to the full meaning of the term, it applies with equal force to the entire phenomena of the universe. It is patent to all experience and observation, that without some systematic arrangement in the affairs of individual life, and a regular recurrence of the details thereof, very little good can be accomplished, and little enjoyment or contentment of mind secured. While man has not yet quite "worn out the make of heaven," and retains something of the genius of his original being, he spontaneously gravitates toward orderly arrangements in all the details of his life. He feels, moreover, a logical necessity for some kind of system, in all the departments of his existence as an individual, to secure the highest degree of satisfaction—enjoyment and peace—from his surroundings.

Much more does the necessity of order exist in a community of individuals; for here the problem of happiness and peace is very complicated, and the heterogeneous elements of its members, incline to run things into almost inextricable confusion. I do not conceive any *necessary* relations to exist between the two entities "Order and Government"—although in this rudimental sphere they are generally found in combination. I wish to be understood as dealing with order alone. In communities whose purpose is to be practical exponents of the social relations of human life, certain precepts and rules are agreed upon by the members, as canons of regulation, for the practical evolution of order and regularity throughout all the departments of such communities, and the very fact of the existence of these communities, implies that canons of regulation have been adopted by general consent of the members. And in so far as this is not the case, any disaffected persons happening to drift into such communities, are really not *bona fide* members, but schismatics, and should not be tolerated. I would be ashamed to repeat the hackneyed proposition, (rather truism), that no one should impose on a community, who is unwilling to comply with its constitution and by-laws, were it not my unhappy experience, to find that this is too constantly committed upon Shaker communities, and notoriously persisted in from year to year, with a perfidious perseverance only equalled by the false charity of any community, which allows itself to be weighed down by such undeserving material. It seems to me that no one in reason can fail to see the logical consistency of so correct a theory. In my opinion ninety-nine one-hundredths of all the afflictions of Believers, arise from the entertainment in our midst of persons at variance with the spirit and practice of our orderly, systematic arrangements; and who not only fail in finding satisfaction by their connection with us, but are clogs and curses in every department of society. And in the proportion that society fails to dispose of this class, it will gradually increase and overpower the conservative elements, and then farewell to Shakerism. It is fatal folly to shut our eyes against truths, or mince matters one atom; for natural laws and results never turn aside,

to have any *community* which ignores the dictates of common sense—much less the wisdom of both experience and inspiration. Some of the reasons why we should keep good order, and hold rigidly to systematic arrangements in life are as follows: (1) In order to be happy we must avoid infringing upon the territory and rights of others; and good order will secure this desideratum when all other means will have failed. (2) We have too little time to do the much good we ought to do in this life; and a systematical ordering of our time and precious opportunities will enhance our facilities for benevolence, a hundred-fold. (3) Without regularity, periodicity, and permanence, in our domestic and public duties, the poetry of life, and that sublime constellation of spiritual and social amenities, termed the dignity of *Christian Repose* are quite impossible; but with good order these blessed amenities constantly recur, bringing us into rhythmic unison with that holy song of joy, which trembles through the universe forever. (4) That the bright rivers of blessing may flow from the infinite fountain, in the lines of least resistance; and these lines are the beautiful, geometrical lines of good order. These are the "streams that make glad the city of God, the holy place of the Most High."

THE TRUE CRITERION.

—O—
SARAH ANN NEAL.

SINCE the first dawn of the Christian era, many individuals, under the title of prophets, have arisen with apparently great, but shallow power, to declare the doctrines of some so-called, new life; their ideas of the only true road to heaven and happiness. Not satisfied with the simple, yet plain teachings of the Christ, they have endeavored to soothe their own minds into an unchristian belief, and by false theories of meaningless words, (better adapted to sustain the selfish proclivities of perverted dispositions,) have exercised their artificial powers, to wield an influence over the minds of general humanity, that would veil the *genuine truth* of the Christian gospel, from the undeveloped spiritual understanding. But, humanity in very many instances have failed to become convinced of the truth of these false theories. Nor is it to be wondered at; for fruits of spirit *growth* have not evolved from their teachings. And now in this age of reason, intelligence and advanced spiritual light, it is not even to be conjectured, that religious quacks are going to appease the restless, agitated minds of individuals with false and erroneous doctrines. But the results of so much false teaching, is, to-day, manifested by the infidels extant in the world; who failing to find in professional churches the truth their souls so much desire and need, become the infidels they are. The "spirit of the letter," even, is not there; hence no spiritual good is obtained. But, it is better to be unbelieving, than thoroughly imbued with error. The *standard of truth* as lived by Jesus, the Christ, is the *true criterion* by which we may know the relation we bear to the infinite spirit of goodness, by whose power we have our existence, and to whose acceptance we should daily live. Nor is the momentous truth of Christian testimony to be mistaken for the eloquence of artificial creeds, whose sounds greet the ear pleasantly,

but affect the soul wrongly. The *purity* of Christian life and testimony is the line of demarcation, which separates those who embrace and fully practice its pure principles, from the natural, sensual order of the world, and the elements which constitute that order. And the work of the day, for those who would realize a salvation from sin, and a power to live above the practices thereof, is to *learn and obey the truth*, as taught and lived, by our *Christian* predecessors.

Keep this line of demarcation drawn, between the elements of good and evil, and the result will be a *growth* of soul, by the practice of heavenly principles, that will dispossess the human mind of every doubt it may entertain in regard to what truly is a religious life. Make the heart a pure temple for the indwelling of the holy spirit, then will our actions give expression to pure minds, and our words be mediums to convey to others chaste and holy thoughts.

THE GOSPEL, IN A NUTSHELL.

—O—
MATTHEW MESSNER.

JESUS was what the system he introduced made him—an illustration of the practical workings of Christianity. He differed from others, only as far as life-practice made him to differ. He was a model, for all who would be Christians—holding animal nature in subjection to spiritual life. He was a high hope to humanity—is now—as to what human nature can attain unto. With similar propensities; tempted in all points as we are; yet using the good power in him to defeat all selfish ends.

Jesus, being like other men, he was the proper person to be our exemplar; had he been born without a similar nature, he would not have been the needed, desired model. His gospel is an exemplification of dominion over every perverted and unspiritual appetite; giving hope and power, unto every soul, to accomplish salvation and redemption, by daily self-denial and the spiritual cross. His life was the result of compliance with the higher laws of his being—and by similar compliance to the same laws, every man and woman can, cheered by his example, "go and do likewise." If we want the salvation which was in Jesus, we must live as he lived; or we may want salvation from sin, time, and eternity without end, and never obtain it, except we "take up our crosses," and live his life.

SHAKERS, N. Y.

DIET.

—O—

ELDER J. S. PRESCOTT calls our attention to an experiment in dieting, which a person in Medina, O., has practiced with increasingly beneficial effects. As an economical experiment it certainly is forcibly interesting. We condense: "For breakfast, five graham gems with butter; no inconvenience nor hunger followed—cost *three cents*. Dinner, $\frac{1}{4}$ lb. rice, one ounce each of sugar and butter—a good meal—cost *five cents*. Supper, $\frac{1}{4}$ lb. corn meal, $\frac{1}{2}$ pint milk, cost *three cents*. One day's cost 11 cents. For a change, one gill of beans which, by the quart, cost less than half a cent."

The correspondent claims to have worked hard, ate nothing between meals, is renewing his age and youthfulness, and only dreads the lonesomeness to be experienced by living to a very great age. ★

CHRISTIAN DUTY MEASURED BY
KNOWLEDGE.

—O—

ELDER A. PERKINS.

In consideration of doctrines so palpable as those given by the immediate apostles in confirmation of the teachings of Jesus, in reference to real Christian life and character, that, with intelligent minds, there should exist such extreme ignorance, I am exceedingly puzzled.

Listen: 1st John 2: 16. "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The spirit arising from these three branches, which constitute the world, is almost universally the ruling element in man — professor and profane. Paul tells the Galatians that "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Also, that "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, the one to the other. The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings and such like." Can language be clearer and more to the point, showing the tree which bears such fruit? Such testimony, with the example of Jesus before us, together with a thorough knowledge of ourselves, gives unequivocal evidence of this fact — that in this world is to be found only a shadow of genuine Christianity.

The fruits of the tree we cultivate will crop out, no matter what the profession; our works follow us, declaring our condition; we are known by our fruits.

Verily, we see an extensive field open for labor; the marvel being that conviction seems so withdrawn from the earth; it is so limited in its operations, that with all that has been done to christianize man, so little manifestly exists, of real, genuine Christianity; that in man and in the fruit of his work, there is to be found such a destitution of the character and spirit of the gospel of Christ.

And while we would recognize the good we realize exists in the earth — while we would defend and preserve it, we should also feel bound to be severe upon error and in our condemnation of evil. Not because of custom or popular feeling should we uphold a wrong, bless it, or give it any other than its true and legitimate name; not because our fathers had not received a clear vision and perfect sight of science or religion, and thus through ignorance were in any degree led by false faith, should we shut out the light and continue to walk in darkness, allowing no growth, unfoldment or progression; but as patience will give a perfect work, so let wisdom render hers.

By promise indubitable, the earth is to be full of the knowledge of the Lord, and a highway is to be cast up, which will give

souls a privilege to travel in and find an increase of righteousness, which will extend unto and beyond the confines of earth. Otherwise, why the mission of the Saviour to preach to the spirits in prison which were disobedient in the days of Noah! Jesus was commissioned to perform no foolish errand. In his mission, he evidently did a work of mercy, whose result gave not only knowledge to those ignorant transgressors, but power by which they could improve.

Progress is eternal: Tell us no more that it ends with earthly life. This is a contradiction of the declaration of the Saviour of the world, in that he was the only door of hope to lost humanity; a denial of the justice of God. No soul is deprived of mercy and cut off from God, without a knowledge of the revelation of this plan of salvation. There is no condemnation without disobedience to known light; the destiny of no man is fixed, so long as he is ignorant of truth; and equally inconsistent is the doctrine, that man is saved and reigns with Christ, without a knowledge of him and his requirements, and a baptism into his holy spirit. What then? The answer is clear; if man receives not the full revelation of his duty to God, to his fellow-man and to himself while in this world, (which is the ease with all who preceded the advent of the Saviour, and which is equally true of millions who have departed this life since that date), God in His justice will open the way for knowledge to those who are waiting in the spirit land, as were those who were ignorant, and on whom the long-suffering of God waited in the days of Noah.

ANOTHER HOUR IN THE DAY OF
PROGRESS.

—O—

ELDER G. B. AVERY.

PURITY OF LIFE, not amalgamation of religious professions, nor union of professors who are antichristian in their life practice, is the panacea for the human race.

Realizing a want of power over sin, of ability to rise above the level of worldly elements, and their sorrowful life-experiences — a want of strength to sustain even the religious professions of nominal Christianity — the divided and subdivided sects of Christian professors are looking to amalgamation of creedal faiths — union of religious societies, and harmony of religious professors, in the belief that Jesus paid the whole debt of sufferings, for all the sins that believers in his name commit, as the *catholicon* for curing the physical, moral and spiritual ills of the human family. But the light of truth reveals this to be a most prominent error.

No combination or amalgamation of any number of impotent medical preparations is equal to the cure of disease, whether physical, moral or spiritual! Mankind are religiously diseased — a cancerous tumor of the *imputed righteousness* of Jesus is eating out their soul's life. A palsy, consisting of the belief that the animal blood of the man Jesus, shed upon the Calvary cross, is the atonement for all the sins of believers in

Christ, is curdling the spiritual blood in the veins of nearly all souls in professional Christendom.

The lamentable fact is that all the popular religious creeds propose salvation, by the sufferings of Jesus, from the guilt, condemnation and powerful consequences of sin, instead of salvation from sin itself, by a personal cross against all sinful indulgences. This is a base plan of salvation, never conceived by the Divine Mind, nor taught by Jesus; and is instituted as an accommodation to a sin-loving race, who are still undesirous of being saved from its pleasures. It is a religious malpractice, engrafted on almost the entire tree of human development, and characterizes the physico-medical practice of our race, applicable to both body and soul, in all the lanes of life; prescribing *remedies* for, rather than *preventives* of disease. It is no less characteristic of the moral and religious therapeutics of the popular masses of so-called moral reformers, and Doctors of Divinity. Painkillers — in other words, nerve deathdealers, to benumb human sensibility; put the body to sleep; tune down the moral sense to the point of indifference, and bring the spiritual consciousness to a level so low, that no condemnation is felt for violations of spiritual law which result in death of soul, are the prescribed remedies for human ills!

The simple truth is, mankind do not want to be saved *from* sin, but in the *indulgence* of sin; they desire to enjoy its pleasures, but to be saved from the consequences. They crave the disposition that engenders disease, but to be saved from sickness; hence, the physician who teaches hygienic laws, for either body or soul — laws requiring self-denial, *purity* of thought, word and deed are distasteful to the majority. A religion embracing the power of salvation *from* sin, is, by the popular throng, as undesirable as a frost in June, because it cuts off the anticipated harvest of sinful pleasures. Thus the ship of human reform for health and happiness in body, mind or spirit, is embarrassed by blockades on all seas of life; and a work of redemption which might be accomplished in a twelve-month, by the adoption of *Purity*, — abstinence from the lusts of the flesh, from thoughts that blush with shame, indulgence in stimulants that fire the blood, in narcotics that benumb the senses is not wrought out in a thousand years.

The harmony of religious faith — the inspiration of heavenly baptisms that *would* flow from the honest confession and leaving off of sin in a week, are voluminously written about, oratorically talked of, and animatedly draped in song, as in the *distant future*, but are only known as in a dream of things yet to be. A religious life in its present, popular wake, is a golden fare!

Why should not the rising generation, as they really are, be stupid to its semblances; infidel to its arid professions; its mock salvation; its hollow holiness; its sinful saintliness; its indulgent sacrificial altar; its wholesale, silent, hypocritical confessional; and consequently unrepentant life, since

these are but a mockery to the name of religion?

But, as our race has a religion embracing, 1st, *Practical Purity* of life — abstinence from all that defiles the senses and stupefies the soul; 2d, *Consecration to God*; 3d, *Forgiveness and love to man*, instead of war and strife; 4th, *Living for the good* of Brethren, Sisters, neighbors, and all humanity, instead of self alone — a universal Christian patriotism; 5th, *A baptism of heavenly inspirations*, ministering to the aspirations of soul-life; and all mankind will bow in spirit, acknowledging its truth, and be blessed by its benedictions of love and charity; the march of human redemption will be with vigorous, perpetual youth. Such a religion cannot be reproached, if not adopted by all. But a union of all denominations of professed Christendom into one brotherhood embracing the idea of salvation *in sin and from its consequences*, by the sacrifice of Jesus, would only more heavily curse the world; binding it with still stronger thongs of theological death; and leave mankind to the only sure hope of seeking a religion, gushing with heavenly baptisms of pentecostal power; the gift of salvation *from sin*, and a merciful and loving God.

FOR THE SHAKER.

A VISION.

HENRY T. CHILD, M. D.

"Behold I set before thee an open door, and no man can shut it."—Rev. 3, vii.

As I was musing upon this text I beheld a vision. I saw a great multitude of people going up a very steep hill, the paths were exceedingly rough and thorny, and sometimes great rocks were in the way which it seemed almost impossible to get over. There were all sorts of wild beasts in the road, among them I saw lizards and serpents of various kinds, and other slimy, creeping things. Many of the people had some of these animals traveling with them. Most persons seemed to be troubled and were glad to make companions of the animals, for they were nearer to them, and did not seem inclined to help one another, but generally they were taking advantage of each other. I saw women, who were wearied with their journey, and they sat down by the way-side, and as the men came along they did not take any notice of them, but would step on them and walk over them, not heeding in the least their cries. All along this road I could see open places in the form of crosses, and I heard a voice saying: "Behold I set before thee an open door, and no man can shut it."

I watched them closely, and after a time I saw one who was about to enter in, having become very weary of the journey of life. I stood near to him and there came two shining angels, who said unto him: "Thou must strip thyself of every thing, even thy garments, and go in without any covering, for behold there are robes of righteousness for all who enter." He began to strip himself, but there were some little things that he desired to take with him, and the angel said in a very firm, but kind voice: "No! thou must confess, and lay aside every thing, or thou canst not enter in." But he replied: "Oh I cannot do this." So he went on his way, hoping for a

more convenient season, and these angels left him. Others came and said to him: "Foolish man that thou art, put on thy clothes and take thy treasures with thee for the road will soon be smoother." Then a little angel, pure and white, whispered in his ear: "See that thou do it not." And strength came to him for he had overcome temptation, and he said: "I will, by the help of God and holy angels, confess and strip off every thing and enter in." Then I saw him take off many things that had been concealed from my vision, and throw them away, and as he passed through the narrow door there was not a hairs' breadth of room for any thing but himself.

I watched many others who looked toward the opening, but they were going along with the animals. Some leading these, and others being led by them. I asked one of the spirits that was there if I might look in at one of these cross doors? He replied, "Yes," and I did so. There I saw a beautiful road, there were green pastures and still waters, but no wild and ferocious animals. The people were all helping each other along, and were very happy, singing songs of praise as they went along.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE GRAND SEAL OF CHRISTIAN HUMANITY.

WHEN the millennium shall have dawned — when "the fulfillment of the law" is established — when the SEAL, by which "men shall know the disciples" of Christ is ever apparent, then shall we realize that Love rules all creation.

The golden rule of Confucius, adopted and extended by Jesus, means more than it says. "All mine are thine — and thine are mine" — fall with crushing weight on the great sin of the world — unchristian selfishness. "Brotherly love" means something more than poesy — Christian fraternity, more than coöperative partnerships. To love others who love us is an easy matter; the drift of all humanity, good and bad alike, agreeably acknowledges this. To love those who please us — who do just as we direct — is an affection as noted in the devils, as in exalted saints. The comparative remark of Jesus: "Greater love than this, hath no man, that he lay down his life for his friend," is superlatively surpassed by love for those inimical — for those who do *not* love us. This love is something more than airy substance, which breaths nmake or make at pleasure — more than rhythmic poetry implies, and sterner prose in action, than found in paragraphs. Its name has been usurped by passion, and profaned to unholy uses through all time past, still its eternal principles are pure. The law of heaven is love; — in heaven on earth, no less than elsewhere. To know that God loves us, in our obedience and waywardness alike, every day's blessings bring us to quick conclusions. To know that we love one

another, is knowledge unattained, and made impossible, by every exception we actually present, or mentally reserve. No sentiment is more prevalent in Shaker song than Love. It is well. Turn we often from the sentiment, to know that love lives not in song alone? Do we realize, as we should, that love has head and heart, hands and feet, voice and prayer, and unreserved consecration to every unselfish conclusion?

Do we think, that all barrenness of prayerful offerings — all failures in spiritual struggles — all "aching void," and want of life and zeal, of courage and confidence, have been and may be predicated upon "remembering thou has aught against thy brother," sister, friend or enemy? How truly the song:

"The wayward and erring most need our affection —

"Withhold not this boon." * * *

Again:

"If we love not each other as sister and brother,
"How can we love God?"

And again:

"My life I'll square, my habits change,
"Till love I am possessing."

And listen:

"Love, love, practical LOVE, that will appear in my words and my ways, —

"Love that will clothe me, and cause me to speak,
"Kind to the strong and wise to the weak!"

And how faithfully do we comply with:

"Not alone for those who love you, are you called to do good —

"Nor for those who seek your comfort, giving honor to your word —

"But bless ye those who curse you — for those who hate you pray,

"For if you only give, where much is given to you, why is reward expected?

"Or why the kingdom due? Love ye your enemies,

"Do good, to those who love you not!"

And yet, it is so common, the world over, to make "the weak bear their own burdens;" to fail the helping hand to rise; and oftener give the gibe and kick to those who've stumbled! "The milk of human kindness," and Christian affection, are too seldom seen expressing themselves in reclamation of the erring; while oftener the cold chill of unchristian indifference and sectarian slight replace them! How true it is, where one is found in error, loving souls can only magnify the gospel by helping the sufferer up! Whose value is enhanced, by any unchristian or ignominious action? Love, not only "*worketh* no ill," but *worketh* all, and every good.

Community Life, like every gift of God, is intended to circumvent selfishness. Brethren, Friends! We are blest with unusual facilities for the outworking of *Christian love* — as opposed to the *me-and-mine* principle of the common marital relation. Like every other gift, Communism may be equally perverted, to its selfish opposite — its accumulated force, and genuine aims, be made to contribute to the selfish area of *me and those who best love me!* but, as standing before high heaven, holding a sacred trust, let us acquit ourselves as men and women of God! If Communism fails, selfishness, and those who practice it, shall bear the responsibility.

BUT IT MUST NOT FAIL. Let those charged with the treasury of millennial hope, life, energy and human redemption, so unselfishly live that it may be well said: "Behold, how *these* Christians love one another!" and, as those "passing from death unto life," let us each work and pray with Abou Ben Adhem:

"I pray thee, then,
Write me as one who loves my fellow men!" *

THE RESPONSIBILITIES OF THE RICH.

THE recent deaths of several millionaires—Singer, Astor, Rothschild and others—having quickened the pulse of the people, call into consideration the words of Jesus: "*How hardly shall they who have riches enter the kingdom of God.*"

There is an unreasonable antagonism between the *poor* and *rich*, caused by the fact that they *are* so. The mere fact of one person being capable of accumulating millions, while another is not, is an insufficient cause for either self-exaltation or envy. But it is a fact that the great disparity in the ability of individuals to accumulate *gold*, occasions more inimical feelings, than an excessive ability to accumulate any thing else. The reason of this is patent to everybody—that the power which ever accompanies the accumulation of wealth, is so invariably used to promote excessive selfishness; and not for the ends of philanthropy. For the rich man to feel, that he is in no way responsible for the comfort of his poorer neighbors, is one of the most prominent of human mistakes. There is, no doubt, wealth enough in the world, to make *all* very comfortable. With those having superior ability to make fortunes, rests the responsibility of being "MY BROTHERS' KEEPER," to an extent equaling their excess of ability to get rich. But while this *responsibility* is accepted and exercised scarcely anywhere—(probably nowhere, with unreserved, unselfish consecration to philanthropy)—yet we find the best illustrations of this, in the introductory exercises of the early PENTECOSTAL CHURCH, and in COMMUNITIES, where individuals composing such, have solemnly promised God and each other, to devote their *all*—wealth, strength, time and talents—for the general good; and to *fare and share alike*, in all the comforts and misfortunes that may follow. And where this excellent system is honestly practiced, there is neither rich nor poor, master nor slave; neither aristocratic dominance nor servile mendicancy; but "*we are brethren*," is the happy, general feeling. Has the story of Dives and Lazarus no worthy application in our days? Tell us, you who can, wherein Wm. B. Astor differed from him called Dives, in olden times? Was he not grasping for gold, and most active in "laying up treasures on earth," until sickness and death seized him? While he rioted in uncounted millions, did the poor find in him a friend? Would the paltry sums bequeathed by his will, favorably compare with the value of a dime, which some men give to a passing beggar? Holding, the wherewithal to relieve the untold miseries of the

thousands on every side of him, did he prove himself the value of a smile, a sunbeam, or a loaf of bread to a single household, other than his own? He died, forced to leave, what he would gladly have held through all eternity. What treasure has he now? "*That is the question.*" With the simplest power to reason upon *causes and their effects*, who would have lived and died as did he? Instead of being an object of envy and enmity, does he not excite our pity? and *his* ill-gotten, useless pile of gold, and pyramid of selfish sordidity of character—are not these to be fled from, as from the devil? "It is easier for a camel to pass the 'Needle's Eye,' than for a rich man to enter the kingdom of heaven." Rev. Newman Hall, visiting Jerusalem, writes:

"At a certain hour of the night, the gates to the main entrances of the city are closed, and there is no ingress excepting through the 'Needle's Eye'—a gate so small and low, that men and women must stoop to pass it; and a camel to pass it, *must be unloaded, and crawl through on his knees.*"

Here's Astor's chance of getting in, and those of like ilk. Rich men and women: Make your wealth an honor and a blessing,—study your eternal interests by devoting it "*to charitable and religious (not sectarian) purposes*;" and let it not bar your entrance to happiness in the eternal world. The subjoined paragraphs may, or may not have been delivered *in propria persona*, but they are true in principle, agreeably with our instructions. We copy from the *Banner of Light*:

"Gardner Brewer, a wealthy gentleman of Boston, recently deceased, reported himself as follows:

"I am strangely bound to the things I called my own, and if I have wings of aspiration, I cannot use them in consequence of this binding. I am absolutely dissatisfied with myself and every thing else, but suppose I shall outlive it, as people who seem to be good in this spirit-world tell me, but how soon God alone knows! I could wish that I had gone out of this life without owning so much as a foot of ground whereon to stand, but I cannot change matters now, so I must take the consequences. I called Boston my home. It was; but I cannot tell now whether I have one or not; but am assured by kind, benevolent spirits who are attendant upon me that I shall gain a better condition by coming here, and taking a new start." *

PEACE CONGRESS OF NATIONS.

As a war strategist, General Grant won golden opinions and the chief magistracy of the U. S. But, until a recent date, he was not even suspected of brilliancy as a statesman. Some of his recent utterances, however, touching Church and State matters, have, in the eyes of the nation, carried him to a front rank among statesmen; a large number of journals formerly opposing him—among others *The N. Y. Tribune*—complimenting him with delivering himself of wisdom, which the nation could not reasonably have expected for scores of years to come. The United States will not soon forget, the grand rallying cry of "LET US HAVE PEACE." In the light, and unprecedented glow, of the amicable settlement of The Alabama Claims, during the service of the present Presidential incumbent, we urge, hope and pray, for the establishment of a PEACE CONGRESS OF NATIONS, to arbitrate the cause of justice among all nations, with a view to banish

from the world the curse of WAR; and consequently the expensive necessity of standing armies and navies. The time for the abolition of such old-time barbarisms seems fully ripe; and we urge the attention of our own, and all other nations, to a scheme, whose aim is the increased happiness and spirituality of all peoples. With WAR and its contingencies, as things of the past—with energies that have been perverted, turned into the proper, peaceful channels of agriculture, arts, sciences, literature and manufactures—none will say "I am poor"—for the reign of universal, peaceful brotherhood will be eternally established! This is not a utopian dream—it is possible—and we therefore raise the undying cry for a PEACE CONGRESS OF NATIONS, whose every diplomacy will aim to "LET US HAVE A LASTING PEACE":

"That golden age, on history's page, shall gleam in truthful lines;

For even now, its dawn appears, in bright, prophetic signs."

RUSKIN, TO THE RESCUE.

RUSKIN, the pen-painter of England, believes in the possibility of a heaven on earth; and is about to attempt one of the most gigantic schemes, to relieve his countrymen of the twin curses of pauperism and slavery. A large estate having been secured, it is believed, operations will begin in the early spring. Basing his enterprise on "the nobleness of human nature, the majesty of its faculties, the fullness of its mercies and the joy of its love," he enlists, under the Society of St. George, to make a practical reality, what has long been considered a utopian dream. Large estates are to be bought by the Society; on these villages are to be inaugurated, the land rented to as many individuals as it will comfortably maintain—the rents being reduced, as the land is improved. Every one must labor for his daily bread; where manual labor will do the work, no machinery will be permitted; in proportion as this rule proves a disadvantage, the rents will be reduced. The destruction of timber is prohibited; the tenants must not "deceive, kill, nor hunt any living creature, nor destroy any beautiful thing;" and must love their neighbors as themselves; and even where this appears impossible, "*they must act as if they did!*" In every village the population will be restricted, towns and cities being discouraged. Schools will be inaugurated, also museums and libraries. Stores will be established, which will be stocked primarily with food and clothing; subsequently with books and works of art. The dress will be regulated—"quite as much for the pride of the maid as the mistress, for the man as the master;" everybody must dress well; none will be allowed to wear the cast-off clothing of others, nor sell nor pawn their own to others. None will be permitted to appear in rags on the street. Health, peace, prosperity and plenty are to be aimed at, and every thing must bend to these *desiderata*. "I do very believe," says Ruskin, "perceive and admit in convinced sorrow, that I live in the midst of a nation of thieves and murderers; that everybody round me is trying to rob everybody else; and that not bravely and strongly, but in the most cowardly, and loathsome *ways of lying trade!*" To prevent these, and to establish every man and woman

"under their own vine and fig tree," it is his intention to turn the aid of millions of money; and let us all hope that his expectations may not prove a utopia. *

WE ARE NOT YET A FREE PEOPLE.

AN OPEN LETTER.

—O—
SHAKER VILLAGE, SHIRLEY, MASS., }
February 1, 1876. }

Honored Friend, G. T. ANGELL, Boston:

Allow me to thank you for your many labors of love. In so much as you have done good to any one, you have done it unto me.

A presentation of the facts from time to time in the future, which you have already brought before the public, showing, that crime is on the increase in this highly favored State, cannot but do good.

As citizens of this republic, we have several grave problems to solve in reference to its perpetuity. The effect of our system of finance, including usury, (one per cent is usury), on the creation of crime, requires serious attention. When the farmers as a body, invest elsewhere than in their farms, trouble is not far off.

The existence, and the rapid rise of so many millionaires in our midst, is anomalous with the logic of a republic; in the nature of things they are the offspring of wrong conditions, and are clothed with power not compatible with the general good. At their will, they can vitiate the sources of law and justice; and when it suits their interests, can change commercial values, and tax consumers, as the monarchs of the old world do their subjects.

The relation of the employer and the employed, increasingly presses itself on public notice. The late existence of slavery was only a labor question. The idea that moral agents, citizens of a republic, should be left by thousands, or even a single citizen, in the hands of millionaires, or companies of capitalists, the latter parties being in possession of the enormous productive energies of our times, and the former to do their will—glut the markets to repletion; and then suffer destitution from the very abundance they have created—thrown out of employment, on to the labor market as a commodity! is an astounding crime against the republic. That a moral agent, responsible to his own knowledge of right, to the Supreme Being, to his fellow citizens, and to all the demands of the republic, should be left to compete with iron, steam, and steel, in the hands of these parties, is atrocious—is the hugest crime of the nineteenth century. Just as sure as the labor question at the South was met, so surely will the labor question at the North, press to be adjusted. If not adjusted, then the great republic—the hope of humanity—will prove a failure; which I think cannot be.

Our brethren of the late slave States would not listen to words of wisdom. Their persistence in wrong culminated; then He, who governs the moral universe by law, as He does the material one, met them in their own paths, broke the yoke of bondage, and buried that form of human vassalage, beneath the dead bodies of the oppressor, and with the havoc of war, destroyed their ill-gotten property. Is there not a lesson here for us at the North? This ever-pressing and momentous subject, if not settled in wisdom, may be solved as was that of slave labor, in awful

convulsions, dire calamities, and fearful destruction.

With me, it is a matter of deep concern, that the conditions of all the citizens of our loved republic, should be favorable to its perpetuity. Would it not be well for those who have statesmen's hearts, who feel the approaching future, to take steps in gentle ways and manners, and teach us how to secure a healthful distribution of all the products of labor, and thus avert impending evil?

Have we not one common Father? Why should not the blessings of civilization be as equally distributed as the rain which falls alike on all? Are not the accumulations of wealth the fruits of modern civilization? If so, is it morally wholesome that it should be left to accumulate at some points to fester into extravagance, and be withdrawn from others, causing want, discontent, degradation and crime? Would it not be well for every producer to have an interest in the fruit of his labor as has the employer, and so cease to be virtually a slave?

Is it ever taken into consideration, that the domestic surroundings of men of wealth to-day, exceed those of princes of the fifteenth century? while in this day, the surroundings of the poor are in many, very many cases destructive of health and life, and the means of living as limited nearly, and more uncertain than of that century? Again, the wealth alluded to, is the outcome of the intellectual labor, not of a class, but of society. Therefore, the enormously productive energies of mechanical and chemical appliances belong of right to all. They should be assistants, not competitors with moral agents as is now the case.

The ancients founded their republics under the light of other ideas than those of our day. The peculiar relation of families to one another, and the existence of a lower stratum of families in their societies, who had neither a hearth, altar nor priest; and of course, had no religious nor political position, necessarily caused great difficulties. When these occurred, there was no way to settle them but by overpowering the ruling families. Hence to maintain social equilibrium, from time to time, those who had amassed much land, were either killed, or driven off, and the land divided.

In the histories of these republics, when favorable aspects presented themselves, no doubt their profoundest thinkers favored a somewhat just distribution of the land—an approximation toward Jewish equality.

Land being the source of human sustenance, of social and judicial equality; and a regulator of the exchange, and values of commercial equivalents; to insure perpetuity to modern republics every citizen should be a landholder, or have access to land at all times.

To buy and sell, as we do a manufactured commodity, is to make those who cannot buy it, a commodity also; and is the veriest opposite of the idea of loving the neighbor as we do self. The Jewish idea was an approximation to Christianity—"the land could not be sold for ever;" only to the Jubilee. Under Christian ideas, land can neither be bought nor sold. To do so, is to make servants—slaves of our brethren. Kossuth remarked, "The Christian nation is not yet." Therefore we have troubles enough, and more, and worse in prospect. The earth is the Lord's, not man's.

The mission of this republic is *justice to all*; and is identical with Christian ideas and sentiments.

Were the sages of antiquity to appear now, would they not congratulate us, "that we were free from the demoralizing influences which bound them as with iron bands? With them, families with their gods and priests, were little worlds in themselves. Each family and its gods, were isolated from, if not antagonistic to, all other families and their gods; and in their wars sought the destruction of both. That now, we had the glorious opportunity to accept the human family as a unit, and to have no god but our Father who is in Heaven—who has given to all his children alike, the surface of this planet for their sustenance, as he has given the air we so freely breathe." And further, they could say, "That to lend upon interest, is to tax poverty; creates false conditions in society; is contrary to the feeling of benevolence, and to all the higher attributes of our being; and repellent of the injunction of Him whom we profess to pattern after—lend, hoping for nothing again."

Can it be said that the foregoing is impracticable? Did not the founders of this republic, through many sufferings, bequeath to us a social compact organically just? Having such magnificent opportunities, shall we fail to render it so? Nay, let us advance a step, be more than just—be beneficent; then it will be easy to be just. The time has indeed arrived for nations and individuals to manifest to each other a divine humanity—to breathe forth into practicability the inspiration of our loved neighbor Emerson:

"And each shall care for other,
And each to each shall bend,
To the poor a noble brother,
To the good an equal friend"

I have written from the midst of a Shaker Community. Your form of government is organically just. Ours, is organically divine. Carry out your ideas into practice, and permanence, peace, prosperity are yours. Carrying out ours, a stability, peace, and prosperity which has never been exceeded, is ours now.

Those who have an inward feeling—a craving to live the higher life—to realize in themselves, in their every day life, the inspiration of the poet we have quoted, may visit us. With sentiments of deep respect, I have the happiness to be your friend.

Daniel Fraser.

LOVE AND LOGIC.

—O—
F. W. EVANS.

God is said to be love. It may as truly be said, God is Logic. Love preceeds Logic, and logic that does not rest back upon Love, is powerless for good to man.

When Rarcy convinced a wild, strong horse, of man's superior power, he used that power in love, gaining the confidence and affection of the inferior animal.

Before all other emotions, is the emotion of love to a new-born being. Love is the cord that holds the offspring to discipline. Love is unselfish. When we affirm that natural affections are selfish, it is true only as compared with spiritual affections, which supplant and supersede the natural. Blood relation is selfish relation, and is the basis of natural affections—mine and thine.

Soul travail is *from self to God*. When called by the Gospel, souls are either in a normal, or abnormal condition. Jesus and His fellows, as natural men and women, were in a relatively normal condition when called by the Christ-Spirit. In reproduction, their parents observed generative law. In education, physiological and dietetic laws.

Aun Lee, and her fellows, as natural men and women, were Gentiles. As such, they were in unnatural abnormal conditions. Generative, physiological and property laws were unknown, and of course, unheeded by their parents. Their condition was prophetically foreseen and foretold ages before their existence. See 2d Timothy, 3d chapter: "In the last days perilous times shall come. Men will be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, *without* natural affections, true breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of selfish pleasures, more than lovers of God."

As Joannes and Jambres withstood Moses when he was the minister of a more spiritual order than that of Egyptian philosophy and religion, so do these Gentiles resist a far more spiritual truth than was ever revealed to Moses. How hardly shall such enter the Kingdom of Heaven, as those now established on the earth! Why? Because the first practical effect of Gospel Truth, upon them, is to convert them back to a normal condition in their affections as natural men and women—as John Baptist turned the heart's affections of parents back to their children, and the same of the children back to their parents—to recreate natural affections, the first form of Love in all the animal kingdom. Men, who had forsaken each other as husbands and wives for years, began to feel conviction, and think they had a duty to reunite with them in a true generative relation. Neglected children, and disobeyed parents, were sought unto.

Drawn away and enticed, by their lusts, they became without natural affections. Now they are drawn away and enticed, by those natural affections, to disobey the call of the Christ-Spirit, to come out and be separate from the whole, natural, generative order. Let all, that are called, press into the Kingdom and confer not with flesh and blood relations, nor with the affections created by the love appropriate to that order—but act as did the Apostle Paul—straightway obedient to the Heavenly vision—for where there is no Spiritual vision, the people perish, in and from, both the natural and Spiritual orders. If souls will confidently make the requisite sacrifices, to free them from the lusts and appetites of the natural order, they will have a just inheritance in the Zion of God upon earth, in which ruleth the higher form of Love, having in it less of self and more of God. Let Love and Logic rule.

The Sunday Press (Albany, N. Y.) says, *THE SHAKER*, while being full of good things, has two prominent faults—too small by one-half, and too seldom by the same measurement.

AGRICULTURAL.

—O—

"Now TRY IT," in the *Country Gentleman*—the best agricultural journal in this country—gives us the kernel of success with stock, when he writes the following article. We keep cows for their milk, and to get the largest quantity of this, no reasonable pains should be spared. *

COMFORT OF FARM STOCK.

THE idea of *comfort*, practically and intelligently regarded, is the key to success with all farm stock; other things equal, the most comfortable animal is the best looking and most profitable. Acting accordingly, some ten years ago, in December, I devoted a half day's work, \$2, to tightening up a stable for five cows, so that no manure froze in it afterward, and instead of having less milk every cold snap and more every thaw, it was *more* right along, in milk, comfort in milking, cleaning the stable, health of cows and thrift of calves, and only *less* in amount of feed required. One small Ayrshire coming in just then didn't vary three pounds from 35 pounds of milk per day, and 10 pounds of butter per week, for five months. Publishing my experience in the *New England Farmer*, led others to go and do likewise, and some years after, one correspondent said, that one item was worth more to him than the cost of the paper—and so gave the ball another push, as all should do. I found that with a properly constructed stable, the animal heat from a cow will keep a space five times her size above freezing temperature, and still allow good ventilation about her head, regulated at pleasure by an adjustable door in front. The winter profits of dairies may be increased a third, in saving of caloric and food, and increased milk and calf product, by remembering that a kind man is kind to his beast, and that disregarding their *comfort* "*costs money*."

CRITICISM—APPLE GRAFTING, TRIMMING, ETC.

—O—

A. LEAVENS, AMATEUR NURSERYMAN, CONCORD, N. H., writes substantially as follows:

"Dear friend Briggs: Your article in *JAN. SHAKER* on 'Starting a Nursery' interested me much. Thinning the young trees, one-half as much as you suggested, is advisable. *Root-grafting*, is found by us to be as good as the *chollar-grafting* which you recommend, and its advantages are, you get several grafts from each seedling—using only a few inches of the root for a graft.

"*Whip-grafting* is generally employed; but any splice that makes a perfect joint of the inner barks, is just as well. Grafts should be set so that the upper bud will just touch the surface, to prevent the graft drying before cohering. I mulch with saw-dust as an additional protection.

"Elder Evans is mistaken about trimming trees in the fall—the majority of best pomologists prefer late spring, or June! The wound heals quickly, while trimming in the fall, the rot is more apt to set in. (How these doctors differ! Ed.)

"Again: Hen manure and ashes are inferior as top dressing for onions, to plaster and hen manure—the ashes tending to neutralization."

SIMPLE REMEDIES.

—O—

CROUP may be destroyed in a few minutes by grating a teaspoonful of alum, and mixing with double its quantity of sugar. Administer as soon as possible. All throat disorders find in this simple remedy a foe.

"A grateful reader of *THE SHAKER* since it was first published," in Grand Rapids, Mich., recommends a *teaspoonful or more* of dry wheat bran, three times a day, before meals, as a sovereign cure for dyspepsia, when other suggested agents have failed. There's philosophy in the suggestion, and undoubtedly relief.

A friend assures us that the destructive "onion worm" can be totally dispelled by a *free use* of common field plaster, as early as the plants will bear it, and continued. If this is so, every gardener in the country can afford to send the value of *one row* to the publisher of *THE SHAKER*.

HOARSENESS is relieved by using, thoroughly beaten, the white of an egg, with lemon juice and sugar. Take a teaspoonful occasionally.

CORNS: Pare closely; apply castor oil every night before retiring. The corn soon assumes the softness of other flesh. *Southern Medical Record*.

BUNIONS: Take juice of two lemons; put a dozen old pearl buttons into it, place all in a bottle; shake the material occasionally. Apply to the surface twice daily. This remedy is also recommended for corns and warts.

TOOTHACHE: *The English Mechanic* suggests to any one having sore or aching teeth, to put a piece of quicklime, as large as a walnut into a pint of water; rub the teeth and gums therewith once a day, rinsing the mouth afterward.

FELON: Common rock salt, dried, pulverized fine, mix an equal amount of spirits of turpentine. Apply on a rag, keeping the felon moist with this for 24 hours.

BURNS: One dram alun, pulverized; whites of two eggs, teaspoonful of lard or fresh butter. Cover the surface, change daily.

SPEAK NO ILL.

—O—

"Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh, to breathe each tale we've heard,
'Tis far beneath a noble mind.
Full oft, a better seed is sown
By choosing thus the better plan!
For if but little good is known,
Still let us speak the best we can.

"Give me the heart that fain would hide—
Would fain another's faults efface;
How can it profit human pride
To prove humanity but base?
Nay, let us reach a higher mood—
A nobler estimate of man—
Be earnest in the search for good,
And speak of all the best we can.

"Then speak no ill, but lenient be
To others' failings, as our own;
If you're the first a fault to see
Be not the first to make it known;
For life is but a passing day
No lip can tell how brief its span;
Then oh, the little time we stay
Let's speak of all the best we can."

KIND EDITOR: Will you please insert this poem in *THE SHAKER*? I think very much of it, and wish it a wider application.

Your sister,
SAMANTHA BOWIE.

APPRECIATION.

—O—

Dear Shaker and Dear Friends: Enclosed please find sixty cents for one year's subscription of "*The Shaker*," which I have read for several years, and which has been to me a source of great peace and comfort; so much so that it would be a great privation to do without it. Though my life has been one of many cares, and though difficulties have darkened my pathway, and cast gloomy shadows upon the bright prospects of my future; I have pressed on my way with faith, trusting to the guidance of that hand that can lead us safely, even through darkest clouds, and thickest mists.

"*The Shaker*" has been a light to my feet and a lamp to my pathway. It has brightened my hope and renewed my strength. May its light continue to shine, and its might prevail, till all clouds shall be driven away, the rough places made smooth, all wrongs righted, and all shall see the salvation and glory of God.

Looking forward to this glorious consummation, I ask to be remembered in your prayers, that I and many others may be strengthened and enabled to go forward in hope and happiness, even to the end.

With my best wishes that "*The Shaker*" may ever continue—doing for others what it has for me—teaching purity and peace on earth that all may enjoy rest and joy in heaven.

I remain, hopefully,
C. E. B., BALTIMORE, MD.

ZION'S WATCHWORD.

CHARLOTTE BYRDSALL.

NORTH, MT. LEBANON, N. Y.

Mezzo Piano.

When evening zephyrs whisper Of shadows of the night, When twilight nearer gathers And sheds her mellow light,
When morn upon us breaketh In brightness or in gloom, We find the toll of Zion Still in our hearts bath room,
It is a constant blessing From eve to morning light, A scene of holy union From morn to shades of night;
These hours well fraught with labor, Bring goodness rich and new, And this is Zion's stronghold, Her mission glad and true.

Then in this realm of beauty, We feel the magic spell That stills the world of action, And bids the day farewell,
And joyous in its mission, We hail each opening day, Go forth to meet the burdens That throng the pilgrim's way.
We store the fruits of conquest And day and night bring nearer It is religion's power, The ransom of the free.
For labor is the watchword That will redeem the earth, Her glory and her worth.

MUSIC, NUMBER THREE.

J. G. RUSSELL.

PHYSIOLOGISTS reveal to us the startling fact that the human lungs are composed, in part, of little air-cells, numbering nearly or quite *six hundred millions*;—all of which nature has designed to be kept thoroughly and constantly active, by the involuntary process of respiration. At this point a few short extracts from reliable authority will best convey the needful information intended by this article. "1st. The volume of air ordinarily present in the lungs is about twelve pints. 2nd. The volume of air received by the lungs at an ordinary inspiration is one pint. 3rd. The volume of air expelled from the lungs at an ordinary expiration is a little less than one pint." [Dr. Southwood Smith.] Again—"In health, the smallest number of respirations in a minute by an adult, is not less than fourteen, and they rarely exceed twenty-five. Eighteen may be considered an average number." [Cutter.] From the foregoing quotations, the evidence should be sufficiently clear, to prove that a far greater portion of air received into the lungs, is that which has been breathed over a number of times—as for instance—"a school-room thirty feet square and eight feet high contains 7,200 cubic feet of air. This room will seat sixty pupils, and allowing ten cubic feet of air to each pupil per minute, all the air in the room will be vitiated in twelve minutes." [Cutter.] And yet how frequent is this occurrence manifest, in many of our music halls, where music is the all-absorbing theme of the hour! The writer is here reminded of a somewhat pleasing interchange of musical ideas between a couple of members of a singing school. The interesting question arose whether the human voice was a *wind* instrument, musically, or a *stringed* one. The debate was not long continued, before both parties arrived at a permanent conclusion that the voice was a *wind instrument*, as otherwise it would have continued its sonorous effects, even when the atmospheric element was in a

state of unendurable stagnation. Now, in the effort to remedy this prevailing evil of ill-ventilation, a two-fold barrier presents itself; for while we are striving to remove the vitiated air from our suffering lungs on the *one* hand, we become exposed to chilly, atmospheric currents on the *other*. A wide field is here open for architectural improvements in ventilation, which, it is hoped, will be thoroughly investigated, and active measures taken to remedy this physiological evil, throughout the entire length and breadth of our land. It does not seem essential to swell this article with scientific explanations or illustrations, to prove that which is known already—that *pure* atmospheric air is needful to produce pure and healthy blood. Suffice it to say that the culture of vocal music finds its *ground work*, as really in the proper development of the respiratory process, as music itself finds its *ground work* in the proper arrangement and modulation of tones.

TO EVERGREEN SHORES.

Ayer, Mass., Jan. 18, 1876, SARAH SARGENT, aged 86.
Shaker Village, N. H., Feb. 3, 1876, EMELINE KIMBALL, aged 65.

We were more than sorry to hear of this great loss to Canterbury. As a physician, nurse, and dear good Sister, "None knew her but to love her, None named her but to praise,"—She leaves us to bloom among the "Evergreens."

OUR DEAR J. M. PEEBLES.

A communication from this Christ Apostle, we are only sorry to say, came too late for this number; but like every thing from him, it is *so good*, it will keep until we next appear. Our April number will reach him in Yucatan, among the ruins of Central America, where, we have long been aware, these have had an attraction for him. Wherever he goes, he works for God; and let every heart lift an offering in his behalf. Here's an excerpt from his genial letter to us:

"How the days, months, years glide by! The Centennial is close upon us. And while our Civil Government is preparing for a grand opening in early summer, should it be forgotten by Believers that it is a hundred years that Ann Lee, the baptized of Christ—Ann Lee, guided by revelation—by vision—by Angel Hosts, landed in this country and established the Millennial Church of purity, peace and 'all things in common'? And should there be no mass gathering—no public recognition of this Centennial cycle by the body of Believers?"

SONG OF PRAISE.

JULIA JOHNSON.

While God inspires my heart to sing,
Or gives it life to heat,
Praise offerings I will freely bring
And lay them at his feet.
He feeds my soul with hope and faith,
And love which never dies;
And sheds on it a living warmth,
From his celestial skies.

His precious power my spirit fills—
My highest themes inspire;
His presence, all my being thrills
With ardent, pure desire.
His blessings, hourly, on me pour
His chastening and his love;
And mercies rich—an endless store—
From his white throne above.

His fires are kindled in my heart,
Extinguished ne'er to be,
Till I from sin and death depart,
All stainless, pure and free.
I'll do his bidding evermore—
While life and strength are given—
That I may find when time is o'er
A rest with him in heaven.

... Mr. Ruskin at present is advocating dancing as a part of religious education, and thus assails young lady Sunday School teachers: "At present," he says, "you keep the dancing to yourselves, and graciously teach your scholars the catechism. Suppose you were to try for a little while learning the catechism yourselves and teach them to dance."—*Albany Express*.

... The Chinese are evidently pagans. They celebrate all their holidays by paying their debts, forgiving their enemies and shaking hands all around. The civilized people who have gone to China have not yet induced them to relinquish these odd and barbarous habits.

... The perfume of a thousand roses soon dies, but the pain caused by one of their thorns remains long after. A saddened remembrance in the midst of mirth is like that thorn among the roses.

NOTICE.

We would very kindly request of our subscribers and agents, in sending names to THE SHAKER, that each name be written *plainly and spelled correctly*; also that the county, in which the subscriber's Post Office is located, be, in every instance, designated. Careful attention to these directions will avoid much complaint for non-delivery of papers.—Pub.

... The "Shaker," for February, which is now out, is a credit to Elder Lomas, the editor, and also to the house which publishes it, for its make-up and general typographical appearance are admirable.—*Express*.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., APRIL, 1876. SHAKER VILLAGE N. H.

{ N. A. BRIGGS, } No. 4.
PUBLISHER.

EARTHLY AMBITION.

—O—
E. T. LEGGETT.

Does fate or necromancy reign
O'er all this world of ours,
That pleasure only ends in pain,
Hope's brightest stars go down again,
And thorns are mixed with flowers?

See man each ghostly mine explore,
Or breast Old Ocean's wave;
Here fighting for the shining ore,
And there to crown his golden store
With glory or the grave.

Yet when he's worn each glittering prize,
And laurels wreath his brow,
Is heaven beaming from his eyes?
Does joy light up his sunset skies?
Is hope fruition now?

Not passion holds him as her own;
Sin has her empire there;
His heart a desert wild has grown;
Of hope bereft, his pride alone,
Now battles with despair.

His childhood thoughts, his dreams of yore,
When heaven was on his brow;
His mother's voice now heard no more,
Save echoing from the shadowy shore;
As ghosts but haunt him now.

He knows no God but glittering gold,
And worships at its throne;
For *this* his faith, his hopes are sold—
For *this*, in death, he's growing old—
Who lived for earth alone.

WORK.

—O—
H. C. BLINN.

"WORK while the day lasts," may have a deeper signification, even, than many of the casual readers of the New Testament have ever imagined. Jesus seemed to realize the force of this expression as the active and earnest order of his life so fully demonstrates. Released from the ordeal of the wilderness, the Kingdom of God becomes his all absorbing theme. Exhortations, lamentations, and the publishing of the glad tidings verified his word, that he must be about his Father's business.

With this example before us, what should be the duty of his followers? Are they justified in taking less interest in the promulgation of the principles of peace,—in the disseminating of truth, and in the establishing of charity and love among men?

"Work while the day lasts!" comes home as an imperative command. There can be no deferring till the tomorrow that which should be done to-day. Waiting and watching may do for those who are looking into the great future, for an advent which we believe is already consummated, but for those who denominate themselves the children of the resurrection, it looks very much like hiding their gospel light under a bushel.

"Put your hands to work and your heart to God"* has a corresponding echo. It has no

*Ann Lee.

form of guess work, nor even a shade of future tense. It is a swift testimony against idleness—either temporal or spiritual. The disciples of that order, which is a sharp sword against every iniquitous work, must harmonize the spiritual interest with that of the temporal. A circumspect walk, before God and man, is as essential as is the food we eat, or the garments we wear.

While there are so many errors in life to correct, and so much light and intelligence for us to study, we certainly have need to work with diligence and care. To wait for God's time is a plea of the easy-going Christian, and to stand idly by from day to day, and from year to year, illy comports with the word: "Thou shalt love the Lord with all thine heart, and with all thy soul, and with all thy might." His time is the ever present, and as faithful servants, why should we not be actively engaged in the Master's service?

He who compares the development of man's mind to the growth of fruits and vegetables, must have a very earthly conception of the workings of the spirit. "Say not," said Jesus, "there are yet four months, and then cometh harvest." Better by far, accept the teachings of the Revelator: "Thrust in thy sickle and reap, and gather the clusters of the vine of the earth, for her grapes are fully ripe."

If, however, we have neglected to become as the Angels of God, and have no sickles (testimony of gospel truth), provided, we shall become but indifferent workers in the field. In this age of reason, as well as of faith, we must not walk blindfolded. Would it not be a singular arrangement for the servants to congregate in some pleasant place to eat, drink and make merry, and say to the good Master: "We are waiting for and trusting in thee. Gather to thyself the fruits of the earth, as seemeth best, and we will patiently wait thy arrival!" St. Paul may have met with persons of this frame of mind, when he said: "Put on the whole armor of God," and work while *your* day lasts. No person understood better than did the apostle, the preparatory work and the spirit against which the disciples were to contend. Take to you, said he, the breast-plate of righteousness; have your feet shod with the preparation of gospel peace, and then take the *sword of the spirit*, which is the word of God.

While we stand as witnesses of the prostration and even death of many religious bodies which have arisen, and from time to time contended against the elements of the world, should we not take warning from these, lest we, thinking we are on the highway to the Kingdom of God, find ourselves, as did the servant at the feast, unprepared to meet the Master?

THE GAIN OF VIRTUE.

—O—
F. H. BRADY, Ohio.

ANY one having practically learned the true character of virtue, reflects the same on the minds of his associates. As the brilliant rays of the sun are reflected by the glistening particles of snow, so does the influence of virtue shine on the hearts of truthseekers, and unveils the mist that hovers over the brink of death. The most prominent characteristics of virtue, are godly knowledge and purity. Mankind, commonly ignorant of the sustaining power of chastity, are, unknowingly, sinking deeper in the abyss of degradation. It is true, that virtue is an essential element in the progress of divine truth; however unable men may be to explain the wide difference between its theory and practice. But the perfected religionist requires both the knowledge and power of virtue, to rise above the level of common humanity, help others up, and hold complete government over the passions. We look upon the inimitable foliage, cast in the crucible of virtuous nature. If we cultivate in opposition to nature, that soon becomes imperfect. So, by failure to use the power of virtue, men become akin to the satanic. Virtue is a characteristic of truth; and meekness and patience under trials are evidently the fruits that proceed from truth.

Crossbearing is necessary for the maintenance of purity. Under the power proceeding from the testimony of Shakerism, which is in opposition to every unchaste practice, we find an ability to learn and practice an exceeding virtue. And souls are rising up in demonstration of this fact, and are living evidences, that the knowledge and power of virtue, once lost, can be gained, and more than gained.

PROGRESS.

—O—
RUTH WEBSTER.

PROGRESSION is a law of the Universe, of which we are a part, and are subject to the same law. It is written, "first, that which is *natural*, afterward, that which is *spiritual*;" and we add, intellectual also.

In order to understand how far Believers have progressed, let us go back a hundred years, to the time when the Gospel testimony was first opened in America, and contrast the past with the present. At that time the best that our fathers and mothers could do was to work for their support, where they could find honorable employment, until they could procure homes for themselves, which they soon did by great exertion and toil, by enduring much hardship and many privations.

Some of the pioneers in the work have informed us that they had little room, and many had to couch on the floor, for a season, without a pillow; and they were under the necessity of subsisting upon a scanty allowance of food, so that they resembled skeletons more than robust working men and women. Should those of this generation, who are surrounded

with many blessings in a spiritual point of view, and with all the temporal supplies and comforts that we can appreciate and use to profit, ever be tempted to murmur and complain, would it not be well to recall to mind the sufferings of Mother Ann, and her co-laborers and faithful followers?

A century ago all implements of husbandry were constructed upon the most simple plan. And as far as the feminine department of labor was concerned, labor-saving machines were unknown. Sewing, knitting, spinning and weaving, all had to be done by hand. Periodicals, newspapers and public libraries were few, and not accessible to common people; and indeed, in that day, those who earned their own living by honest toil, found very little time for reading and intellectual culture. As far as book-learning represents knowledge, they would in the nineteenth century be called illiterate; but were they an ignorant people practically considered? They possessed the knowledge requisite to adapt the means to the ends to be accomplished; and we should rejoice in spirit if we could say the same in regard to the present and rising generations.

We can but faintly depict the deprivation and embarrassment which the first founders of our institution passed through. Now, stately mansions, furnished with every necessary convenience, have taken the places of log-cabins; and work-shops and barns are well supplied with labor-saving machines, and improved implements to facilitate and lessen the work of the tillers of the soil. The then wilderness places have now become cultivated fields and well watered gardens.

All this has been accomplished by the blessing of God under the leadership of a woman. "When the righteous bear rule," whether the ruler be man or woman, "the people rejoice." Wisdom is justified of her children.

We now look admiringly upon the great change that has been wrought by devoted souls and willing hands. Early and late they toiled for other's weal; they worked and did not faint, and through faith in God they renewed their strength and ran in the path of duty as it opened before them, and did not grow weary.

In those days we heard very little of individual sovereignty or rights; but all true-hearted Believers were intent upon filling their sphere of duty, and idleness was abhorrent to their feelings. In this, brethren and sisters were a unit. As the first founder of the Second Christian Church, or Shaker Order, was a woman, and their strong faith in the duality of Deity was so well grounded there was little trouble experienced in regard to the sisterhood finding their proper sphere of action, and having unrestrained freedom to move therein.

Great changes have been wrought in the public mind in regard to woman's powers and capabilities since that time; and according to the signs of the times, as we read and understand them, this peculiar evolving period in which we live will effect marked radical changes in regard to woman, until she will be, politically, morally and religiously free as man is free.

The laws of progress are never idle—always at work—on and on is the watchword. Self-culture, individual improvement is loudly called for by the spirit of reform to-day. Through public schools the masses have the means of education placed within their reach; and the ever-busy press of our land is scattering books, newspapers and periodicals, both secular and theological, far and wide, and they are accessible to all, opening a wide channel for thought, intellectual growth and culture.

Notwithstanding the present facilities for education and mental improvement are far greater than in the past, we are not certain that the present generation will fulfill its destiny, and acquit itself better and more in accordance with the demands of the age, than did the past. However that may be we can join with the poet, who said, "Honor and fame from no condition rise, act well your part; there all the honor lies."

If we behold a beautiful tree covered with foliage, and radiant with blossoms, or laden with fruit, we would not condemn the root

because it is less comely; were it not for the root the tree had not existed. Every thing in its place, time and season. "First the blade, then the ear, then the full corn in the ear."

Those who preceded us did the work of their day faithfully; we honor them and cherish their memory, and revere them as our gospel parents. They paved the way through deprivation and suffering for us to walk in, and left a godly example—way-marks for us to observe as a guide while on our homeward march. May we follow them as they followed Christ, and perform the duties of our day as fully as they performed theirs; and so fear God that we may make a right use of knowledge, and thus be perfected in wisdom, in my prayer.

TIME, AND ITS WORK ON THE SOUL.

—O—
WILLIAM DAVIDSON.

Do we notice how much more rapidly each succeeding year seems to pass away? Can we not remember how in our childhood the term of a year appeared boundless, and that we could compress into that great space of time almost any amount of work and play?

But, that as we grow older how is it with all our industry? Time seems too short for the work we take in hand; we become so engrossed, that sabbaths and holidays are alike invaded; and after all is done, how much we leave unfinished, how many schemes remain untried! It is a solemn thought connected with life, that its last business is begun in earnest, when midway between the cradle and the grave; and man begins to marvel that the days of youth are gone, only half enjoyed. When the first gray hairs become visible—when the unwelcome truth fastens itself upon the mind, that a man is no longer going up hill, but down—he looks back on things behind, as the dreams of other days. As we review the disappointed hopes, and our short comings, the heart grows weary of the struggle, and we begin to realize our insignificance.

Those who have climbed to the pinnacle of fame, or revelled in luxury and wealth, go to the grave at last, with the poor mendicant—that begs by the wayside, and like him, are soon forgotten.

But what does a man take with him when he launches into that which is beyond the grave? It *appears* that he takes nothing. Death *seems* to pass a sponge over all that has gone before. It *seems* a total breaking off, from all that life has hitherto consisted. But if we look truly, past life is just the one thing that a man takes with him when he dies; and that *self* is the product of all his past experiences and actions. When he stands at the end of life he is what he has been made by all his actions, joys and sufferings; these he takes into the other world—in his own character. The life to come, and the life that now is, are parts of one life—they are related, just as youth and manhood are related. The man is not the same that was the boy; but the boy entered into the man, as a part of him. The strength I gain by victories this year, and the weaknesses into which I come by defeats, will be a part of me next year. So that there is not an act, a word, or thought, but casts its influence into the tomorrow, which lies beyond the grave. According to what man attains in this stage of life, so is his beginning in the next—so must he commence there according as he has finished here—on a high plane or a low one. To love God, to

trust in him, and to obey him, to be pure, upright and loving, is a good preparation for death, and is true life.

Every man has his own work to do—his own battle to fight—to overcome the flesh, subject the animal, to the spiritual; even through many struggles. Each has his own field to conquer, or to be conquered in; and every hour has its skirmish. Nor has any one a single line of effort only. We are tried on this side, and on that. Now in *temper*, now in *faith*, now in the *solitude* of our hearts, and now by *those around us*.

Not one of these experiences but leaves its mark, according as we are true or false to the opportunity. And by the summing up of all these, character is formed through these many daily acts; and this abides with us, when we face death, and cross the boundary line.

ADDRESS OF ANTOINETTE DOOLITTLE.

—O—
Before Peace Society, New York, February 21, 1876.

Over the door through which we passed this evening I saw the words written, "Hitherto, God hath helped us." The inspirational power that has attended our sister (Phebe A. Hanford) who has addressed us, is evidence that He will continue to help us, if we will help ourselves. The subject of "Universal Peace" brought to our attention is a theme worthy of profound consideration.

Jesus said, "If my kingdom were of this world, then would my servants fight." What was the *world* of which Jesus spake, and which one of the apostles said, "If any man love, the love of the Father is not in him?" According to Scripture, "The lusts of the flesh and mind, and the pride of life," constitute that world, from which the followers of Jesus are exhorted to be separate, and to keep themselves unspotted.

It would appear that human society as it exists to-day—in its domestic relations, political factions and national councils—resembles physical bodies. As the life-fluid finds its way through the capillary vessels in human bodies, and passes into the veins, thence into the larger arteries, keeping the machinery in motion, so the spirit of the world permeates and runs through every department of life, passing into broader, deeper channels, culminating in war, monopoly and slavery.

True religion is not bounded by creeds; it is non-sectarian. God is not a respecter of *persons*, but of *character*. "In every nation, they who fear God and work righteousness"—according to their highest light—"are accepted of Him." And all who live above the spirit of revenge, intemperance and war, and exert an influence to help others to do the same, are fraternally one, and may clasp hands over all creeds and dogmas which serve to bind the conscience and to shut out the sunlight of truth and divine revelation.

The ages that have come and gone have left enough of their history to show that *Truth* has ever been maintained through suffering; that bigotry, superstition, love of pleasure and self-indulgence have stood in the way, sword in hand, to do battle against its promulgators all through the centuries that are past. True, there has been a highway cast up for the prophets, witnesses of truth, to walk in; for at no time has the earth been so darkened that God has left it without a witness of Himself. Often-times those witnesses, like lone travelers in a waste wilderness, clad in garments of mourning, with sandals on their feet, walked more by faith than by sight, over rocks and unbeaten paths, surrounded apparently with beasts of prey, who stood ready to devour them. The lamps which they carried could only burn dimly, but they were firm in their integrity. Hope gave their weary spirits rest, and invisible friends bound up their lacerated and bleeding hearts when they were persecuted and bereft of human sympathy.

The prophetic period to which the seeds of olden time pointed, when "Righteousness would be established and truth in majesty ride prosperously, bearing the right sceptre," must have appeared to them far in the distance. But time rolled on, and even now how changed the conditions! Then, there were a few scattered witnesses, seeking to evade the rage of their persecutors by fleeing to the caves of the earth for safety. Now, truth has so far gained the ascendancy over error that it finds its way through

the deep waters, the mountain ranges and wilderness places, and its defenders and standard-bearers have become numerous. Under the laws of progress, natural and spiritual science have been developed and accelerated. New channels of thought have opened, and new modes of transit have been devised; and pedestrianism is now superseded by swiftly-running cars, bearing the lovers of human progress to their proper fields of labor in every land and clime. Thus is the promise, in part, fulfilled. Righteousness is so far established that its ministers may fearlessly bear their testimony, and truth, in triumph, ride prosperously through the land.

Mortals are weak when depending upon their own strength, but strong when trusting in God, and coöperating with divine agencies to better their own conditions and to elevate humanity. We can do nothing effectually against that which is true. We may oppose, and place obstacles in the way of its growth and increase; but, apparently crushed to earth, it will rise again with new life and resurrected strength.

It is interesting to witness the balancing powers—good and evil—at work in our own time. Spiritual forces, in higher spheres of spirit life, are evidently operating to put an end to sin, and to roll back the elements of sensuality, intemperance and war in the earth; while the dwellers in the lower spheres of the invisible world are stimulating evil passions of leading men and women, making themselves abettors of crime by adding fuel to demoniac fires already kindled, and with their foul breath are fanning the flames.

Sensuality, arrayed in queenly attire, is found in king's palaces, the consort of priests and laymen, and is fed and pampered, and treated with delicacy, but concealed under many false names and pretenses. Disguise it as we may, its direful effects upon society cause a fearful trembling; its growth has been rapid, and who can divine how those elements may be stayed, and the fast-rising tide be kept from deluging the land?

No one who is capable of discerning good from evil can fail to see that *war* has its foundation in error. If we cast our eyes over America's broad lands to-day—said to be a *home of liberty* for the oppressed of all nations, races and colors—and see the maimed who were wounded in battle in the recent civil war, and hear the moans of widows, bereft of means of support, and witness their tender offspring crying for bread, we at once decide that *war* is a product of fiendish passions.

If there ever was a *justifiable war*, perhaps it was the late American conflict. Millions of human beings, whose limbs could tire, and whose hearts could throb with grief, had plead in vain through long years of anguish for relief. And when their masters refused to hear, they sent up strong cries to God for some redress, and *seemingly* no answer came. Then they imploringly asked, "Is there no pity in the hearts of men, and no mercy in heaven?" There were many hearts that pitied, but were powerless to relieve. All true philanthropists denounced chattel slavery as a base wrong done to humanity, and a great sin against God, who is the author of all existences. In the nation's extremity, when neither moral suasion nor appeals to conscience caused oppression to cease, the sword became the arbiter, and through blood and battle the captives' chains were broken, and civil liberty was a boon to all of the *male* population. But lovers of justice, and advocates of universal freedom, irrespective of sex, caste or color, deprecated *war* as much as *slavery*. They had not lost faith in God, nor confidence in humanity, and believed there might have been a peaceful solution of the vexed question.

If the North—who in reality shared the product of slave labor, and in principle upheld the slave power as much as did the people of the South—had opened the public treasury [The speaker must have forgotten how often and earnestly this was offered by Lincoln, Greeley and others previous to and after the beginning of war.—Ed.] and offered to remunerate slaveholders if they would liberate their bondmen, then have passed laws bearing equally upon North and South, forever prohibiting chattel slavery in the United States, many believed, and still believe, that bloodshed might have been avoided. Others claim that the love of slavery was so deeply rooted in the hearts of those who were born under its influence and reared amid its surroundings, that it was so interwoven with their very existence, nothing short of dire force would have caused them to relinquish their stronghold, for they verily thought they could not live without it.

If there could have been a peaceful settlement of the slave question without resorting to arms, and

those who were slain in battle had been left to pursue the practical duties of life, providing for their families, who to a large extent are now dependent upon subsidies from the national treasury, would there not have been a great gain, financially? How much would have been left in the public coffers that could be turned to relieve the widow and fatherless, the needy natives, and strangers who are cast upon our shores at the present time?

War, even if we claim that it be a contest for principle and right, therefore justifiable, is appalling to every sensitive heart. Its fruits may be seen in almost every form of vice, in hamlets and cities, from the Atlantic to the Pacific shores, showing its demoralizing effects upon character.

The advocates of peace principles are doing a noble work. We pray that they may have courage and strength to continue in well-doing, to work in the sunshine and in the storm, until they receive the reward of their labors. Nothing less than the triumph of their cause will give rest and satisfy such toiling spirits.

Peace and temperance are inseparable companions: when we pray for the success of *one*, the other is included. All lovers of humanity who desire the peace and prosperity of the nations of the earth will give their best efforts, through faith and prayer, to call down divine influences from higher spheres to aid the work and sustain the laborers.

If we would remedy the evils of war and intemperance, we must trace them to their primal source, the fountain whence they originate, and this will require some deep digging. If we would kill the life of a *tree*, we must find and strike the life-root; we might use the pruning-knife from age to age and lop off its branches, and it would chance to live and produce fruit. In like manner, if we attempt to dry up or destroy a large body of water, we do not think to lade it out with a bucket, but rather seek to find and cut off its source of supply.

We see God, and hear His voice, in the various reforms of our time, and rejoice to see woman stretching forth her hands in the cause of right. Her influence is needed, and will prove a strong power for good, and, when fully awake to the glorious truth that God is dual—that in Deity we have an all-wise Father and loving Mother, coöperating in harmony to save, bless and happyify their children, who are one in spirit and purpose, then we shall better understand our duties and responsibilities, and how we may uplift humanity to better conditions. And in the language of the poet we say, "Fly swiftly round, ye wheels of time, and bring the welcome day," when woman shall be free and stand in her proper place, a co-worker with man in every good word and work. That is the lever that will move the world to higher and better relations.

STILL ON THE WING.

—O—

MY DEAR ELDER LOMAS:

Grace and mercy; peace and good will to you and the "Zion of our God"—that God who is Father and Mother, wisdom and love.

With pen-and-ink I greet you this morning from the sunny south-land of our country. And although it is yet February, the people of the Crescent City have made their gardens and mown their lawns. The yards are full of roses, and the orange trees fragrant with white blossoms, prophecy of a golden fruitage. But as all pictures have—and necessarily so—a back-ground, it is but justice done, to say further, that the effects of the late civil war linger—that the times are very hard—that the fogs of New Orleans are damp and dismal—while in the night-time, blood-hunting musketoes hum infernal music around my pillow. Sleep departs, and I often fail to coax it back by singing to myself, even that dear good song—"God is infinitely able."

On my way to New Orleans I stopped two nights at South Union, lecturing twice and attending one religious meeting. The angels were with us; and there seemed to be an outpouring of the spirit. I believe in a perpetual revival—a constant growth in grace—progression! Paul said, "Go on unto perfection"—

"So run that ye may obtain"—"Work out your own salvation." To work—to "run" is not to stand still. I find in all organizations individuals who are exquisitely delighted with the biblical passage—"Wait on the salvation of the Lord." And waiting, they nod, sleep, die—and while thus dead, *spiritually dead*, they often walk about in the grave-clothes of a rotting conservatism, and think themselves alive. It is a strange delusion.

The ministry, the elders, and the believers, all received me most cordially. Their welcome was soul-felt, and proved an oasis—a very blessing to my soul. If possible, considering other engagements, I shall call again at South Union on my return north.

In Memphis, Tenn., I lectured three Sundays to very large audiences. The people seemed interested and awake. With Doctor Watson and others in this city, spiritualism is a practical and a saving power. They have recently had startling manifestations here through the mediumship of Mrs. Miller. In some respects they are far superior to those you and I witnessed at the Eddys. In the open field, by starlight, spirits often appear clothed in white and walk by her side. Dr. Samuel Watson, Mr. Silliman, Mr. Miller and myself witnessed this phenomenon one evening out on the common, adjacent to the city. It was for the moment the mount of transfiguration. "Without a vision the people perish," said a prophet in olden times. Vision and trance—inspirations and revelations constitute, in a measure, the life of the soul.

The principles that underlie the platform of Believers:—purity, and "all things in common;—peace and perpetual revelations—are immutable. They are the methods—the doors that open into the kingdom whither the resurrected have entered. Well said Jesus under the influence of the Christ-spirit—"I am the way, the truth and the life."

Pardon me for a bit of philosophising, concerning moral, evil and wicked spirits. That man is a moral being, no solid thinker disputes. But moral being implies moral law, and moral law implies not only conscience and freedom, but moral government and compensation.

Conscience, in connection with moral judgment, ever prompts to the right; but the reasoning and reflecting organs, in connection with moral consciousness, must ever determine what that right is. This applies to every scale of human life. "Green apples are good," says a spiritualist writer—"good in their place, as the ripened ones of October." The proposition is a bald sophism. Neither green nor ripened apples are good. No *moral* quality inheres in apples. They are neither "good" nor evil, because moral qualities pertain to moral beings—not unconscious fruit, or blind forces.

There is a class of pseudo-philosophers who tell us there is "no moral evil in the universe"—only a graded good. Is a positive lie a lower degree of truth? malice a lower degree of love? and rape a lower degree of chastity? To enunciate is to reveal the terrible hideousness of such reasoning. Good and evil are *moral* conditions, each real and positive, according as it becomes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions between good and evil.

All moral acts pertain to the intellectual and spiritual, and *not* to the body, except mediately. Can the foot of a corpse tread on forbidden ground? Is it the fleshly hand that steals? Are not *these* rather the implements of conscious force operating in and through them? Without this intelligence, or spirit, man is but a corpse, and a corpse never violates either physical or moral law. The body does not sin. Constituted of physical elements, it can know nothing of moral or immoral acts. And death, which is only a severing of this outer envelope from the spiritual, affects in no way the real, immortal man. Each, at death, goes, Judas-like, to "his own place."

All sensations, all thought, reason, moral responsibility, pertain to soul—the inner-thinking man. Accordingly, the shrewd and the selfish, the wicked and the evil-minded, enter the spirit world as such, and are there denominated *evil spirits*. Nature knows no spasms. Sudden leaps from vice to virtue, from folly to wisdom, are contrary to the processes of development. The same clairvoyant and phenomenal evidences through mediums that prove the existence of spirits, prove the existence of unregenerate, or evil spirits.

In New Testament times, these evil spirits were termed "demons." And that eminent church writer, Dr. Lardner, says: "The notion of demons, or the souls of the dead, having power over living men, was universally prevalent among the nations of those times, and believed by many Christians." Jesus addressed these *demons*—that is, evil-disposed spirits—as thinking, conscious individualities, and commanded them, as beings distinct from the obsessed, to "depart." There are obsessed mediums in this age; and there are those gifted with power to "cast out these demons."

Although we term them "demons," we must not forget that they were once mortals, and are still our brothers, though occupying the lower spheres of spirit life. They are also the subjects of progression, and the objects of God's love. To such—denominated by Peter "spirits in prison"—Jesus preached, after being "put to death in the flesh" upon Calvary. And the fact of his preaching to them implies that they could be benefited and regenerated by this preaching, or these moral efforts in their behalf. Progress is open to all orders of beings in the future life—spirits becoming angels, angels archangels, and these Arsaphs, and thus onward toward the Infinite.

The prevention of obsessing influences lies in the pure purpose and the good life, in the cultivation of broad aspirational aims, a firmness of moral principle, a determined desire to do right, and a calm trust in the overshadowing presence of God and good angels.

In Shaker assemblages, as in spiritual seances, truth attracts the true, wisdom the wise, charity the charitable, unselfishness the angelic, and purity the pure and holy that walk the heavenly fields of immortality.

.... I would never choose to withdraw myself from the labor and common burden of the world; but I do choose to withdraw myself from the push and the scramble for money and position. Any man is at liberty to call me a fool, and say that mankind are benefited by the push and the scramble in the long run. But I care for the people who live now and will not be living when the long-run comes. As it is, I prefer going shares with the unlucky. —George Eliot.

SWEDENBORGIANISM.

—O—

[From the New Jerusalem Messenger.]

I. God is one in essence and in person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son, and Holy Spirit, and the Lord Jesus Christ is this God, and the only true object of worship.

II. In order to be saved, men must believe on the Lord, and strive to obey his commandments, looking to him alone for strength and assistance, and acknowledging that all life and salvation are from Him.

III. The Sacred Scriptures, or the Divine word, is not only the Revelation of the Lord's will and the history of his dealings with men, but also contains the infinite treasures of his wisdom expressed in symbolical or correspondential language, and therefore in addition to the sense of the letter, there is in the word an inner or spiritual sense, which can be interpreted only by the law of correspondence between things natural and things spiritual.

IV. Now is the time of the second coming of the Lord, foretold in Matt. xxiv, and the establishment of the new church signified by the New Jerusalem in Revelation xxi, and this second coming is not a visible appearance on earth, but a new disclosure of divine truth and the promulgation of true Christian doctrine, effected by means of the Lord's servant, Emanuel Swedenborg, who was specially instructed in this doctrine, and commissioned to publish it to the world.

V. Man's life in the material body is but the preparation for eternal life, and when the body dies man immediately rises into the spiritual world, and, after preparation in an intermediate state, dwells for ever in heaven or hell, according to the character acquired during his earthly life.

VI. The spiritual world, the eternal home of man after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits.

THE HORRORS OF SECTARIAN SUPREMACY.

—O—

A. B. BRADFORD.

In Scotland, the Catholics having at first the power, persecuted the Protestants in common. The Prelatists mounted the next wave, and overwhelmed the unhappy Presbyterians. Then the Presbyterians in their time, came into power and wreaked their vengeance on the Prelatists. Then the tide turned under James II, and the Presbyterians had again to bite the dust. Thus it was in England and all over Europe, till the earth was fattened with blood, shed in the unholy cause of persecution. So it would be in this country. Even in this enlightened age, there is no man, no set of men, no church, great nor small, that can be trusted with absolute dominion over the human conscience for a single hour. In the minority and powerless, the ecclesiastical or sectarian passion is as amiable and harmless as an unweaned cub. *But invest it with power*, and it becomes as ferocious and bloodthirsty as a Bengal tiger! *Such* is human nature in all ages and countries, when diabolized by the sectarian spirit.

THE HORRORS OF WAR.

—O—

The following extract, referring to the burning of Villareal, in Spain, is taken from a letter written by the Carlist General Castella. The writer had command of the fortifications at Villareal during a recent engagement:

"I have, during my life, witnessed some very sad scenes of war, and I thought I had seen the summit of human misery in the retreat of the Army of the East (in 1870), of which I commanded the rear guard. But I cannot recall any impression which can be compared with the feeling which I experienced on entering with Brigadier Valluerca the principal street of Villareal, when it was on fire from one end to the other. The crackling of the flames, whose red glare struggled against the light of the mid-day sun, the heavy crash of windows giving way, and of roofs falling in, the shrieks of frenzied women and the cries of the children, who ran with bare feet on the ashes, the grim despair of the old men, as they gazed with a dry eye and fixed stare upon the scene, the imprecations of the Carlist soldiers as parties of them rushed in hot pursuit of the incendiaries, the rattle of the musketry, all formed a horrible specta-

cle which baffles description. I saw in a side street, between two burning houses, a woman lying stretched out on a mattress, surrounded by little children half-naked, who were uttering piercing cries. The atmosphere was unbearable. The flames all but licked the paths; the burning ruins were falling down on all sides quite close to them; and this family, abandoned in the confusion, were about to be either roasted or crushed. I got off my horse which was dreadfully frightened by the flames and the noise around, and I went up to where the sick woman lay. She was paralyzed. Her husband, a mule-driver, was away. Some soldiers had carried her out of the house before setting fire to it. The only thing left her—and that by mere good luck—was the mattress on which she was lying. The heat was becoming more and more intense; their faces were crimson; the children, in their agony, redoubled their shrieks; their poor mother, as she looked at them, weeping, and calling the Holy Virgin to her aid. What could be more heartrending than this picture, framed, as it were, in fire?"

When the late war began, a young man, the only son of a widow, who had been fascinated by Mr. Beecher's preaching, was moved by his patriotic exhortations and influence to enlist, and was presently killed in battle. His body was brought home and Mr. Beecher, going to the house, led the mother to the coffin, and said to her that there lay her son before her dead; that the young man, the hope of her life and the stay of her age, had been murdered, cruelly murdered, and that he, Beecher, was the assassin. And thereupon he burst into so passionate a paroxysm of self-accusation and reproach that the mother became his comforter instead of receiving consolation from him. Such an incident, entirely consonant with what is known of Mr. Beecher, would find a natural place in the pious chronicles. —*Harper's Weekly*.

WHAT KIND OF INK SHALL WE USE?

—O—

ASCENATH C. STICKNEY.

To the above query we offer a reply gratis: All persons who write remarks as sensible as those which we copy from the December SHAKER of 1875, should use the best black ink:

"To all who write expecting others to read what they write, we respectfully suggest, that you wait until you have an idea—an idea that will interest some one beside your own dear self."

"When sure that you have an idea, put that idea into the fewest possible words."

We consider the above excellent advice; and will endeavor to act upon it in all our future efforts of this kind. Should we succeed in obtaining any new ideas, will present such to the press in plain black ink.

We take the liberty to suggest that all who write sentiments of christian kindness and love, good advice to friend or foe, sentiments of affection even, scientific facts or sensible reasoning on any subject worthy of record, should favor the members of the press by using the kind of ink to which we have referred.

Novels, scandal, gossip, unkind criticism—political or social—may be traced in pale blue ink, or paler purple, as these varieties invariably fade by exposure to the sun and atmosphere, in a very short time. Could many articles of the character above-named be traced in purple, a reasonable time before being sent to press, we presume that much that is objectionable would fade before developing into a certainty. Would not its absence be a blessing to youthful humanity?

We are not aware that the delicate hues of Carmine, Aniline, or Prussian Blue, ever qualify poor chirography, or make rapid thought more agreeable. Nor can we believe that any variety of ink adds symmetry to the outline of letters carelessly cut; neither does

tinted paper respond more readily to original thought than the pure simple white.

In fact, the strong crisp words of our noble Anglo-Saxon tongue, require the positive medium of white and black to represent to the eye their true character.

Pardon us then, dear friends, if we solicit the more extensive use in future, of plain black ink. Especially should all youthful writers send their thoughts to superiors in this highly esteemed preparation.

NOBODY.

—O—

THE publisher of THE SHAKER sent the following poem to the editor, on Valentine's day. Unable to decide whether any thing personal was intended, we lay it before the jury of our readers. We do not know to whom to give credit, but there's gospel, wit and wisdom in it.—Ed.

If nobody's noticed you you must be small,
If nobody's slighted you you must be tall;
If nobody's bowed to you you must be low,
If nobody's kissed you you're ugly we know.

If nobody's envied you you're a poor elf,
If nobody's flattered you you've flattered yourself;
If nobody's cheated you you are a knave,
If nobody's hated you you are a slave.

If nobody's called you a fool to your face,
Somebody's wished for your back in its place;
If nobody's called you a tyrant or scold,
Somebody thinks you a spiritless mold.

If nobody knows of your faults but a friend,
Nobody will miss them at the world's end;
If nobody clings to your purse like a fawn,
Nobody'll run like a hound when its gone.

If nobody's eaten his bread from your store,
Nobody'll call you a miserly bore;
If nobody's slandered you—here is our pen,
Sign yourself "Nobody"—quick as you can.

SLOW PROGRESS OF KNOWLEDGE.

—O—

WE copy the following interesting passage from the recent address of Dr. B. C. Hohbs, at the laying of the corner-stone of the Rose Polytechnic Institute at Terre Haute, Ind.:

Civilization cannot be wrought out in a day. It took Christianity generations to evangelize the nations under the teachings of the Divine Author and His inspired disciples, even in an age of civilization; much longer does it take learning and art to rise above the power of ignorance, indolence, superstition and the customs inherited from ancestors.

All pioneer inventors have felt the strength of this combination against any new mode of increasing the products of industry.

Many years ago an engineer, for amusement, hunted the chamois on the plateau of Mount Piletus, in Switzerland, where he found a lofty forest of inaccessible pine timber, nearly nine miles from Lake Lucerne. By the aid of a few Swiss gentlemen, he executed a design to construct a trough or slide, such as we see on mountain sides, or along our river hills, to convey wood and timber to accessible points. It passed sometimes by tunnels through hills, again on supports 100 feet high, or hung to the rocky mountain side. Timbers would pass the entire distance in three minutes, or at the rate of 180 miles an hour. The intense friction caused them to ignite, and at the base they would plunge twenty feet into the earth. These difficulties were readily overcome by turning a stream of water into the trough and plunging the timbers into Lake Lucerne, whence they were safely borne away to the Rhine to become material for constructing many an elegant home, or to be spars and beams and masts for ships that would visit either India and bear the strain of the storms of every sea. All this was the product of a little practical thinking, using only the inclined plane and the force of gravity; but the work was conducted among a peasantry, who charged the inventor with heresy, and with having communion with the devil.

When saw-mills and looms were invented, the common laborer became loud, revengeful, and clamorous for redress, not knowing that accumulating wealth only opens multiplied channels for well-paid industry, in its reinvestment.

It has been but little more than one hundred years

since a great banking company of England were afraid to risk giving aid to Richard Arkwright, while constructing his spinning-jenny, which earned for its inventor more than \$2,000,000; and since, James Brindley, at the request of the Duke of Bridgewater, planned a canal from his coal field of Worsley to Manchester, a distance of seven miles. It was to pass by aqueduct, forty feet over the Mersey, and again, by subterraneous tunnels through hills. On submitting his plans to the judgment of a distinguished engineer of that day, he received for criticism the cool remark, "I have often heard of air castles, but never before saw the place where one was to be built." The success of this invention soon led to a canal investment in England of more than \$50,000,000.

It has been but about seventy years since Robert Fulton launched the Clermont and Car of Neptune on the Hudson in our age when all men were deprecating his "folly." He had an equal struggle with his own poverty and the want of public appreciation.

Even in this generation Congressmen have failed to be re-elected because they voted aid to Prof. Morse in the construction of the electric telegraph that now gathers the news of yesterday from every nation for our daily papers.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

WILL WE SUSTAIN THE STRUCTURE?

—O—

If any are in possession of better principles than those upon which Shakerism is founded, we are only happy that there are more fortunate souls than we are. But we do not apprehend that such is the case. We are believers in heavenly principles; that these same causes, ever and forever will produce heaven wherever exercised. The knowledge of heavenly principles is ours. If we exercise this knowledge, heaven is ours. If we fail to use such knowledge, disorder and discomfort will be ours, even in excess of those not thus enlightened. The gospel should be to us, not only the bow of promise, but the practical existence of salvation; not only the ark of safety, but a positive deliverance from the world, and into every good and perfect joy. Let us look at the heavenly ARC: VIRGINITY; CELESTIAL BROTHERHOOD, or EARTHLY EQUALITY; PEACE, and the blessings which flow from it; entire UNSPOTTEDNESS FROM THE WORLD! These are as firm as the Rock of Ages—as the heavens are eternal. On these, the HOUSE OF SHAKERISM has been erected; on which it has firmly stood through the tempestuous seasons of ridicule and persecution; has flourished; has saved; has ever held out the beacon of eternal life, to the sin-sick and sin-wrecked. Love has been the bond of union, that has acted the key-stone to this beautiful arc. Love for these principles collectively, is what makes the practical, desirable, model Shaker—fisher, and

saviour of men! Reverence for either with irreverence for any, presents at best an unsavory, spotted hybrid. Even practical attachment to several, and not for all, savors only the possible and probable fall of the beautiful structure. Said Elder G. B. Avery: "There is no salvation in mere communism;" and, excepting salvation from the poor or leper-house, this is true. Considered separately, either principle of the *Shaker arc* has a similar value; and any evasion or negligence of *entire conformity to the whole order of the temple*, removes the key-stone of Angel Love, and razes the structure to worse than worldly institutions. Said a grand legal star of Albany, N. Y., when studying the Shaker Constitution: "Gentlemen, you have here something which cannot be broken, *unless you break it yourselves!*" Let us look about us, and see whether these principles are guarded and lived intact. Let the love and direction which led out of Egypt, still be ours to *keep out!* LET US HAVE A REVIVAL; and let it renew in us the most ardent consecration to gospel principles, with which the city of God, the paradise of Eden, the perfect love of gospel brethren and sisters may and will be ours FOREVER, and without which, let us consider our days narrowed down, and numbered as a people! From hence, let the joyful, revival song be: WE WILL SUSTAIN THE STRUCTURE. ★

MARTIN LUTHER, AND REFORMATION.

—O—

"From the year 1517, the beginning of the Reformation, to 1546, in which Luther died, nothing but the fruits of corrupt ambition are manifest on the whole face of history, during that period of more than twenty-eight years. Endless controversies, debates about diets and councils, violence and wars, are the distinguishing marks of those times of discord. And even the means, by which the Reformation was finally established, were as opposite to the precepts of the gospel, as bloodshed and robberies are opposed to peace and good will." Benj. S. Youngs. (Shaker.)

Could we ask for a better demonstration of Luther's adoption of the vicarious atonement introduced by Paul, than his remark to a comrade: "Be thou a sinner, and sin boldly; but still more boldly believe, and rejoice in Christ. From him, sin shall not separate us; no, though a thousand times in every day, we should commit fornication and murder!" Under his pernicious *solifidian* system of "Imputed Righteousness," he did commit fornication with the nun, *Catharine a Bora*; was excommunicated therefor by Rome; and were it not for this expulsion, there had been no Reformation. Luther was in full accord with the "Head of the Church" in England—Henry the Eighth,—who became such "Head," because Rome would not permit unlimited indulgence to his fleshy lusts. This lecherous beast, to further the aims and ends of his lusts for the flesh, and ambitions for power, had six wives; some of whom he killed, and to these, he added the sacrifice of 72,000 human beings! He hoped Luther's and Paul's atonement theory to be true.

Luther claimed to find ample evidence for such theory in Paul's writings, and in this, was he not correct? But when arriving at the matter-of-fact epistle of James, he rejected the whole of it, calling it "an epistle of straw;" then clinging to his beloved theory that "the just shall live by faith alone," left this as a legacy to his following generations, who hung the delusion, with an ardor which only the *living truth* of Christ's life is worthy of, and on which account, *Jesus still weeps!* ★

PEACE.

A LETTER from that lovable man, Alfred H. Love, inviting us to be a delegate to the Universal Peace Convention beginning on 10th of July, presents some novel features: The old hall in Philadelphia, where war was first declared, has been secured for the above Convention. The first two days are to be occupied by English speaking delegates; and several days thereafter, by other nationalities. A PEACE FORGE is to be erected on the Centennial Grounds, and the fulfilment of the long-desired prophecy inaugurated—by the transformation of swords into ploughshares, and spears into pruning hooks! Elihu Burritt, the learned blacksmith, has been invited to be one of the forge men. Whether we are there or not, friend Love, and all friends of Peace, we want your help in establishing "THE PEACE CONGRESS OF NATIONS!" ★

PAUL.

SECOND PAPER.

OUR first paper upon this eminent character has aroused an intemperate zeal in his admirers; who, dealing severely with us, are loud in the excellencies of their idol. The champions of Paul of old, would, probably, be first to rise in denunciation of any modern Paul, who, creating a new formula of doctrine, should contend for the same, at any and every expense of the vital principles of original and genuine christianity. This is just what Paul did; and his being successful in displacing the essential elements of christianity by his own peculiar theories, does not render him the less censurable. Confident that the Jews would not receive the gospel, as delivered by the twelve, we find Paul, in the entire ignorance of the disciples in Jerusalem, leaving them; and proclaiming himself the apostle of the Gentiles, entering Arabia, Damascus, Syria and Asia Minor, and here for a dozen years, laboring earnestly, making many converts, establishing churches, with which he kept up a continual correspondence, the general purport of which, was the denunciation of the law, and imbuing the people with a belief that Jesus was a God! That by his death the law became a nullity; that by a faith in him, all sins, past, present and future, should be forgiven. When we think that neither Jesus nor his apostles, had, up to this time, ever spoken of the law but with respect; and never, previous to the divergence of Paul, had alluded to any vicarious atonement of Jesus, we begin to see where and by whom these mischievous machinations were concocted. When the disciples heard of the incendiarism of Paul, they sent emissaries from Jerusalem to Antioch, charged with the duty of overturning such demonstrations of the ardent Paul, and to preach the sacredness

of the law, and the necessity of its observance. This was a terrible blow to the infant Gentile church; and to its founder, who felt that all his labor was lost, unless he should go to Jerusalem, and obtain the disciples' indorsement of the system he had inaugurated. Paul arrives at Jerusalem; and the close reader is made aware that the discussions between him and the disciples were very violent. The disciples withstood Paul's proposals, finding no recognition therein of their master's teachings; and had they remained firm ever afterward, the church would have fallen away no sooner, and possibly, the world would not have been cursed, as it is with certain Paulism. Paul refused to yield; claiming that at his marvelous conversion, he came *en rapport* with Jesus, and declaring that he would continue his apostolate at all events. A compromise was effected—the first, between christianity and paganism—a downfall to *that*, a gain for *this*. Paul was to yield, so far as teaching a faithful observance of the law, while the balance of his views were considered non-essentials. But, Peter visiting Antioch, and there losing his justification among the Gentiles, James, (brother of Jesus, and real head of the church), addressed serious remonstrances to him, which had the effect of entirely separating him from the Gentiles, and weaning therefrom also, one Barnabas; through hearing of which circumstances, Paul's indignation lost all bounds, and he expressed himself so homely of the apostles, that in return, the second epistle of James was addressed to him, than which never was better christianity, and which was and is, an unanswerable argument against all objectionable Paulism. Paul, not only would not now submit to the apostles, but returned with all his force to his old tactics against the law. The apostles organized an opposing mission, (see Cor.) and we may judge of the gravity of the occasion, by the ardor of Paul in his own defense, reaching an egotistic climax in 2 Cor. xi: 5; et i. Cor. xv: 10; and yet the adherents to the original faith, completely carried the day. Paul returned to Jerusalem, a penitent; was required and made a public apology and entire recantation of unchristian Paulism; but so great had been the disturbance, the tribune arrested him, and confined him for a term of years; after which he preached Paulism unrestricted; and learning, that during his imprisonment the apostles in Judea were losing ground continually, invited them to Rome, where they became converts to Paulism. Even Peter, in his turn, quitted Judea, hastened to Rome, became the bosom companion of Paul; exceeded Paul, if possible, in doctrines that contained not Christ, and closes (2 Peter, III: 15,) with a stirring appeal for a thorough belief in the writings of Paul—the adulterator of the "faith once delivered to the saints"—and through which adultery, the original was lost beyond resurrection in their day. We yield to none in his admiration of Paul's christian teachings—nor to Beecher's—and 'tis only in opposition to the positively *unchristian* that we have attempted to raise our voice. ★

. . . A King's jester was once asked, "What kind of a place do you think Heaven to be?" "A place," said he, "where nought but good is spoken of the neighbor." "And in what," it was again urged, "does its supreme happiness consist?" "In the feeling that no one will slander me there, and that, if I have any faults it will be so unfashionable to speak of them that I and all will soon forget them."

LIFE'S SEASONS.

—O—

AMELIA CALVER,

On noblesse wings, time glides along
No hand can stay its rapid flight;
Life's brilliant *spring* will soon have flown,
While toiling *summer's* just in sight,
And ere we garner *autumn's* store
The wintry winds around us roar.

Carefully then, the good seed plant;
And wisely prune the growing vine.
Likewise in storing, prudent be;
And ripened age we'll peaceful find.
Each stage of life, if wisely spent,
Rears for the next, a monument.

MUSIC NO. 4.

—O—

ADVANCING a step farther into the interior recesses of the complicated, yet interesting subject of music, we come to recognize, in connection with the lungs, that wonderfully working organ—the diaphragm—which, in the language of physiologists, "is a flexible, circular partition that separates the respiratory from the digestive organs, and the chest from the abdomen. In a state of repose its upper surface forms an arch, the convexity of which is toward the chest. In forced expiration its upper point reaches as high as the fourth rib. In ordinary inspiration, it is depressed as low as the seventh rib, which increases the capacity of the chest." [See Cutter's Anatomy.] It is to be understood that these actions of the diaphragm take place when nature has not been superseded by long perverted habits which render these actions more or less imperfect. And it must be admitted as a fact proved by what is daily and hourly to be seen, that a comparatively inactive diaphragm is a fault exceedingly prevalent with a majority of singers; and no one fault in the music-department taxes the skill and patience of the teacher more than this. To remedy this fault is a part of the teacher's first duties in his arduous calling, and implies no less active and spirited exertions on the part of the pupil. But *what* to do, and *how* to do, is the point to be reached. Physiological investigation establishes the fact that in the respiratory process various muscles are brought into use, whose contraction and dilations are in part, at least—unconscious and involuntary. Foremost among these are the lower muscles of the trunk—anatomically termed abdominal, which, by their *inward* and upward contraction, act directly upon the diaphragm—giving it its ascending motion. The diaphragm, thus acted upon, imparts a pressure upon the lungs, equal in power to that which the diaphragm receives from the muscles. The *lungs*, thus acted upon by the diaphragm, are forced to exhaust themselves of the greater portion of air in their cells. The air, thus expelled, finds its escape from the system through channels whose various parts will be considered and treated upon in their proper time and place. The process, thus described, is called *expiration*. But as Nature abhors vacuity, the lungs cannot remain void of the element they are wanted to contain, hence a reverse process of action immediately ensues. A new supply of fresh air rushes in to fill the vacuum in the lungs causing them to expand in corresponding proportion to the amount of air inhaled. By this expansion, the thorax (great cavity of the chest), also expands by means of the concerted action of three sets of muscles, viz.: the intercostal at the *lower*, and the thoracic

and pectoral muscles at the *upper* part of the trunk or chest. Simultaneous with these actions the abdominal muscles relax—the diaphragm descends in proportion to the pressure it meets from the inflation of the lungs. This process is called inspiration. Continuous through life are these alternate processes carried on—partly *involuntary*, and partly through power of the will:—especially the latter in regard to degree. Hence it becomes a fact beyond even a shadow of contradiction that in a majority of cases musical students quietly submit to a mere passive process of respiration—inhaling just air enough (and sometimes poorly at that) to merely exist, but falling far short of the proper quantity for promoting vigorous and healthy action of the blood. In this enfeebled condition the abdominal muscles lose their natural tension, the diaphragm becomes measurably inactive, the lungs and thorax become dwarfed in extension, and the whole system must yield inevitably to the fatal ravages of disease.

SHAKER APOTHEGMS.

Our life is like a calm lake; every act of our lives raises a wake on its surface which produces ripples from the center to the shore, even more; from shore to shore, from birth unto death.—*G. B. Avery.*

Our minds may pine and starve, being imprisoned by what we have obtained.—*E. J. Neal.*

Time is too precious to waste in useless murmuring.—*Ibid.*

Self-defense is natural; but like all good, its abuse becomes evil. We can so encase ourselves in armor of self-righteousness, that neither the advice of friends nor the criticism of foes can affect us. Thus, like a plant, shielded from storm and sunshine, living on its exhalations, we become dwarfed and undeveloped—unfit for either ornament or use.—*Amelia Calver.*

SHAKER DEFINITIONS.

—O—

F. W. EVANS.

RENEL—One who refuses obedience to the good principles and just laws of an organization—seeking to re-organize upon the basis of its evils.

The South rebelled against the truths that the North held theoretically—abstractly—while *practically* it was fattening upon the enforced labor of the Slave population.

REVOLUTIONIST—One who refuses obedience to the evil principles and unjust laws of an organization—seeking to re-organize upon the basis of its abstract truths and latent good.

In the American Revolution the North revolutionized against England—and against the South in the late dreadful war. In both the North was successful, as was Israel, against Benjamin. Benjamin was conquered, in the end, but Israel was dreadfully punished, because a partaker of the same sins for which he was punishing the tribe of Benjamin, and therefore received from and by Benjamin, corresponding retributive punishment.

SAINT—One who is relatively perfect in the good of the organization to which he or she belongs—as David.

SINNER—One who is a chronic violator of the good laws and principles of the people among whom he or she lives—as Solomon in the end of his career.

PROPHET—A medium, who is inspired by spirits of the coming dispensation, or degree, in the spirit world; or a saint, who, by faithful travail in the spirit and power of the order he or she is in, has progressed into the higher dispensation or degree.

The testimony of Jesus is the spirit of prophecy to the Gentile Christian world, Catholic, Greek and Protestant. It is ever and forever against marriage, war, and selfish private property, which creates class distinctions in society, rich and poor, bond and free, aristocracy, slavery and poverty.

Where there is no vision the people perish; and where there is no prophecy there is no progress.

"Touch not mine anointed, and do my prophets no harm." Let not the people deny the inspiration and authority of the organization. And let not the authority of the organization suppress and kill the prophets of the day and time. *They voice God.*

HOW TO LIVE.

—O—

He liveth long who liveth well!
All other life is short and vain.
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away:
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream—
'Tis but to be, and not to live.

Be wise, and use thy wisdom well;
Who wisely speaks must live it too.
He is the wisest who can tell
How first he lived, then spoke the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.

Sow truth, if thou the truth would'st reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find the harvest-home of light.

THE EAR.

—O—

In his treatise on physiology, Hinton gives us to understand that the passage of the ear does not require cleaning by us; nature undertakes the task, and in the healthy state fulfills it perfectly. Her means for cleansing the ear is the wax, which dries up into thin scales and peels off and falls away imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will infallibly make it so. Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, and makes it absorb dust. But the most hurtful thing is the introduction of the corner of a towel screwed up and twisted around. This proceeding irritates the passage and presses down the wax and flakes of skin upon the membrane of this tympanum, producing pain, inflammation and deafness. The washing should only extend to the outer surface, as far as the fingers can reach.

ENGRAFTED.

—O—

The Order of Trappist Monks has sent an agent to this country in the person of Brother Francis de Sales, who has been commissioned to purchase property in the State of Maryland, where it is proposed to erect a monastery and furnish it with grounds sufficiently extensive for the pursuit of agriculture, which is an important industry among the monks of La Trappe. Two hundred monks taken from monasteries in Ireland, France and Turkey will occupy a house which Brother Francis de Sales will temporarily rent, so that during the erection of the monastery and the laying out of the grounds the newly arrived monks may make themselves familiar with the customs of the country. They are expected to arrive about December. The rules which bind the Trappists are very stringent. Constant silence is one of their vows. They are permitted to eat no other food than vegetables and bread, water alone being allowed for drink. They sleep in their habit, or gown, on a low pallet, and their bedroom is a small square inclosure formed by curtains. The bell-ringer arouses them at two o'clock every morning, and after a few minutes allowed for their prayers at waking, another bell bids them fall into line, and move in solemn silence to their chapel. They toil unremittingly throughout the hours when prayer and other devotions are not in progress.

SPIRIT OF THE FARM.

—O—

Here's something worth money. Many farmers have otherwise valuable horses, but spoiled by the heavens. *The Troy Budget* is the first to publish this infallible remedy:

Forty shoemaker buds, one pound of resin, one pint ginger, half pound mustard, one pint unslacked lime, six ounces crown-tartar, four ounces guaiacum, one pound epsom salts; mix together and make into thirty parcels. Give one every morning in the horse's feed before watering him.

This is the first time this recipe has been printed. For half a century it has been guarded as a precious secret. We know of its having recently transformed a \$100 horse into a \$600 one.

WEALTH OF FARMER'S FOOD.

—O—

Few farmers realize that they have in possession the means for the most healthful and palatable food in the world. Cracked wheat, or dry wheat very coarsely ground in a coffee mill, can be variously associated with milk, eggs, butter and sweet cream, in methods that exceed the nectar of the gods! Our Angeline surprises us with the most delicious and sustaining hominy pudding. Corn, very coarsely ground, can be used in several manners to present the most happy, healthful food. Then, take oatmeal, with few accessories, and we have a grand variety, together with one of the best brain-making and muscle-making materials the world ever produced. A New Jersey man has kept both wolf and doctor from his door; grown his whole family of five into better health this entire winter, on fifteen cents worth of oatmeal per week, added to milk and eggs. When we think that a gill of oatmeal will supply a meal to about seven persons, its economy in use must be at once apparent. Farmers, you have a wealth of food and health in your granaries that ought to be developed; and a better than gold mine or oil well on every acre of your farm. Find it. Look on our front cover, and write Bogle & Lyles, if you have no store of material on hand. *

Most farmers are severe on their boots and shoes. Running the heel down and over ruins foot wear. We have found that Lyon's Stiffeners are worth many times their cost, on one pair of boots. Try them, farmers. *

ARAB HORSE MAXIMS.

—O—

Let your colt be domesticated and live with you from his tenderest age, and when a horse he will be simple, docile, faithful, and inured to hardship and fatigue.

If you have your horse to serve you on the day of your trial, if you desire him to be a horse of truth, make him sober, accustomed to hard work, and inaccessible to fear.

Do not beat your horses, nor speak to them in a loud tone of voice; do not be angry with them, but kindly reprove their faults; they will do better thereafter, for they understand the language of man and its meaning.

If you have a long day's journey before you, spare your horse at the start; let him frequently walk to recover his wind. Continue this until he has sweated and dried three times, and you may ask him whatever you please, he will not leave you in difficulty.

Use your horse as you do your leathern bottle; if you open it gently and gradually you can easily control the water within, but if you open it suddenly the water escapes at once, and nothing remains to quench your thirst.

Observe your horse when he is drinking at a brook. If in bringing down his head he remains square, without bending his limbs, he possesses sterling qualities, and all parts of his body are built symmetrically.

Four things he must have broad—front, chest, loins and limbs; four things long—neck, breast, forearm and croup; four things short—pasterns, back, ears and tail.

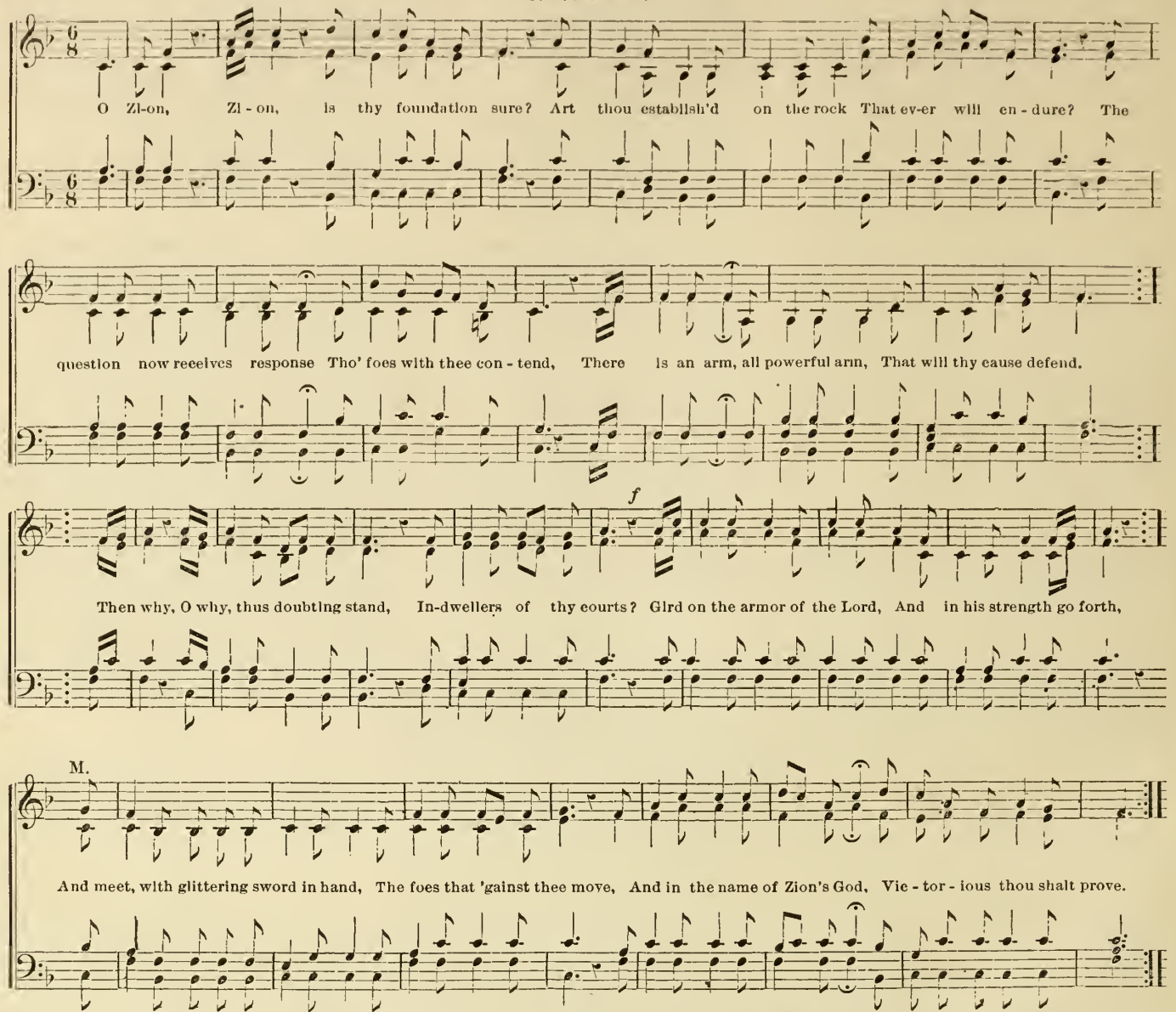
THE MEDAL IS PRESCOTT'S.

—O—

Elder J. S. Prescott is pronounced, by the publisher of *THE SHAKER*, worthy of all praise, and to the first premium which any has to bestow, for the largest, and still augmenting list of subscribers to *THE SHAKER*. Let him wear the medal with gospel pride. *

ZION'S DEFENSE.

J. G. RUSSELL.



O Zi-on, Zi-on, is thy foundation sure? Art thou establish'd on the rock That ev-er will en-dure? The question now receives response Tho' foes with thee con-tend, There is an arm, all powerful arm, That will thy cause defend.

Then why, O why, thus doubting stand, In-dwellers of thy courts? Gird on the armor of the Lord, And in his strength go forth,

M.
And meet, with glittering sword in hand, The foes that 'gainst thee move, And in the name of Zion's God, Vie-tor-ious thou shalt prove.

THOUGHT FOOD.

.... If the proposition of abolishing clerical patronage in Prussia is adopted, there will be quite a revolution in the interests of the church. In connection with the Roman Catholic church there are over 1,000 ecclesiastical offices in the gift of private patrons, about 500 in that of the state, and 5,200 in that of the bishops.

.... The Sacramento *Record-Union* considers the custom of appointing chaplains to legislative bodies "a remnant of barbarism," and wants to see it abolished.

OLD AND YOUNG. — An old constitution is like an old bone — broken with ease, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; a run to catch a departing train; an evening of exposure to rain or damp; a severe chill; an excess of food, the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine — any of these or other similar things may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.

BOOK TABLE NOTICES.

POLITICS FOR YOUNG AMERICANS: BY CHARLES NORDHOFF. The title of this book will mislead many, unless they consider how wide a field the word *politics* covers. In it we have letters, from a father to his son, teaching him the necessity of government; its various phases; the rights, duties and honors of citizenship; of the various official characters con-

nected with governments; of taxes, property; usury laws, banks, banking and credit; in short, a valuable *multum in parvo* of cosmology, in a governmental line. It should be in the hands of every boy and girl in the land — the future voters, and legislators of our states and country. It concludes with the "Constitution of the United States" — "Declaration of Independence," and "Washington's Farewell Address." Published by Harpers, New York.

THE POEMS OF OLIVER GOLDSMITH. The same publishers send us a beautiful copy of selections by the talented Goldsmith, edited by W. J. Rolfe. Copious notes on the poems, find a good ventilation in their proper place. Among others, the poems "Traveler," "Deserted Village," "Retaliation," are made very prominent. To many, Goldsmith is a favorite author; and to such, we only need call attention that this beautiful book is issued, to insure it a large sale

THE POPE'S HOUSEHOLD.

ACCORDING to the *Official Annual* of the Vatican, the household of Pius IX. is composed of 20 major domos, chamberlains, &c., 190 domestic prelates, 170 supernumerary armed private attendants, 6 armed ditto, 30 officers, constituting the staff of the Noble Guard, and 60 privates, about 130 supernumerary armed private followers, 20 attendants of honor in violet uniforms, about 70 others for outside the city, 14 officers of the Swiss and Palatine Guards, 7 private chaplains, 50 honorary ditto, 7 ditto for outside the city, 20 private priests and ordinary supernumerary chaplains, 10 intendants, equestrians, &c., 50 ushers and others. The whole gives 1,160 persons, to which must be added the Sacred College.

TO EVERGREEN SHORES.

DEATH OF JESSE WELLS, THE OLDEST MAN IN ALBANY COUNTY.

Jesse Wells, aged 98 years, resident of the Shakers for more than seventy-five years, while on his knees at prayer, less than a week ago, fell backward, shocking his system beyond recovery, and from which cause he died on Saturday afternoon. He was the last of a remarkable family of ten, all of whom died at the Shakers at an average age of over 75 years. Elder Jesse Wells lived to the longest period. At the last census he was the oldest man in Albany county, and the Shakers were exceedingly hopeful that he would have reached his centennial. — *Albany Evening Times*, March 6.

Died at Shakers, N. Y., March 9, 1876. ABBY MESSENGER, aged 63.

Enfield, Conn., Feb. 7, 1876, EUNICE STORER, aged 92.

VALUE OF MEAT AND VEGETABLES AS FOOD.

It is found that since the employment of the changed dietary in the garrison for Scotland, involving a very slight proportion of meat, the health of the inmates has been strikingly improved. For all adult male prisoners under sentence of nine months and not exceeding two years, the diet formerly consisted of bread, oatmeal, barley, one ounce of meat per day made into soup, with succulent vegetables, and twenty ounces of skimmed milk or buttermilk; on one day of the week fish was substituted for meat. The new diet comprises but a very spare quantity of meat, a moderate amount of milk being given instead. It is stated to be no uncommon thing to find that among the agricultural laborers of Scotland no meat is consumed, oatmeal and milk forming their staple articles of diet.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., MAY, 1876. SHAKER VILLAGE N. H.

} N. A. BRIGGS, } No. 5.
PUBLISHER.

"WE WILL SUSTAIN THE STRUCTURE."

J. G. RUSSELL.

Dedicated to the Editor of THE SHAKER.

We will sus-tain the structure God's great and glorious plan, Which he In mer-cy has revealed, To poor be-nigh-ted man.

Deliverance from all evil, Redemption's praise it brings; We leave the haunts of Bab - y - lon, "To dwell 'mid better things."

2. We will sustain the structure, we will not let it fall;
It is the burden of our lives,—Our holy heavenly call.
Intrusted to our keeping, Unhlemished to remain;
The structure God has reared to us, We will, we will sustain.

3. We will sustain the structure, Whatever be the cost;
It is the glory of our lives,—Without it we are lost.
It worketh peace within us, And universal love;
It brings us into unison, With angel spheres above.

4. We will sustain the structure, For by its light and power,
From Egypt's thralldom we were drawn, In deep affliction's hour.
The rolling, rolling waters, Through which our journey lay,
Were, by the power of God's own hand, Controlled and kept at bay.

5. We will sustain the structure, Its noble form shall stand
Unchanged, in all its purity,—The same as God hath planned.
We will sustain the structure, God, he our help and stay,
Throughout our earthly pilgrimage, Throughout eternal day.

DEAR EDITOR:—On reading your article in the April number, on the evening of the 21st, in our Lyceum, the above hymn suggested itself to me, which I now send with haste to you, that you may also enjoy the sensation before it gets to be old. I send it in its simplicity, without any intention or desire to have it published; but, simply as a pleasing token of gospel love and affection from your brother for you. JAMES G. RUSSELL.

PRAYER.

Contributed by H. C. BLINN.

CANTERBURY, N. H.

Sweet an-gels come nearer, O nearer and near-er, Do list to our plead - lngs For strength from on high.

This world's seeming pleasures, Its rich - es, its hon - ors, The im - mor - tal spl - it Can never sup - ply.

EVENING HOUR OF A RADICAL.

—O—
O. C. HAMPTON.

IT is wise to consider that in the sublime phenomena of evolution, new inspirations, improved views and progressed thoughts are continually appearing on the surface. These, with their various combinations, and translation into practical life, constitute human progression. Neither educational bias, habits, passions, nor emotions (made agreeable by long use), should array themselves in opposition to the spirit of progress, nor to the evolution of high and higher truths, nor to holy and holier obedience thereunto. Truth can never be in opposition to itself; but it is one of the commonest of episodes for some humanity, to become alarmed for the safety of a notion or doctrine, long entertained, but perhaps never investigated for five consecutive minutes—to feel very much annoyed, if some one, by word or other challenge, deems it unworthy of veneration. Still, the ever recurring question is: What is truest and best? And can we ignore this appeal to our intelligence and conscience, and yet be true to ourselves? It is, I think, the dictate of wisdom to leave all questions open to the fullest investigations. A refusal to investigate a subject, fearing, lest it may overturn some pet theory, is an open avowal of insincerity; and how can we be true to ourselves, or in tranquil at-one-ment with God, if we are insincere? Besides, a refusal to examine any new evolution for fear of discovering some phases which may collide with our own preconceived and settled ideas of right, is cowardly, to say the least, and shows a willingness to shrink from the painful sacrifice of cherished notions, rather than possess the pearls of pure truth. Is such not an unhealthy state of mind? Is it not a case of mental dyspepsia? Some of our writers have declared that we are in a state of transition—on the periphery of an old cycle,—and just about to cross the borders thereof into a new sphere. Is this not a good time to investigate and discuss many points in our practice and discipline, which have no inherent fixedness in themselves, but do now and must forever move upon a sliding scale of circumstances, undergoing more or less modification, in order to musically vibrate in rhythmic harmony with the sublime law of evolution and progress? To transmute all that is good, true, beautiful, into higher forms of loveliness, and lay hold on still higher and holier truths; and incorporating them into practical life as soon as discovered, seem to me to be the religious duties of every one who believes in the doctrine of Christianity. If there is any unnecessary friction in our community machinery, it can never be removed by ignoring its existence, through fear of any consequences. Pouring on oil, though good in many cases, will not answer in all; certainly, if positive reconstruction is in any place necessary. Celibacy, community of goods, confession of sins, and Peace, are the primal principles and obligations of all Believers; and no Society of our people can live without them. Questions, *in nowise compromising these*, might be continually discussed, investigated and improved by us. Take a general question: *Are all the talents, intellect, spiritual faculties and usefulness of every member fully called out and appropriated to the best possible advantage of the whole? Again, are there not*

means, not yet brought into active requisition, whereby a greater amount of talent, now lying latent, might be brought into fuller use? I suppose, the object of our paper is to circulate useful knowledge in every direction the world over, and to our own Societies in particular. With this aim only in view, have I made the above suggestions; and shall my motions be seconded?

PROPER FOOD, OR WHAT SUBSTITUTE?

—O—
F. W. EVANS.

ELDER F. W. EVANS, in a recent letter to this office, appears moved to TESTIFY THUS EARNESTLY:

"Fine flour is a skeleton in every Society of Believers to-day. All the elements that go to make up a human body and mind, must be supplied by the food usually appropriated, or there will be a want—a constitutional want—and this will call for some substitute in place of the normal element.

"Condiments, alcohol, tobacco, etc., are substitutes—even meat is a substitute. Wheat contains all that a human body needs as solid food. Eaten as the apostles ate it, fresh from the field, is good. Whatever else is done to it after threshing and winnowing, let us be jealous of—grinding, bolting, packing, raising, baking, etc.—let us look out for! Is your wheat all there, unseparated, unkilld, unpoisoned? There is a rest—a satisfied rest—remaining to the victor, who supplies the system with normal food in proper quantities. There is no more hunger for the abnormal. The first Believers, as a class, warred with neither small nor great evils excepting the lusts of the flesh—the abuses of the reproductive functions. The second class will direct their batteries against the abuses of the digestive powers as well. In both cases, the enemies to be conquered are within the individual or among the body of Believers. I can hear, coming up from the uttermost parts of the earth: "GLORY TO THE RIGHTEOUS IN PHYSIOLOGY!"

LITTLE SINS.

—O—
DANIEL ORCUTT.

"A little sin is no harm!" These words have caused more destruction to human souls, than perhaps all the rest of Satan's artillery! A little of the forbidden fruit, urged the arch tempter, to the Mother of mankind, will do no harm; it will, on the contrary, open your eyes to behold hidden mysteries! The unsuspecting pair believed too readily, and we know the consequences. It is by *little and little*, that sin increases in strength upon its victims by repetition; until it overpowers their fortitude and bids defiance to their noblest resolutions. It is astonishing how some imperceptibly yield to vice, and how firmly they adhere to it. They begin with *very slight departures* from strict honesty; which hardly seem to carry "the appearance of evil," and go on, from bad to worse, till they finish their criminal career by a bold plunge into certain destruction! Nothing is more obvious than the connection between the beginning and the termination of sinful practices; yet how difficult to convince the young of its reality. When entering upon the "broad road," they do not seem to have the least fear of the fatal issue; but think they can easily effect an escape when dangers appear; but soon "their bands are made

strong," and ere they are aware, they are bound by the iron grasp of that monster, *vice*, and ruined! We often feel the greatest security when in the greatest danger! "Who is afraid? not I," has been the destruction of thousands! "Let those who think they stand, take heed lest they fall!" No one suddenly becomes depraved and abandoned; the beginnings are *small*, like the leak in the ship, or the hole in the levee; but the stain to the soul will appear. Some think that *little sins* are not bad, provided great ones are not committed; others believe they are a little bad, but in so small degree that no record is kept. No mistake is more fatal than this; it is the way that *vice* maintains its dominion on this earth; the standing cause of ruin to the souls of millions! Vice, after thousands of years in destroying souls, has become a powerful agent; and to be safe from its enticements, the voice of conscience must be regarded, in *little things*. Let all beware of the *first wrong step*! Here is the chief danger. It lies in venturing upon *little indulgences*, *slight violations* of conscience. The only safeguard is, "avoid the appearance of evil;" "watch and pray that ye enter not into temptation." Watch! the enemy is in close pursuit, perhaps unseen, along your path! Keep your armor on; he will strike unawares! "A prudent man foreseeth the evil and hideth himself; the simple (rejecting the counsel of the wise) pass on and are punished."

MORAL COURAGE.

—O—
JAS. S. PRESCOTT.

I OFTEN think of the noble sentiment offered by Elder F. W. Evans, at our Cleveland Convention. Before entering the hall, he said, "Brethren, let us lay aside all *personalities*, and go in and speak to the people as the Spirit may give us utterance." In common parlance it is said that Noah built the ark; Solomon built the temple; U. S. Grant conquered the rebel armies; but such were not the facts; for while others did the work, these received the praise.

They were entitled to their share of credit in common with the rest who did the work; and no more. All praise belongs to no human being, but to God, the source of all good. The meed of praise awarded me in April issue, for canvassing, does not belong to me as an individual, but to the community of which I am only a component part, therefore I respectfully decline wearing the medal.

With moral courage, let us canvass for "THE SHAKER." Let us lay aside all personalities, and put into the field the talents, *best* adapted to the work, without respect of persons, in every community of Believers, until every State is thoroughly canvassed. It is enough for us to know that "THE SHAKER" continues to be ably edited; that its radical truths are working like leaven among the masses; truths, too, which have been (and continue) revolutionizing the world of thought for the last one hundred years.

Why, even the very heathens (so-called) are beginning to rise up in judgment against the *false christianity* of our day, founded upon *Paul* instead of *Jesus*! But they do not conflict with "THE SHAKER," neither past, nor the present. In all ages of the world, truth harmonizes with itself. Principles never

change. It is when truth grapples with error that conflict arises.

There is no conflict between the theology of THE SHAKER, the pentecostal church, nor any high standard of morals; and we may say, original christianity, which existed among the Chinese, Japanese, Burmese, and Hindoos, thousands of years before the nations of Europe were known, excepting as barbarians; while our christian era, and, even our bible, are modern when compared with their ancient records. Viewed in the light of truthful, scientific antiquity, they cast us, as Americans, quite into the shades.

No wonder our dear J. M. Peebles felt humiliated, while visiting the oriental nations, when he saw that they not only had records dating anterior to any thing he could find in the western world, but that they had inspirational gifts, too, from the God of the Universe equal to our own.

It is enough for us to know that all our good deeds are recorded in the book of life; that we are in harmony with the good, the true, and the pure of all nations.

SUBDUED PASSION.

MARY WHITCHER.

Passions restrained, but not subdued,
May yet o'errule the whole—
Our common sense, our spirit life—
The body and the soul.

"A word to the wise" being sufficient, may be that our gentle hint, of the necessity of subduing the passions, may help some one. Our experience has proved that indifference to the curbing of the passions puts very far off the day of greatest victory. Our association with the pure and good has not made us good and pure, unless we, like them, have ruled and subdued our passions. Let us work for the most desirable of harvest to the soul; and we will joy in the reward of the wise, who, ruling his own spirit, can sing of triumph over death and the grave. Are we wise? Then we will let no passions dethrone our reason. Are we the subjects of passion? Where can be our reason, our conscience, our hope?

INFLUENCE OF LOVE.

MARIA WITHAM.

As the sun of the natural world warms the flower into life and beauty, so the spirit of man receives from the great fountain of divine love, the warmth which animates it into action. This quickening spirit of love is the essence of our beings; it flows from God into our souls, and forms a part of our lives. If love, then, is the essential principle of our beings, it is very important that we understand its nature and quality. Mankind partake of animal love, but with it we also partake of an inner, spiritual love, which is angelic in its perfection. As all sin comes from love of self, we should seek above all things, that power which lifts us above the realm of self, and its evils, into that heavenly sphere, where love is characterized by purity of word and deed. By the power of this spirit, victory over evil is gained, and the power of the enemy laid low.

Love in purity brings from within itself all that our heavenly parents can bestow. Unto God give all thy thoughts, and in thy actions he shall be glorified, and in his love thou shalt be rewarded. *Light and love—*

the intelligent eye, and kind heart of God—two sisters in holiness, decorate the brow of their sterner brother *truth*, with heaven's choicest garlands. Love and wisdom smooth the rugged road, and make the sandy desert to bloom as a heavenly resting place for the heaven-bound pilgrim. Without God's love there is no harmony.

SOCIAL BEAUTIES OF SHAKER COMMUNISM.

SARAH A. NEAL.

DEAR EDITOR OF THE SHAKER: Being an earnest reader of THE SHAKER, and feeling a deep interest in its permanent success, I take the liberty to write a few lines, in which I purpose to offer some remarks upon that which would improve, and make it more effective, generally and particularly, while you certainly are at liberty to act your pleasure with the same.

That THE SHAKER is a candid exponent of gospel truth I truly admit; and think every reasonable reader will readily say the same; but while I have read its truths with a very large amount of pleasure, and have enjoyed a real soul-gain by so doing, I regret to observe that the *beauties of social life*, derived by the *practice* of these truthful principles, do not find fuller expression in its columns. I sometimes think, that for an exponent of cheerful christianity, THE SHAKER wears too sad a countenance to comport with its true mission. Now, would it not brighten its general appearance, and make it more favorably effective to all, to blend more of our social benefits, with our religious tenets? That the social life of christian communism is superior in its precepts to all worldly life, we know very well; indeed, principles so beautiful as those on which our institution is founded, are calculated to produce a heaven right here upon the earth; and if we fail to realize the superior harmonies of the angel-life, it is because our practical lives fail compliance with these basic principles. Living in the spirit of our gospel testimony, we necessarily renounce many practices which bring pleasure to the worldly mind; and embrace those elements which produce the joys of heaven in our present social lives. And would not individuals, making no profession of our principles, more willingly sacrifice their transient pleasures, for the acceptance of the pure and enduring joys of christian communism, could they know that such were the living realities of our present life, and not alone anticipated hopes to be realized in the far away future?

Now it is commonly believed by those least acquainted with Shaker communism, that the Shakers are a recluse and unhappy people; but so far from this necessarily being the case, we know that our happiness might be transcendent in excess of that realized within the limits of worldly circles. And, knowing this to be a fact, I think we fail to do justice to our gospel cause, by permitting any to think thus wrongly of our social lives, by our remaining silent on this subject. It seems to me that our paper ought to be the very *christ* of our day—the true medium, through which the divine spirit can reach mankind; and to make it thoroughly loyal to its mission, we need to clothe it *throughout* with the *genial* spirit of Christ, that, while it prepares the soil, and sows the seeds of truth in nature's bleak country, it

may, at the same time, reflect the warmth of spirit, and the sunshine of power, requisite to bring forth those germs into life and fruitful activity. The fact is simply this: we need to denote more of the bright, genuine influence expressed by "I am *happy*, I am *free*." And when we shall have convinced the world that this is our home condition, thus enhancing the *beauties* of our gospel, more will be attracted to our delightful precincts, to share in the truths and joys of the heavenly kingdom, not anticipated, nor imagined, but real, tangible, present possessions. Then again, if I understand Shaker communism *rightly*, it not only claims the faculties in their *religious* exercises, but it embraces every active, practical phase of a pure life; and likewise the all domestic phases, which we nearly or wholly neglect to notice. These form an essential part in the programme of practical christianity. And to neglect one phase of our christian life is to reflect a shadow on all the others. And more, I think that all societies, families, and individuals could be largely benefited by a liberal expression of every christian, domestic practice. Let us give expression to all that is good, whether coming from the basement or attic of domestic relations; and christian duty calls us into both places oftentimes. For instance, some society or family may have easier methods for doing certain kinds of business; others, a more healthy kind of food and a nicer manner of preparing it. Still another may have acquired superior facilities for intellectual improvements; and by giving expression to our various attainments in different departments of domestic life, all could be benefited by adopting the most advanced opinions. Of course these are only suggestions not intended as any intrusion upon that which could occupy their place with more propriety. But to conclude, I think if we clothe our truths with sunshine, and present them with cheerfulness, we shall increase their force, and make their effects eternal. And while I hope the truth may have a *perfect* growth with us all, and that the smiles of a loving providence may ever brighten the editorial sanctum of THE SHAKER, I remain very truly the friend of beautiful christianity, and your sister.

THINK NO EVIL.

MARIA WHEELER.

THE importance of speaking no evil cannot be too deeply considered. Yet to avoid evil speaking it appears necessary that we *think* no evil. We are so liable to be led by impulse, that we can hardly entertain evil and unkind thoughts toward any one, and constantly speak good and kind words of them. Some individuals may be very weak and erring, but to such we should extend that "charity which covereth a multitude of sins;" and few if any are so perfect as to be faultless. Again, we may fail to understand, and consequently misinterpret the actions of others. If we practice judging the actions of others, by our preconceived ideas of their motives, we will unjustly, and often injuriously, "bear false witness" of them. Although six thousand years have rolled their slow lengths along since the command, "Thou shalt not bear false witness against thy brother" was first proclaimed, its justice and immutability have lost none of their force. And it declares its divine origin by its just and equita-

ble character. Nor is it more a commandment than the words of the wise and good man Jesus, written in the sands, "neither do I condemn thee, go and sin no more." Our obedience to these two commandments, the former to protect the innocent, and the latter to shelter *even* the guilty, would give us food for pleasant reflections, when we do as the poet beautifully says:

"It is good to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news."

This practice would make us lenient to the faults of others; and often discover to us that much which we are inclined to call wicked in others is only unwisdom. Now, if we wish to speak no evil of any one, we must think no evil, lest unkind thoughts betray themselves through speech. If the heart is right, there is no need of a sentinel at the lips.

FIVE QUESTIONS.—PLEASE ANSWER.

RUTH WEBSTER.

CAN we truly say that we desire the blessing of God, when we do not strive to merit it? Or can we confidently expect His protection when we have neglected to use the means that we have to protect ourselves? Can we expect to crucify the lust of the flesh, while we fail to control our imaginations? Or expect to overcome the lust of the eye, while indulging in the vanities of the world? Can any one follow the *first* Adam in the works of generation, and be a follower of Christ in the resurrection at the same time?

MUSIC NO. 5. BASSINI'S THEORY.

J. G. RUSSELL.

PHYSICALLY speaking, "*tone is breath, made vocal*;" therefore, the *respiratory process* is the great, moving cause of the origin of tone. The *thorax*, alluded to in the preceding number, is an organ, capable of immense compression, and expansion, which renders it a befitting receptacle for the lungs, and likewise subserves the purpose of giving, by its resonance, both depth and volume to tone. Rising now higher, in the scale of tone-rendering, we trace the movements of expired air, as it leaves the lungs, and enters two great branches, or tubes, anatomically termed the *bronchi*, at the junction of which is a single tube, called the *trachea*, which is composed of numerous cartilaginous rings, into which the air passes. Situated on the top of the trachea, is a cartilaginous box, called the *larynx*, which, in the language of Bassini, "is composed of four pieces, which have the power of playing into each other, or of moving together. Through the center of the larynx is a hollow passage, or continuation of the air-tube. This tube terminates in a wide opening, which is formed by the vocal cords, being of triangular shape, and is called the glottis. Above this opening is a valve, called the *epiglottis*. The epiglottis covers the air-tube, and protects it in the act of swallowing; the food passing down behind at the back of the throat. Above the epiglottis is a continuation of the opening [leading both into the mouth and the nose] called the *pharynx*. The walls of the pharynx have the power of contracting, or acting upon, the column of air, thus modifying the tone." The larynx, then, is the principal instrument in the production of vocal sound; and through its mechanical structure we come to consider the nature of the voice. Though writers upon this

subject are somewhat at variance in their ideas as regards its likeness to certain *kinds* of musical instruments, they coincide in the idea that its imitation is good in certain ways. The distinguished Bassini—before alluded to—after recognizing three kinds of musical instrument, viz.: the *reed*, the *stringed*, and the *flute* (all three of which he explains), thus writes, "But I cannot resist the conviction, that the voice is an admirable compound of *all three mechanisms*; and for this reason: It is not a reed alone, because a voice can slide from one tone to another (like sliding a finger up a violin or guitar string), in a manner impossible to a *reed* instrument. Besides, in a reed instrument, the reed, or tongue, is fastened at one end only; whereas, the vocal cords, in their perpendicular extension through the larynx, are fastened at both." Again, "The voice is not a stringed instrument alone, because in the production of falsetto tones (so called), the strings cease to vibrate." Still again, "It is not a flute instrument alone, because only a portion of the tones are produced by the vibration of a column of air in a fixed tube. The voice, therefore, I cannot but think, wonderfully combines the advantages of the reed, the string, and the flute mechanism, most closely resembling, however, *the reed*."

THE DAY OF CHRIST.

WM. H. RUSSELL.

THIS expression is world-wide as well as particular in its signification. Jesus said, "When I shall be elevated from the earth, I will draw *all* unto myself." "When the son of man shall come in his glory, then will he sit upon the throne of his glory, and before him shall be gathered *all nations*." There is evidently here an allusion to that sublime scene in the vision of the prophet Daniel, when "one like the son of man came to the ancient of days, and there was given him dominion and glory, that all peoples should serve him, whose dominion is an everlasting dominion."

The son of man in the vision is to be regarded only as a representative character, for in the interpretation given to the prophet, it was declared, "The dominion under the whole heaven shall be given to *the people*—the holy ones of the Most High." That Jesus understood it in this light is evident from his words in the application and exposition of the vision. "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

The day of Christ is the day of judgment of all nations and of each individual person. Jesus said, "For judgment I have come into this world," and yet he declared emphatically, "I come not to judge the world, but to save the world." He reconciles these words by the statement, "*The word that I have spoken*, the same shall judge you in the last day." In this light are to be understood the words of the prophet, "Judgment was given to the saints;" and also of the apostle, "Know ye not that the saints shall judge the world?"

It is *truth*, or God himself inspiring his people, that is to be the judge of mankind as nations and as individuals. God is *unbounded love*, *perfect holiness*, *infinite wisdom*; the *God of all peace* and of *all justice*. These attributes must have irresistible sway. Judged by these, in the progress of this eternal day, the apostolic *age of ages*, the nations shall yet be im-

pelled to convert their instruments of destruction into implements of peace; not only to abandon all efforts to acquire fame by conquest and slaughter, but also to change all the customs of servitude, whether of man to man, or woman to man; all the distinctions of wealth, all the marks of honor that arise not from the indwelling of the spirit of love and exact justice in the soul; and to employ the abundant resources which the earth contains for the highest welfare of all its children. This is the universal prophecy that has come hymning its joyous melody all along the ages, uplifting many a heart that seemed overwhelmed by the accumulated evils of its own times.

This truth must also judge the individual. When divine love makes its permanent residence in the soul, it will sit in judgment upon every thing found there contrary to itself. It must decide against that pride which exalts itself not only against God, but against the least of his creatures. It must condemn to the *perpetual fire* of the day of judgment that self-conceit of the individual man which influences him to regard himself as occupying the place of Supreme Authority, ready to exercise vengeance against whoever ventures to call in question his infallibility. It inculcates humility; not a bowing and cringing before power, whether legitimate or assumed, but that evenness of soul which puts itself on a level with all God's creatures because they are such. Divine love must decide against whatever disturbs the equanimity of the soul, producing a condition such that it cannot weigh in even scales whatever is presented to its rational powers. It impresses upon the understanding and the conscience the truth, that fickle lust is not love, and that mere indulgence in any or all of the senses and passions does not tend to the highest welfare. The power of judgment is a discriminating power; it examines all motives, and scrutinizes all feelings, approving whatever will permanently edify, and discarding that which is valueless.

As a necessary sequence of the preceding, the day of Christ must be regarded, as it is in reality, a day of resurrection from evil of every kind, and an entrance upon a new life, vastly superior to that which is merely sensuous, even in its highest condition. The sensuous man may be highly developed, socially, intellectually, and morally. When he has risen from the sensuous to the spiritual plane of life, he is no less social, intellectual, or moral; the obligations to universal culture and growth are binding as ever. The difference between the two conditions consists in degree as well as in tendency. There is in the latter a newness in the sensations experienced, and an aspiration toward that Divine Life, which comprehends every creature of God in its loving embrace. In his former condition, the person is limited in his social, intellectual and moral vision, and hence is often sceptical with respect to immortality, even though he may have made extraordinary scientific attainments. The newness of life experienced enlarges his views and imbues his spirit with a consciousness of immortality that mere intellectualism cannot supply. This inspires him with courage in the work of restraint which he finds necessary in order to rise entirely above the sensuous, and to live and move in the spiritual life. This experience, with the added fact that it is ultimately to be the experience of every human being, and that it is never to end, but to increase as the ages ceaselessly roll on, is what really makes the glory of the day of Christ.

COMMUNICATION FROM HORACE GREELEY.

THROUGH ALMIRA ALLARD.

[It is generally known that the Shakers are the original subjects of modern spiritualism. We have received innumerable communications from the Spirit World, many being accompanied by irrefragable evidences of genuineness. Although these seasons, in their most fluent proportions, have ceased with us, passing out to the larger human societies of families, yet we have never been entirely neglected by our spirit friends. We present the following communications from the simple, loved, good, and great GREELEY. It is but just to the medium that we say, *the same was sent to us*, before the Belknap and other exposures were made. (G. A. LOMAS.)

To G. A. LOMAS, ED. OF THE SHAKER:

* * * I still live, and work for the good of humanity. I find in the spirit world, that while the sexes stand on an equality in all things, the masculine principle precedes in the direction of the general good. Laws are made here, through the united agencies of male and female mind. They are not arbitrarily imposed on any. The influence of love they bear with them, invites their acceptance, and convinces the erring and fallen, that their good only is desired. The golden rule is more apparent here than on earth; and hence, we find here none trodden down, nor ruled by the iron rod of tyranny. * * * I perceive in the government of Washington, corrupt and evil men; those upon whom the president should look with unfavorable eyes. The elements that waken the spirit of war, are warning up again, and for the most selfish ends, there are those in governmental positions who favor war. Let these be chastened.

* * * When on earth, I labored honestly for human elevation. I believed in a just God, and in retributive consequences. In my way, and according to my ability, I did uplift the people. I was not considered a Washington, Jackson, nor as others, noted for peculiarly noble deeds; I was, and am, simply Horace Greeley. Here, I can see the folly of worldly splendor: Noblemen and kings; ladies and their queens, anxiously accepting offers of mercy from the humble, in ways that are lowly, yet wise; all guided by the Christ-spirit. I am now confirmed, that I was correct in my private opinions of the extent of intercommunications between this spirit world and earth. * * *

Be thou encouraged! THE SHAKER is earnestly sought by thousands in these spheres; and it has already been the best means of enlightening innumerable minds in spirit life. It is destined to have a wider circulation. I find my inclinations lead me as strongly to work through the press of this and your world as ever, and as your companion, expect more from me. HORACE GREELEY.

DEAR EDITOR—You were so kind to insert the little poem "Speak no Ill," by request of Sister Samantha Bowie, that I make bold to ask a similar favor. I think highly of the above, and deem this one a proper companion.

Your Brother,
DANIEL SIZER.

SPEAK NOT TO HIM A BITTER WORD.

—o—
"Would'st thou a wanderer reclaim,
A wild and restless spirit tame—
Check the warm glow of youthful blood,
And lead a lost one back to God;
Pause, if thy spirit's wrath be stirred;
Speak not to him a bitter word.
Speak not—that bitter word may be
The stamp that seals his destiny.

"If widely he has gone astray,
And dark excess has marked his way,
'Tis pitiful—but yet beware,
Reform must come from kindly care.
Forbid thy parting lips, to move
But in the gentle tones of love.
Though sadly his young heart hath erred,
Speak not to him a bitter word.

"The lowering frown he will not bear,
Thy venom'd chidings will not hear,
The ardent spirit, will not brook
The stinging tooth of sharp rebuke.
Thou would'st not goad the restless steed,
To calm his fire or check his speed—
Then let no angry words be heard—
Speak not to him a bitter word.

"Go kindly to him—make him feel
Your heart yearns deeply for his weal.
Tell him the dangers thick, that lay
Around his widely devious way,—
So shalt thou win him, call him back,
From pleasure's smooth, seductive track,
And warnings, thou hast mildly given,
May guide the wanderer up to heaven."

THE SHAKER.

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A DUAL ADVOCATE OF CHRIST PRINCIPLES.

JESUS AS A LAWYER.

A PERSONAL friend of ours, has for a very long time been the unfortunate victim of grave accusations, and that these may be proven facts, abundant opportunity is being consumed, before courts, councils, committees, and the general world of thinking men and women. They *may* prove to be mere scandal; they *may* prove truths, which "the mills of the gods," so slowly, yet inevitably present. But in all the trials thus far, there has been an element wanting, which, being prevalent in Jesus, made him the best of lawyers—preëminently the most desirable one upon such *trying* occasions.

The majority of the people has adjudged Beecher guilty. There are the best of evidences for believing that this verdict reflects the construction of too many guilty hearts. We have not come forward at this late hour, to be the champion of our illustrious friend, we will not even assert his innocence, though we must be permitted to hope so, but we have risen to interpose the argument of Jesus in his behalf, even supposing his case to wear the worst possible construction. Our impressions are, that these trials have been conceived, opened, prosecuted and attended, by a class resembling one of old, which introduced an equally aggravating case to the attention of Jesus, and at the conclusion of which he figured conspicuously. A scene: A party of two—man and woman—are detected in a very wrong act, for the punishment of which the law of Moses had prescribed stoning to death. The *woman* only is brought before Jesus, to test the competency of his judgment concerning the law. His answer is well known; and there were no stones cast. Still they questioned Jesus, what they should do with her; while he, stooped to the ground, and as if he heard them not, wrote with his finger thereon, and the revelation of the spirit, says that he wrote: "*Ye have all done likewise.*" A

Jesus was needed in these terrible trials of our friend, to have given a *quidus* at the first, of causes which have cast such baneful influences all over the world. Our opinion is: If Jesus had conducted Beecher's defense, he would not have shielded him if guilty; but he *would have spoken and written as once before, for the benefit of Beecher's accusers*, "and they being convicted of their own consciences, went out" leaving Jesus and Beecher alone; and, assured by Beecher's honest confession, of his true condition, the ever memorable index to true repentance *might* have been useful: "Go, AND SIN NO MORE," while Brooklyn, and all else, could profitably lament:

"Alas, for the rarity of christian charity,
Under the sun."

We all may conclude, that in being weighed in the balance of eternal justice, none will weigh the more in righteousness, for traducing Beecher's or any other's character. Let Jesus be admitted to practice in our own courts. ☆

ORIGINAL AND MODERN CHRISTIANITY.

—o—
THE N. Y. *Sun* of April 7th, presented in a leading editorial upon "Daniel Drew as a Speculator and Theologian," some of the best of hints upon ancient and modern Christianity. We transfer them to our columns with great pleasure, and hope tens of thousands will transfer them from our columns, into the treasury of their hearts, from whence, we hope, there shall evolve a more genuine and practical Christianity. The question of "Labor vs. Capital" is up for settlement; let it be settled upon the eternal basis of the early, pentecostal, communistic relations. Then we shall have no rich, none poor, all will be brethren. There will be observed through the following, a twinkling of mirth, the better illustrating the scintillations of the grand truth of universal brotherhood: ☆

* * * "The demands of a growing civilization have greatly modified Christianity since it was first preached in Galilee, and the eye of the needle has in the course of twenty centuries been gradually enlarged so as to admit the biggest camel of the herd. It is plain that if we make it a dubious matter whether rich men get into heaven, we discourage trade and set up a bar against the cultivation of the useful desire for riches.

* * * "But is it not a little strange that the (Drew's) theological plant has grown in such a soil? Does it not furnish food for reflection? Give all thou hast to the poor and follow me, was the injunction of the Nazarene. He taught that gold was not a salve for a sore conscience or a pavement for the narrow way to heaven. Such healing must be won by the abandonment of the sordid practices by which the gold was gained, not merely by the relinquishment of the whole or a part of the plunder, and that road must be trod by wayfarers who not only gave up what they had wrested through cupidity, but who also eschewed cupidity itself and followed the lead of a higher and more spiritual guide. If we people of New York should practically take the words of Christ as our guide and follow the example of the chosen companions of his earthly career whom he commended, or even that of the early Christian community who had all things in common, we should have a very different civilization from that we now boast of.

"It is idle to deny that the seed planted in Judea has grown into a tree whose outspreading branches shade and shelter a much more complex system, and one more adjustable to the desires and passions of men than the simple Christianity of the New Testament. This it is which makes the work

of preachers and evangelists such up-hill labor. But the great doctrines of the brotherhood of man, and that each must share his brother's burdens, that the unvarying moral law punishes evil doing and rewards righteous doing, that man must work to fulfill a use, not to secure selfish gain only, that duty and not pleasure shall rule men's lives, that immortality is the privilege of man, and that God is one—the essential teachings of Christ—are as resonant in men's ears to-day as when first they were uttered in Galilee."

WHAT CHEER?

This is the centennial year of our country; and by many deemed the same of the introduction of Shaker principles into American atmospheres. While America will, filled with an emulation worthy of much expression, do its utmost to display what one hundred years has done for it as a nation, we as religious contemporaries, should not be behind in giving the largest illustration of what gospel principles, introduced by ANN LEE, have, in the same length of time, done for the elevation and salvation of human souls. Weighed in the balance of worth, a single soul is more precious in God's sight than many Americas! But, how valuable the boon to be in possession of a liberty which permits us to be just as good, pure, peaceable, unworldly and philanthropic as we choose, without the least dread of violating the laws of the country in which we reside. Of no other country can we say as much.

Blest thus, what lies in the way of our rendering to the world at large, the most cheering illustrations of pure possibilities, and of making effective the attractions of a cheerful christianity? Brethern and Sisters, what have we, individually and collectively, to offer as *cheer* to way-faring, sin-sick humanity? Let us revive, and let not our centennial pass without giving the largest of evidences that we have, in very active operation, principles that save us from our sins, and from the desire to sin—principles that have changed our hearts, from worldly, flesh-loving, self-gratifying individuals, into a truth-loving, truth-living brotherhood—pentecostal practitioners in all christian life. "What cheer?" "Salvation in deed?" "What inducements to the weary and heavy laden?" "Rest?" "What cheer?" "Do you love Shaker life better than all worldly life?" "Do you take more comfort in its practice than in 'all the world besides?'" "Does it make you cheerful, kind, peaceful and restful?" If it is to us "the pearl of great price," "the only way"—the grandest panacea for unsaved humanity—and unless it is, we are hypocrites—let us be up and doing, daily answering "what cheer?" ☆

CONVICTION AND CONVERSION.

PLEASED beyond expression that "the angel is troubling the waters," and that so many have heard the invitation to step in and be healed, we are moved to communicate upon the grand desiderata of the times. We are witnesses of a valuable truth—that whoso loves men's souls may, by earnest, persistent efforts, induce the impression that results in

a revival of the Good Spirit among men. There is none, however, in the past nor present, who, having awakened souls to the realization of their loss, and the necessity of their conversion, but is confronted with the truth that human effort alone is very, *very* limited for human salvation—only an agent in the hands of higher powers. We have heard the egotist boast of what he has done and what he can do, but these have been made intensely disagreeable by the prayer of the humble, "Lord, if Thou wilt, and unless Thou dost help, mine is a useless effort!" We have read of and witnessed the arduous efforts of sincere soul-workers, we have noted their personal endeavors in mentally convicting individuals of their souls' real needs, and we have seen sinners aroused, as by thunder-claps, through the efforts of the successful revivalist. We have been mournful witnesses also, of the serious truth that *conviction*, though it necessarily precedes, is not *conversion*. We have been among the number who have earnestly labored in diffusing the light that exposes human errors, and we have been as sorrowfully disappointed at the ease with which those who, having experienced true conviction, failed to yield to a genuine conversion, and that there followed in the wake of great awakenings of the good spirit, an army of backsliders into the mire and vomit of worldly pride and flesh.

To the thousands who may feel the spirit working for them, THE SHAKER speaks cheerfully, adding an assurance, however, that if a "change of heart" means any thing, it means turning from sinful practice into the righteousness of a new, unselfish, pure Christian life.

A revival that begins in the spirit and ends in the flesh is soul-hardening—there better have been no revival. And yet, how frequently, almost invariably, revivals take this unchristian turn. Why is it that carnal affiliations of a general character subsequently displace the pure affections of the good spirit that, in times of genuine revival, lifts souls upon the cross that crucified Jesus every day of his life—that makes the bare mention of worldly pride and carnal lusts the most objectionable themes? Seek *conviction*, but be assured of a true *conversion*, without which all effort is useless and all religion a fraud. ☆

RELIGIOUS TEST.

"It might with truth be said that there are a thousand different religions in the world; but as to their 'equality' in the sight of God, each will judge for himself. "By their *fruits* ye shall know them." That religion which develops the whole human being, enlightens the intellect, sanctifies the social feelings, and makes every man accountable for *himself* to his God; that makes him a self-governing, self-regulating, and self-sustaining human being; that emancipates him from superstition, and from self-indulgence, comes nearest to the requirement as we understand it."

To hear the discourse of wise men delights us, and their company inspires us with noble contemplations.

Never, when you see a thing to be right, stand shaking and quaking, and say: "But then." That "but then" is a devil damned. If and *but* have destroyed more souls than any other fiend in hell.

THE BY AND BY.

—O—
E. T. LEGGETT.

What glowing hopes await the by and by
Whose mystic shadows fall across our way;
That star of promise in the dreamland sky
Toward which our hearts go upward night and day.
How good we'll be, and happy, by and by;
How easy to be good, when all below
To "Paradise Restored," and all on high
A fountain, from which living waters flow.

When youth's hot blood thrills through our veins
no more;
And hearts beat but to music of the spheres;
Grace shall the bloom of innocence restore,
And faith and smiles supplant our doubts and tears.
But when that bright to-morrow of our prayer,
Shall, with its fortunes, to the past belong,
How many treasured hopes, then buried there,
Shall form the burden of our future song.

The cloud-capped mountains that afar off glow,
Like golden islands in some distant sphere,
When magic lifts the veil, but fields of snow
And jagged peaks, 'mid frozen wastes appear.
Thus distance paints, with colors all its own,
Each rugged wild of nature's solitude;
And builds a heaven in each misty zone
Where love ne'er tempted angel to intrude.

The golden hours, the seasons as they roll,
Are richly stored with happiness and love,
To build an Eden in each living soul,
And consecrate it to the courts above.
But make the *present* bright, the *future* then
No fancy ever pictured half so fair;
Then hope shall fold her wearied wings again,
And, back to earth, find her true heaven there.

KEEP.

Keep to the right as the law directs,
Keep from the world thy friend's defect,
Keep all thy thoughts on purest themes,
Keep from thine eyes the motes and beams;
Keep true thy deed, thy honor bright,
Keep firm thy faith in God and right,
Keep free from any sin and stain,
Keep from the ways that bring the pain;
Keep free thy tongue from words of ill,
Keep right thy aim and good thy will;
Keep all thy acts from passion free,
Keep strong in hope, no envy see;
Keep watchful care o'er tongue and hand,
Keep free thy feet, by justice stand;
Keep true thy word, a sacred thing,
Keep from the snares the tempters bring;
Keep faith with each you call a friend,
Keep full in view the final end;
Keep love between thy God and thee,
Keep from all hate and malice free,
Keep firm thy courage bold and strong,
Keep up the right and down the wrong;
Keep well the words of wisdom's school,
Keep warm by night and by day keep cool.

TRUTH.

—O—
ROBERT AIKEN.

WHAT is it? I answer, the glory of time, and the daughter of eternity. A title of the highest grace and a part of divine nature. It is the life of religion—the light of love—the grace of wit—and the crown of wisdom. It is the beauty of valor, the brightness of honor, and the joy of earth. Her nature is pure gold, her time is right precious, her words most glorious, and her essence is God. His wisdom and her words redound to glory. Truth is honored in constancy, admired in patience, and beloved in charity. She hath a pure eye, and a plain hand; a piercing thought, and a perfect heart. She is wisdom in the way of holiness and taketh her rest in the resolution of goodness. Her church is without schism, her city without fraud, and her kingdom without vice. It is the perfection of nature, where *God in Christ* shows the glory of Christianity.

PARTON'S APOLOGY.

MR. PARTON'S article on the "Caricatures of the Reformation" furnishes a lively illustration of the droll humors of that period, and of the characters of the leading actors in the scene which found its denouement in the establishment of Protestantism. Apropos of a picture representing Calvin at the burning of Servetus, Mr. Parton offers a good-natured apology for the part taken by the illustrious Genevan divine in that unhappy transaction:

The former was not indeed present at the burning, but he caused the arrest of the victim, drew up the charges, furnished part of the testimony that convicted him, consented to and approved his execution. Servetus was a Spanish physician, of blameless life and warm convictions, who rejected the doctrine of the Trinity. Catholic and Protestant equally abhorred him, and Protestant Geneva seized the opportunity to show the world its attachment to the true faith by burning a man whom Rome was also burning to burn. It was a hideous scene—a virtuous and devoted Unitarian expiring in the flames after enduring the extremest anguish for thirty minutes, and crying, from the depths of his torment, "Jesus, thou Son of the eternal God, have mercy on me!" But it was not Calvin who burned him. It was the century. It was imperfectly developed human nature. Man had not reached the civilization which admits, allows, welcomes, and honors disinterested conviction. It were as unjust to blame Calvin for burning Servetus as it is to hold the Roman Catholic Church of the present day responsible for the Inquisition of three centuries ago. It was Man that was guilty of all those stupid and abominable cruelties. Luther, the man of his period, honestly declared that if he were the Lord God, and saw kings, princes, bishops, and judges so little mindful of his Son, he would "knock the world to pieces." If Calvin had not burned Servetus, Servetus might have burned Calvin, and the Pope would have been happy to burn both.

CRACKED WHEAT PUDDING.

NANNIE MINOR.

[From the *Country Gentleman*.]

SOME one has asked for directions as to the various modes of cooking cracked wheat; but among the numerous replies I have not seen one for making a dish which our family consider particularly dainty and wholesome. I take a large coffee-cupful of boiled cracked wheat; four eggs; four heaping tablespoonsful of coffee-sugar; one pint of new milk; one piece of butter of the size of a walnut, and one fresh lemon (if I can get it). Mash the wheat with the potato masher (to avoid lumps); add the yolks of the eggs and sugar well beaten together; the butter after it is melted, then the milk, and lastly, three or four slices of the lemon, being careful not to allow the seeds in, as they will make it bitter. Bake one-half hour or until the custard is set, stirring once or twice after it becomes heated, to prevent the wheat from settling to the bottom. Beat the whites of the eggs to a stiff froth; add a little pulverized sugar, and flavor with the juice of the lemon that is left. When the pudding is baked spread this on the top, return to the oven and brown lightly; serve hot, with cream, or it is equally good when cold. Cracked wheat simply boiled is a daily dish on our breakfast table, and as it is almost impossible to cook just enough, we often have a small saucerful left. In two or three days enough will have accumulated to make this pudding—and to use these precious bits I have improvised this, which has now come to be one of our standard puddings, and which I now offer to your readers in return for the many practical hints I have received through the columns of your valuable paper.

SPIRIT OF THE FARM.

TOMATOES VERSUS INSECTS.—A correspondent of the *Rural New Yorker* says: "Set a tomato plant into each hill of cucumbers, melons and squashes, and you will have no trouble from the striped bugs that are so destructive to these plants. The plants can be tied to stakes, and if well pruned when large both subjects can proceed with their fruiting without detriment to one another."

THE *London Builder* recommends people who transplant trees to mark the north side of each tree with red chalk before it is taken up, and replace it in its natural position. A larger proportion will then live, as, in ignoring this law of Nature, transplanted trees commonly perish.

A FEW "Greeley Mohawk" grape cuttings yet to spare—the best early grape now in the market—each subscriber to THE SHAKER sending postage, is entitled to one; or send 20 cents to the editor for two. Shakers P. O., N. Y.

THE ONION MAGGOT, says the *New England Farmer*, may be out-generated by planting the seed as deeply, as consistent to insure growth. It gets to be too tough for the maggots' teeth when reaching the surface.

GENUINE SHAKER APPLE SAUCE.—Is made of sweet, dried apples and boiled cider. Reduce the cider, by boiling, one-half, when it first comes from the press skimming frequently. This may be set away, in wood, for any length of time in safety. In proportion of 25 pounds of apples, soak in 30 qts. of cider, 20 qts. of water, until fully swelled. When ready to make, add 25 qts. of the cider, and boil until tender. A few dried quinces improves its flavor.

SARAH A. VAN WYCK.

EXPULSION OF FLIES.

WE copy the following from the *London Garden*. Have any of our readers witnessed similar results?

The Rev. George Meares Drought, writing from Ireland to the *Times*, says: "For three years I have lived in a town, and during that time my sitting-room has been free from flies, three or four only walking about my breakfast-table, while all my neighbors' rooms were crowded. I often congratulated myself on my escape, but never knew the reason of it until two days ago. I then had occasion to move my goods to another house, while I remained on for two days longer. Among other things removed were two boxes of Geraniums and Calceolarias, which stood in my window, the windows being always open to the full extent, top and bottom. The boxes were not gone half-an-hour before my room was as full of flies as those around me. This, to me, is a new discovery, and perhaps it may serve to encourage others in that which is always a source of pleasure, and which now proves also to be a source of comfort, viz., window gardening."

A NEW SOCIALISTIC INSTITUTION IN VERMONT.

[From the *Manufacturer and Builder*.]

WILL IT WORK?—A number of young persons in Springfield, Vt., have associated themselves on a plan based upon principles much further reaching than the so often tried and unsuccessful co-operative plan, but based somewhat on the socialistic principle, though so modified as to secure its success, by keeping out lazy and selfish individuals.

They have established an institution which they call the Industrial Works, and this establishment furnishes all the members with constant employment at fair wages, and a pleasant home at a small cost, which is meeting with a success so marked as to attract the attention of all thinking people. The members of this association are all young people, who are willing to rid themselves of all bad habits, work steadily, dress economically, and save a portion of their wages; no others are taken. All the men who join are required to furnish a small amount of capital, and to save one-fourth of their wages, which must be invested in the capital stock of the association. Women are not required to furnish any capital at the outset, but must save one-sixth of their wages and invest it in the business. Those who do not comply with the requirements of the association are expelled, and those who wish to leave can do so at any time, and can withdraw their capital by giving six months' notice. The wages paid to each member are fixed by a Board of Directors, and are proportioned to their skill and ability. They have a large dwelling, or home, where the members live and enjoy many privileges and comforts not usually found in families or boarding-houses. All pay a moderate price for their board from their wages. They have two new factory buildings, a good water privilege and considerable machinery, and are engaged in the manufacture of toy and house-furnishing goods, for which they find a ready sale. They commenced business a year ago with five hands, and are now working forty-five; their sales for last month were over \$3,000, their pay-roll for the month was over \$1,200, and the saving of wages which was added to the capital of the company was over \$300. The average amount saved from the wages of each man in a year is \$150, and of each woman \$50. Many of the members have saved much more than this during the year, but this is all that is required of them. The aggregate amount saved by the present company in a year will be nearly \$5,000.

SLUMBERING PLANTS.

IT is well known that plants sleep at night; but their hours of sleeping are a matter of habit, and may be disturbed artificially, just as a cock may be waked up to crow at untimely hours by the light of a lantern. A French chemist subjected a Sensitive Plant to an exceedingly trying course of discipline, by completely changing its hours—exposing it to a bright light at night, so as to prevent sleep, and putting it in a dark room during the day. The plant appeared to be much puzzled and disturbed at first. It opened and closed its leaves irregularly, sometimes nodding, in spite of the artificial sun that shed its beams at midnight, and sometimes waking up, from the force of habit, to find the chamber dark in spite of the time of day. Such are the trammels of use and wont. But, after an obvious struggle, the plant submitted to the change, and turned day into night, without any apparent ill effects.

ACCORDING TO BEECHER.

ANOTHER man finds himself a lawyer. He is not at all adapted to this profession. He is an upright and honest and good man, and yet it so happens that that is his occupation.

Men have despised the body too much, but after all, when God made the body, he knew what he was about.

You have no more right to overtax yourself than you have to overtax your horse. A merciful man is merciful to his beast—to his own body.

What a shame that it should be left for war—to illustrate what ought to have been illustrated by the church!

A good Christian needs to be born again, but it is very necessary that he should have been well born when he was first born.

I think that he is the best man who has the most boy in him.

You will never need for a corrupt minister. There is a church for hell as well as for the sanctities.

HOW DOES THE WORLD MOVE?

—Capital punishment has been abandoned in Maine. What is good for Maine is good for New York.

—Public whipping of wife-beaters has been adopted by the State of California—if this works well there, will it not become a United States' practice?

—What can vegetarians think of the Kentucky shower of flesh!

—Vermont has not a single woman as prisoner in her State prison.

—Materializations of spirits are having their ups and downs with the people. Their reality is still far ahead.

—The State Senate of California has abolished the office of Chaplain. All hail the omen!

—Ex-Gov. Dix of New York, in his foggy opposition to the proposition of taxing church property, foolishly says, that "it is taxing the worship of Almighty God!" Jesus told a larger truth in the closing of verse 13, Matt. 21.

—Another lesson from China: When a bank fails in China, the officers' heads accompany the assets! The last failure took place five hundred years ago.

—Is it probable, as reports infer, that Congress is sufficiently honest to deny the further extension of sewing machine patents?

—In Egypt, the Custom House is closed on Friday, Saturday and Sunday, in considerations of the Mohammedan, Jewish and Christian religions. ☆

Canterbury and Enfield, N. H., have been having a wonderful flow of the milk of maple. Of this they make a superior syrup, genuine, unadulterated, eleven pounds to the gallon. Friends, do you want some? Send orders to Henry Cummings, Enfield, N. H. \$1.25 per gallon.

If San Francisco has any right to prevent the immigration of Chinese, have not New York and other ports a similar right to object to any nationality toward whom prejudice may arise? Where's Columbia? ☆

MARTHA J. ANDERSON.

RESURRECTION.

NORTH MT. LEBANON, N. Y.

Dy - ing dal - ly 'tis the conscious Ev-o-lu-tion of the soul, In a life of endless progress, As the a - ges on - ward roll.
2. Dy - ing to the loves of nature, Self and selfishness they hold, In a sphere too cramped and narrow, For the being to unfold.

Dy-ing, just as seasons changing, Leave the forms that pass away, Higher life, new growth unfolding, Smites the old with sure decay.
2. Dy-ing, unto worldly honor, Glory's vainly boasted name, Laurel wreath of truth immortal, Never crowned the sons of fame.

3
Dying unto bitter envy,
Jealousy and vain deceit,
Demon spoilers, of the blessing,
Shared where peace and union meet.
Dying to life's sordid grasping,
Love of power and earthly gain,—
That would rob a needy brother,
Heeding not his want or pain.

4
Dying to a lofty spirit,
Over-bearing, proud and high,
Stooping not with gentle pity,
When the lowly passeth by.
Dying unto false pretenses,
Held in pure Religion's name,
Cant, hypocrisy and grandeur—
Silken robes for sin and shame.

5
Dying, that in resurrection,
Grand and true the soul may rise,
Noble types of God-like image
Wrought through perfect sacrifice.
Life is in the Christian's triumph,
When from sin and bondage free,
Lo, the prince of darkness cometh,
And can find no place in me.

OUR BOOK TABLE.

THIRTY DISCUSSIONS: D. M. Bennett, 335 Broadway, N. Y. In this volume, we have collated many of the most brilliant truths evolved by the nineteenth century. The subjects discussed embrace the most prominent of Bible errors. To those who believe the entire Bible to be the word of God—plenary inspiration—we advise them to let this valuable book alone, unless they are prepared to accept the truth at the expense of such belief. Let those who dare love and read the truth, send and get *Thirty Discussions* by all means.

TRUTH SEEKER TRACTS: The Same. We have been delighted with the reading of these living utterances of so many champions of truth. Their authors are numerous. The unsparing zeal exercised by them in enunciating the gospel of truth, as opposed to priestcraft, etc., is very worthy of imitation; and the best way to begin the imitation is to send for these leaflets, loose, or bound in neat, tasty volumes. Write the publisher—a most genial man—and we almost suspect you will get a copy of the "*Truth Seeker*" in return, containing catalogue of these valuable, and error-killing tracts. Be benevolent, be noble; do by him, as by the best friend of humanity.

THE WORLD'S SIXTEEN CRUCIFIED SAVIOURS: Colby & Rich, Publishers, Boston, Mass. So much has been written of this book, that to say very extravagant things of it, would only be repetition and superfluous. We perceive that some of our Shaker fraternity have been complimenting it very highly through the press variously. As a work of deep thought, and sincere devotion of what is right, it will find few equals, and very few superiors. We do not see how such a book can fail of receiving a very thorough perusal and digestion; and as a consequence, there will have been added to the army of truth-finders, a host of infidels to an extensive, erroneous system of theology, which hides the prominence of a great christianity, prior to Jesus. Every library is incomplete unless this book is there. Order of us, or the publishers, post-paid, \$2.20.

THE AMERICAN SOCIALIST: Oneida, N. Y. Weekly. This new weekly replaces the *Circular*, so long and successfully published by the Communists of Oneida. It presents a very beautiful appearance, has a very pleasant form—same as *New Age* and *Scientific American*—and is replete with matter that will interest and instruct all having community tendencies. Whatever we as Shakers may think of the social life at O. C.—and we have partaken largely of the popular prejudice against them—we are forced to accord to them a wisdom in communistic arrangements,

other than the social, honesty in manufactures, and a peaceable uprightness in their dealings with those not of their body, that are worthy of our competition. We may have occasion to often refer to the *Socialist*; and expecting that it will become a large power in our land, wish it only God speed. Subscription, \$2.00.

THE COTTAGE HEARTH: Milliken & Spencer, Boston, Mass. We were surprised at reading not long ago, that three-fifths of all periodicals published in the entire world are issued from the American press. Whoever should be so fortunate, as to get hold of a copy of the above monthly, will find a collation of miscellany, music and recipes, that have been chosen with the most exceeding care. As a secular magazine, we have not seen any thing higher toned, nor more desirable; and we now wonder less that America leads the world.

SOCIETY RECORD.

The material for the new "Ministry's Shop" at Mt. Lebanon is on the ground awaiting the clemency of the weather. It will be of brick; 32 feet wide, 38 feet long, with an L for outbuildings. Two stories high,—retiring rooms above. It is the present intention to light and heat it by same reservoirs that warm and illuminate the new house. Its location is fifteen feet farther north; six feet farther west than the previous one—this change for the better prospect, and to escape the shade made by the house.

The *Church Family*, Mt. Lebanon, purpose exhibiting some of their manufactures at the Centennial. Also, the *South Family* have secured space to display their Shaker Chairs—editorial, and others, we suppose! We have thought it a good idea, that they should take with them Mother Ann Lee's chair, now in possession—what there is left of it—of Shakers at Watervliet, N. Y. It has been so constantly used, that the legs are worn up to the lower rounds, all round. We were pleased to notice that Bro. R. M. Wagan has issued a *musical and historical circular of Shakerism* for Centennial circulation; and has so ingeniously blended chairs, music and history together therein, that the people cannot see the pictures of chairs, without being forced to learn our history and our songs! Will not all other Trustees be as anxious to dispense the gospel? We doubt not, that while he thus magnanimously circulates such valuable information, he will also sell many of his chairs!

Elder F. W. Evans has been laboring in New York and Brooklyn considerably of late. Accompanied by ten of his family, songs and sermons were plentifully distributed. We hope they were successful. There is no criterion equal to success.

VITAL TRUTHS.

Truth is like a torch; the more it is shaken, the more it shines.

No indulgence of passion destroys the spiritual nature so much as respectable selfishness.

If we get knowledge into our minds edgewise, it will soon find room to turn.

He who would reprove the world must be one whom the world cannot reprove.

He who reigns within himself, and rules his passions, desires, and fears, is more than a king.

Good humor is the blue sky of the soul, in which every star of talent will shine more clearly.

Traits of character which you seek to conceal, you had much better seek to reform.

The poorest education that teaches one self-control, is better than the best that neglects it.

It is not enough that we swallow truth; we must feed upon it as the insects do upon the leaf, till the whole heart is colored by its qualities, and shows its food in every fibre.

If you put a hot coal in your pocket it will burn its way out. Aye, and so will a bad deed that is hidden make itself known. A fault concealed is a fault doubled; and so you will find all through life. Never hide your faults, but confess them, and seek through God's help to overcome them.

Herbert Spencer says, "Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, part of the general power which works out social changes; and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may. He must remember that, while he is a descendant of the past, he is a parent of the future; and that his thoughts are children which he may not carelessly let die. The highest truth he sees he will fearlessly utter, knowing that whatever may come of it, he is thus playing his right part in the world."

TO EVERGREEN'S SHORES.

At SHAKERS, N. Y., March 14, 1876, BETSY HAWKINS, aged 87 years.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., JUNE, 1876. SHAKER VILLAGE N. H.

{ N. A. BRIGGS, { No. 6.
PUBLISHER.

OUR BROTHER'S KEEPER.

—O—
ELDER WILLIAM REYNOLDS.

EDITOR OF THE SHAKER: Through the kindness of Elder H. B. Bear, I was favored with the perusal of THE SHAKER containing your article on "THE RESPONSIBILITIES OF THE RICH." The entire number is a credit to both publisher and editor. Upon reading it, I was led to ask myself: What is to become of the poor, if the rich fail to use their superior abilities in their behalf? There certainly is something very wrong about the present workings of our civilization.

Riding, a few days since, with one of our moneyed men of Ohio, I was distressed at hearing him groan over the depreciation of various stocks in which he had interests. I opened upon him, by frankly telling him, that we questioned his right to use his fine abilities for such peculiarly selfish ends—to acquire wealth at the expense of his neighbor's rights. "You have money to loan," said I, "your neighbor is in need, and borrows of you at a high rate of interest, hoping, *positively expecting*, when crops are gathered, to have plenty, to return principal, interest, and a surplus. The season proves a failure to crops; taxes, interest and principal are all due; family expenses must be met; and to meet these, the homestead is sold, and you bid it in, thus absorbing the rights of your neighbor—they become *legally* yours. And thus you have become owner of many estates, and are a wealthy man. However *legal* all these transactions may be, are they right, when viewed by the light of the laws of God and human philanthropy? Because the superior organization of your brain has fitted you to outgeneral your neighbor's calculations, have you any right to *deprive him thus*? and must not a man be more than a common christian who can have other than hate for one, who, in his extremity, took such *legal, but ungodly advantage of him*?

"But you have the law to uphold you. And this law will punish the original owner as a thief, who dares take an armful of wood from what you own! Where shall we find justice in this?

"I say it is a settled question with me, that you have *no right* to use your noble abilities, in grasping thus for selfish purposes, and at others' expense. Frugal as are the Shakers, they with difficulty make their financial ends meet in these fearful times; and where some of our financiers have broken sacred laws, forbidding the contracting of debts, they are not able to pay the interest on those debts, and keep their families in the decent order which God's people should live; but "pinch, pinch, PINCH," seems to be the order of their day, until the producers seem unwilling to bear such oppressions from the oppressors."

Union Village, O.

BE NOBLE, YOUNG PEOPLE.

—O—
SARAH L. SAWYER.

IN your walks in life, you will see many who may appear singular, or have some peculiarity of form; never appear to notice such defect, or let the parties know by looks or words, that you observe it; but treat such with kindness and politeness, especially the aged; treat *them* with respect, showing them, by kindly acts and helping hand, that they are appreciated. If we treat others with politeness, we may, with reason, expect to be treated with the same consideration in our declining years. And, indeed, we should never withhold a kindly word or act, that would brighten the life of any one; but deny that which would create unpleasantness and sorrow. By so doing we shall enjoy a happiness in the joy of others, that will be an agreeable compensation for all the pains we may take to make others happy. Let ours be ever, to *love*, and be *loved*.

Enfield, Conn.

LET YOUR LIGHT SHINE.

—O—
HENRY C. BLINN.

BEGIN to-day. No matter how feeble the light, let it shine as best it may. The world may need just that quality of light which you have. Illuminate your whole house with every faculty of the mind, and do some little good in the world before you die. It is foolish to squander time in the vain search for the best place, hoping to be approbated twice for every thing that you may do. Trim your lamp; it may be small; never mind, it is no less a lamp. It may give a flickering light. If used in its best capacity, you need have no fears. Should it stand in contrast with larger lights, it may be no less valuable. Too much light is, at times, an objectionable feature. Yours may be the best in many cases.

Jesus says of his disciples,—"Ye are the light of the world," and advises them to let their light shine. Shall his followers to day do less? It seems that there was an inclination to hide the light under a bushel, or rather to live selfishly. Is there such an inclination among any order of christians to-day?

It was an injudicious course in that day, and is no less so in the present. Give to God the best that you have for the redemption of the world. You have no occasion to wait and watch for a favorable time. Golden opportunities are oftener ideal, than real. If you let your light shine, others may have reason to glorify God with you. Have you the spirit of kindness and gentleness? Sow broadcast as you go. Make those who know you best publish the "good news" and the aged will have reason to bless you, while all the youth and

children will venerate you as one of the Saviours that should arise.

Be to the world a peacemaker, a child of God, and by no means hide the least talent in the earth, nor allow one faculty with which God has blessed you, to be consumed upon your own selfishness.

Canterbury, N. H.

LET WOMAN CHOOSE HER SPHERE.

—O—
RUTH WEBSTER.

It is plainly seen that our country is in a sad condition, financially and morally. It has been said, by those who should know, that our rulers are the cause of the difficulty. Why complain of our rulers? Are they not just the men you put there to administer the affairs of government? If they are the best men you can get, why not try the women, and see if they will make an improvement? True, they are not prepared, nor will they be until there is some prospect of their having the work to do. Then they will feel the need of a preparation.

All women will not be prepared to take a part in the affairs of government, any more than all men are. Neither will they be likely to fit themselves for such duties, until there is some prospect of their being called to perform them. Woman has an idea that there is some higher mission for her than to be ruled by man and minister to his gratification, so she must and will have a chance to work out this idea. There is no longer any use in reiterating the old story about woman's sphere, woman's duties, etc. Has she not a good right to know where her sphere is and what her duties are, as any man has to tell her? Her sphere is wherever she can do the *most* good. Her duties are to do whatever she can do *well*. Her *right* is to occupy the position in which she can best help her fellows.

There is a sphere of very different character, but it is not woman's sphere, nor do those who occupy it call themselves women—they are ladies. Their duties, if such they can be called, are to amuse those of the opposite sex, dress, go to the theater, go shopping and attend a lap-dog. These and their associates are those who cry out the loudest about woman's sphere.

There is another class who are alarmed lest there be some innovation. They say, "Don't remove the old landmarks." There is no innovation—things occur in the regular course of events. In the beginning, or at the time of the transgression, when man and woman listened to their inferior natures, represented by the serpent, it was said to woman that her "desires should be to her husband, and he should rule over her." Whether this was spoken as prophecy or penalty, is immaterial.

In either case, it has been fulfilled to the letter. She has consented to the condition, and at every marriage has promised "to obey." In some cases the obedience has been rendered grudgingly, in others given as unto the Lord, or as his requirements. The apostle Paul was very explicit in his teachings on this subject. He said he suffered not a woman to teach or to usurp authority over the man, but she was to be in silence, and if she would know any thing, let her ask her husband at home. Here he seems to take it for granted that the young women had taken his advice and got married. Yet he taught that there was a superior condition to this; that the unmarried woman, or virgin, cared for the things of the Lord, that she might be pure in body and spirit; but the married woman cared for the things of the world, that she might please her husband. This might have been right in that day, yet the same apostle also said, that "the time was short, and it remained where those who had wives should be as though they had none;" thus showing clearly that the condition of things then should not always exist. In fact, there was an intimation of the same in the beginning, when it was said the seed of the woman should bruise the serpent's head. In olden times slaves were to be released at stated times, as well as debtors. Is there no release for woman? Is she alone to be held in perpetual bondage? Not so! Woman is to be redeemed. As by woman came sin, so by woman shall she be redeemed. There shall yet be a grand jubilee. Then, indeed, "shall the virgins go forth in the dances of them that make merry." Purity and innocence shall envelop her as a garment, and the graces of the spirit shall be beautiful to behold.

Then shall the curse be removed. Then shall she be free, a subject of the new creation, having no carnal desires, no unhallowed thoughts nor feelings. Nor has she to go to the spirit world to realize these conditions, for it is to be on earth that God's will is to be done, as in Heaven. Here is where the "new heaven and the new earth, wherein shall dwell righteousness," is to be. The old earth and heavens are fast passing away; all things are in a transitory state, hence the commotion.

In the new earth there is to be a natural order and a spiritual order, corresponding to sowing and reaping, or, as it is said, "first that which is natural, then that which is spiritual." There is something for each one to do. Let us see that our own influence is on the side of right, and that we are not too critical as to the modes or instruments used by others; in short, not be like those disciples who said to the Master, "We saw some casting out devils in Thy name, and forbid them, because they followed not us." They were reproved by Jesus.

Things may get a trifle mixed up, but every thing will come out right eventually, for the spirit world is engaged to help on the work, and there is wisdom and love to complete the same. As to the form of government that shall be in the natural order, we are inclined to think it will be *Communism*, and that there will be perfect equality of the sexes; and, even in this, harmony will prevail.

Union Village, O.

A PIECE of ice applied to a mosquito bite will remove the pain.

INDEPENDENCE IN SOME THINGS.

—O—

E. A. SEDGWICK.

In this centennial year, let the people declare *Freedom and Independence from Sin*.

Let us have a *peace jubilee*, and permit the *spirit of truth* to govern the United States, and may it continue as long as time shall last.

Resolved, That we look to *Jesus Christ*, as our law giver; that we obey his *laws*, and follow his example; that land, air and water, shall be free to use.

It is selfish for individuals to hold land. Selfishness leads to envy, and envy leads to lust. We know that lust is the cause of sin, and sin is the cause of sorrow. "The wages of sin is death." We can live free from sin and sorrow, if we take up crosses against animal passions.

Selfishness makes us think evil, and do evil, "Charity thinketh no evil, but endureth all things."

If you suffer wrong, resent it not, but endure it; use kind words. "Kind words can never die."

They are treasures of the living truth, found only in Heaven; and if we do the will of Christ, we have Heaven on earth, and the *Lord's Prayer* fulfilled, as it was in Christ—he practiced all he preached.

It is written "the Kingdom of Heaven is within you," it cometh not by observation, but by works; theory is not salvation, but example is.

Hancock, Mass.

TRUTH VERSUS SPECULATION.

—O—

WM. H. BUSSELL.

DIVINE principles are impressed upon the entire universe of God. The human mind perceives no end to the facts that lie before it in the fields of investigation. These principles, however, are not self-evident, and the facts that may be gathered are to be acquired only by labor. But this labor is irksome to many even who take unwonted delight in the possession of truth. They are impatient to arrive at the end, not being aware that the discipline to be acquired all along the course is as valuable as the reward which lies at its termination. They make accurate calculations to satisfy themselves that the day of glory is very near for them, when this tedious process of things shall terminate, no matter how many other hopes may be ruined in the final winding up.

It is this impatience, in great measure, at least, that originates so many speculations which are made to take the place of actual truth. This has been so in all the fields of science, not excepting the very latest. The world owes much to those who apply themselves to the discovery of truths, in whatever fields they lie; these enlighten and edify, but theories unsustained by facts do neither. The investigator of the truths of external nature perceives various facts or phenomena; he wishes to classify them and declare the causes of each; hence arise theories. Other phenomena appear in the course of his investigations that will not fit into the frame already made, and lo! another theory to accommodate the newly-found facts. Hence arise parties in science attached to one or the other theory, according to the apparent strength which the facts give to each. These bear some resom-

blance to religious and political parties; but, thanks to the harmonizing influences of genuine science, they display not toward each other the rancor and bitterness which the latter have for ages evinced.

All truth is from a divine source, hence religious—that is, tending to develop and refine those who are devoted to it, and raise them by successive steps to the source of all truth. Among the devotees of natural science are some notably skeptical with respect to man's immortality and the idea of a Supreme Being. It may be thought that their devotion to the laboratory, to spectrum analysis, the telescope, the microscope and the various other means of ascertaining physical truths, is the cause of this skepticism. Some, doubtless, would liken them to Bunyan's man with the muck-rake. But all physicists are not such, and these are likely to be found more intent upon theorizing—finding secondary causes—than tracing truths already discovered to their author. After all, they may not be so far away from the divine courts. It is something to have found a potency *in nature*, the producer of all the forms of varied life. This potency, they may yet learn, is sufficient to confer immortality upon man, as well as to fashion worlds and fill them with their abundant wealth.

Speculations, however, are confined to no one class. They have been far more abundant with the moralizer and the religious devotee than with the scientific class. And, what is worse, these have put their unproved theories in the place of discovered truth, and demanded, not the assent of the understanding, but the slavish obedience of the subjected will to the greatest absurdities that it was possible for human ignorance to invent. But, when reason began to assert its rights, then came the clash and the conflict, between superstition and bigotry, on the one hand, and the soul made conscious that mere chaff had been offered it instead of the essential bread, on the other. So will it always be, whenever mere speculation is allowed to usurp the place of truth. Theories may aid the investigator if kept in a subordinate place until facts prove their truth, when they become an essential part of science. It is natural for the human mind to ask what is the cause of this or that phenomenon. Ignorance jumps to a conclusion, and obstinacy insists that this and no other must be admitted. If the two are strong enough, then they occupy the throne for long and wearisome ages. Truth is eternal, and demands candor, patience and never-ceasing activity in all her votaries; and these cannot fail to be abundantly rewarded in the end.

Facts are not principles. In the physical sciences, the frequent recurrence of certain facts or phenomena has been supposed, sometimes, to prove a general principle; but the failure of these to appear, after a while, has shown that the supposition was erroneous. Notwithstanding a certain degree of uniformity in nature, yet variety is much more noticeable. This is especially so in human experiences. We may all learn something from each other's individual experience, yet hardly any thing can be more absurd than the idea that the experience of any one person will answer, in all respects, for every other, either to imitate or avoid. As well suppose that the clothes of one man will fit every other.

Where principles are involved, experiences

are valuable, but the facts of each individual's experience are as varied as the leaves of the forest. Physicians know that the medicine which is adapted to a specific case is not alike operative in all persons. Our daily food acts differently upon different constitutions. Yet, there are those who have their pet theories with respect to diet, which they suppose to be applicable to all persons; or, if not adapted to all, it is because of a violation of nature's laws on the part of some. Such need to learn that nature vindicates herself by all needful uniformity amid variety. Years ago, the eloquence and zeal of Dr. Graham made a powerful impression upon the public mind in favor of an exclusively vegetable diet. Many accepted his views and put his theory into practice, until experience taught them its futility in their own case. Yet, it is not denied that some have been and still are benefited by his teachings.

The lesson to be learned from this is, that theories and principles do not always coincide; that particular experiences are not adapted to all cases, and the more acquainted we become with God's plans and purposes, the less positive we shall be in maintaining our darling theories, and the more ready to concede that others may be on the road to Heaven, though they do not follow exactly in our footsteps. "Truth is truth wherever found;" that alone will set us all free, and finally produce a harmony that mere speculation, with its attendant dogmatism and enforced conformity to mere creeds, has never yet effected and never will effect.

Sonyea, N. Y.

I GO TO BED.

When I have lost all faith in man,
Or failed to consummate some plan;
When women fair are cool, unkind,
And things accord not with my mind—
I do not rashly seize my pen,
And in a hurry there and then
Declare this glad some world to be
One endless round of vanity—
Ah no, for this were mockery—
I go to bed.

When through my head there darts a pain,
And life seems an increasing bane;
When friends their patronage withhold,
And creditors become too bold—
I do not in seclusion mourn,
And curse the hour when I was born—
I go to bed.

When direful news comes o'er the sea,
Or Jones and Smith cannot agree,
When bank securities decline,
And spurious stuffs are sold for wine—
I do not with an awful sigh
Express a wish that I might die—
I go to bed.

When boys refuse to study Greek,
Write moral essays, practice, speak,
When girls of fourteen flirt and lace,
And like frivolities embrace—
I do not on high heaven call,
For one to write our country's fall—
I go to bed.

When some D. D. deserts his creed,
And quacks their many victims bleed;
When editors write sharp replies,
And moneyed men keep back supplies—
I do not then in prose and verse
Implore the gods mankind to curse—
I go to bed.

When couples marry in great haste,
And servants pilfer, fret and waste;
When general courts their terms prolong,
In short, when things get somewhat wrong—
I do not bite my lips and scowl,
And at the children snap and growl—
I go to bed.

I go to bed and soundly sleep,
While friendly angels vigils keep;
But if, however, I awake
Before my ailments me forsake,
I do not of my life complain,
But try the remedy again—
And back to bed.

Ye who have grief, (and who has not)?
Let past prescriptions be forgot,
My panacea for old and young
Is given to the English tongue.
It hath to untold millions wrought
Sweetest relief, nor cost them aught.
And now if you like these would be,
From every pain and trouble free,
Light a small lamp, and come with me—
I go to bed.

Herald of Gospel Liberty.

MUSIC, NO. 6.

JAS. O. RUSSELL.

REGISTERS OF THE VOICE: In passing from the lowest to the highest tone the voice is capable of reaching, it assumes various shades, or qualities, musically termed registers. Their number, causes, and places of occurrence remain yet, as points somewhat debatable among musicians; hence, the futile attempt here at a definite description of such points, farther than is needful to make clear the subject designed to be brought out.

Upon the authority of Bassini, it may be asserted that the number of registers appertaining to the voice—including both sexes—is three, viz: chest, medium, and head. The tones of the chest register are produced by the vibrations of the vocal cords; bearing, therefore, a close resemblance to tones produced upon instruments of the "reed family." This register becomes the basis of tones in both sexes. Its compass in males (adults) is three octaves, reckoning from the note low C, though hardly, if ever, the case with one and the same voice. Those voices which base their lowest tone on low C, (see example No. 1), are seldom able to go higher than D, or E flat, though Bassini places the point as high as E. Such voices are termed Bass. Those which have their lowest tone (No. 2) on C—are capable, when fully developed, of reaching as high as C, or C sharp, and are termed Tenor. But in this lofty ascension, a change of register is effected. The vocal cords, losing in part their vibration by being thus shortened, become measurably stiff; the air, consequently, passes through a somewhat "fixed and immovable tube," giving to the tone a quality, characteristic of both reed and flute. Tones of this quality are said to be in the medium register, and generally begin upon B flat in second octave, where chest tones (pure) end, and extend upward to the limit above stated. Should tones be attempted higher than the prescribed limit, the vibrations of the vocal cords would cease entirely, and tones thus formed, would be purely upon the principle of the flute, and classed in the head register, which, in males, are considered falsetto tones, and, by some authorities, improper to use. Another class of male voices, termed Baritone, has its compass between Bass and Tenor. Its lowest tone is (No. 3) F, and carries the chest register to B flat, (in second octave.) Here it changes to medium register, and reaches its limit on G, or A flat. But in female voices, are recognized three registers distinct. There are also three classes of voices, viz: Contralto, Mezzo-Soprano, and Soprano. The Contralto voice has its

lowest tone on (No. 4) E flat, and carries its chest register to A. Here, it changes to medium, and continues to C sharp; again changes to head register, and reaches its limit on F (in fourth octave). The Soprano voice has its lowest tone on (No. 5) B flat, changes from chest to medium on F, again changes from medium to head, on C sharp, and reaches its limit on E. The Mezzo-Soprano voice has its lowest tone (No. 6) on G, changes from chest to medium, on G, changes to head, on C sharp, and reaches its limit on B flat.

Having given an outline of the various registers of the voice, in our next, will note the difficulties attending their execution, and the proper method for removal.

DEAR EDITOR:—After writing my sixth article, it occurred to me that an illustration by staves might be preferable, if space could be afforded; therefore, have written out the following illustrations. Figures in the article refer to corresponding ones in examples below.

ADD WORKS TO FAITH.

THIS from the *Golden Rule* is a good warning based on true doctrine, and there is need of both the warning and the doctrine. "Every Christian should beware of his faith, lest he grow to depend upon it overmuch and to deem it sufficient of itself to save him. For there is a faith which is of a deadly sort, and not of a lively, and it worketh death, and not life, to the soul that is drugged by it. This is the faith of those who do nothing, but have faith, and who trust to credulous exercises of their minds, and suppose that salvation will be theirs by reason of their assurance. But the Scriptures warn against this spurious faith, and make clear to all who study the sacred pages, that reliance on it is fatal to one's hope."

A LESSON FROM SMILES.

SAMUEL SMILES.

THE great highroad of individual and collective advancement lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful; success treads in the footprints of honest and earnest effort.

But if you depend on others to advance your interest, you will wait till it is not worth advancing.

NOTES BY THE WAY.

No. 1.

H. C. BLINN.

It is the "Lord's day," and very appropriately is it designated after this manner. It is a lovely morning, and the season of worship moved in harmony with unseen influences. Active, earnest souls were with us, and through their spiritual ministrations we reached, as did Pilgrim, the Elysian fields, from whence we could see into the paradise of God. And while the worshipers sung sweetly, "Let us grasp the hands of the angels, as they spread their shining wings," a wave of inspiration passed gently over the assembly. It was the voice of peace, as it came from the hearts of many honest souls in thanksgiving and prayer. It was the voice of kindness and love, and it came to us in all the loveliness of a spirit baptism. It was the voice of the sharp sword, as it came to us in a swift testimony against the sins of the world. It was an hour of refreshing before the Lord, and such hours as we may well covet. But I must bid adieu to the meeting, and write you of my perusal of "THE SHAKER."

The close reading of the editorial in the April number, "Will we Sustain the Structure?" calls to remembrance the exhortation of the apostle, "Cast not away, therefore, your confidence, which hath great recompense of reward." Heb. x, 35. The advice is good. We would hold fast our confidence, inasmuch as truth is of the divine mind, and as that truth has led us from the sins of a worldly life, to turn from it — cast away our confidence — which has been the inspiration of holiness to us, would be to turn from God and from all that stimulates to goodness.

We have as strong an evidence as human beings can have, that the foundation of this Gospel work is the spirit of truth, which no deluge can wash away nor even overflow. To build upon that foundation demands of us material of corresponding quality. "Every man's work shall be made manifest." If he build with wood or stubble, he will evidently fail in the day when his work is tried by fire.

A hundred years have already passed since the advent of this Gospel testimony, which came to reap souls from the earth and engraft upon them the heavenly. Still, the foundation remains sure. Will the superstructure, with the advancement of light and understanding, still continue to develop in strength, in beauty and in glory?

No doubt needs be entertained that all who have been baptized into the elements of practical truth, can live in the sweet inspiration of faith. Already have they passed through the gates into the holy city, whose habitation is God.

But the harvesting of the earth, and the building on the foundation must never cease. Holding fast that which is already gained through the prayers, life-struggles and ministry of angels, should never be lost to us.

The pleasures of sin, to escape which our church left Babylon, should be banished forever from the house of God. Vacillating minds may plead inability to an eternal vigilance which is demanded, but as soon as the guard fails, willfully, carelessly or ignorantly, so soon is God's house left a prey to the lusts of the flesh and of the mind. The testimony of Ann Lee, so reverentially spoken of by the

Shakers, becomes weak and insipid, and ultimately fails to inspire the soul with that resurrection power which is imperatively demanded to raise from dead works.

Let us live, "SUSTAIN THE STRUCTURE," and exalt the Lord our God in our homes, by the work of our hands and through the Christian ministrations of our daily lives.

Canterbury, N. H.

KINDLY REMEMBERED.

A few days since we received from an aged, gospel mother—Anna Williams—some lines expressive of her feelings concerning our little messenger—THE SHAKER. We give them below. While we call to mind many Sisters at Mt. Lebanon, who are more than 70 years of age, we are particularly reminded of Sister Sarah Bates, almost 90; Anna Williams, 93, and Dolly Saxton, who, ere these lines are printed, will celebrate her more than hundredth year! Not long since, Sister Abigail Munson did the same. It is very pleasant to know that these, and nearly all our aged, are especially attached to THE SHAKER.

LINES FROM ANNA WILLIAMS, AGED 93.

Go, little messenger, carry the word —
Proclaim the good news — the work of the Lord!
Go, comfort poor souls, as monthly they read,
How brightly and clearly, you Zion's cause plead.

To us who are aged, you come with good cheer;
By the young you are prized as a friend wise and dear;
To all, may you be, a bright, shining light,
An accepted guide to the true Christian life.

My love and my blessing shall go where you go,
To the rich and the poor, the high and the low;
My prayers shall go with you, o'er land and o'er sea,
As you carry the gospel of Mother Ann Lee.

Thank you, Mother Anna, and accompanied by the precious anxiety you are feeling, THE SHAKER will bless many souls; and while they read, may they realize the truth that "the prayers of the righteous avail very much" for their success. ☆

GOD IS LOVE.

SIMON MABEE.

Editor of the Shaker:

I HAVE been putting some of my thoughts on paper; can you use them? I am advanced in years — for this age, very old — and being desirous to do all the good I can before going hence, I solicit just space enough to say, how I think *God is love*.

God loves humanity continually. They that love God, keep his commands. God has so loved that he has ever sent a warning to humanity before he has sent judgment and tribulation, and those who have repented have escaped judgment. The greatest evidence of God's love has been manifested in revealing to human minds how they can be saved from their sins — saved from committing any more sin. All who follow Jesus' example are saved from their sins — sinning no more than did Jesus — and he was saved, all admit. By his example, not his blood, all people may realize the love of God, to their complete salvation; and in this way *only*, Jesus "will save his people from their sins." By following his example, they will be celibates; they will not fight; they can hold no private property — not a dollar's worth; they will be unworldly, and willing to die rather than forsake true principles. Thus did Jesus. He died for us in defense of principles; he lived for us, "that we might live" as he did. Of such godly love let us be in possession, and do as Jesus did. This love and life are God's love, and the eternal pith of Christianity.

Hancock, Mass.

THE SHAKER AS A PREACHER.

"I LOOK upon THE SHAKER as the very best means of spreading our Gospel principles, and a more effective missionary than any and all other preaching combined. I hope all believers will feel a pleasant duty in circulating and sustaining it." — ELDER AMOS STEWART, *Mt. Lebanon, N. Y.*

"We hail the monthly entrance of our SHAKER as a season of large refreshment. The truths it preaches, though as old as eternal hills, are new as to-day. We often feel moved by the inspirations of those who preach through it, and derive an encouraging cheer from such, which, did the authors realize, would well pay them. All hail, THE SHAKER!" — ELDERESS E. FARR, *Union Village, O.*

"THE SHAKER comes to us in beautiful style. We are pleased with its onward, progressive and determined missionary spirit. May it 'go into all the world.'" — ELDER W. H. WETHEREE, *Shirley, Mass.*

"Can any feel other than that THE SHAKER ought to be blest with the largest success? And instead of considering it a transient meteor, ought it not to be considered a permanent luminary — one of growth — like a good Shaker, to grow better with every added year? Let us 'sustain the structure' and THE SHAKER by all means." — ELDER H. C. BLINN.

"THE SHAKER is a lively preacher to me. I think its sermons grow better with every additional number." — SHUBAEL PRENTISS, *Shakers, N. Y.*

THE LEAVEN WORKING.

(New Jerusalem Messenger.)

THIS is the great use of all associated action of every kind. The greatest personal use is not the help we get in accomplishing any particular object, though that may be very large. The most valuable good we get is the reflex action upon ourselves, in correcting idiosyncracies, rubbing off sharp corners, and straightening out crooked lines by contact with others. Society is a gyre in which we are carried round and round and prepared to act in harmony with others. It is very easy for most people to be amiable when no one opposes them, and they come into no unpleasant contacts. The test of good feeling is to have our own plans opposed, and to work with others pleasantly in accomplishing a common end, in their ways rather than our own. When we can do that, we probably get more good from our work than we should if we had our own way. Of course, one plan, considered in itself, is better than another, but the best plan is the one in which the greatest number can be united in a common work. When the people begin to work together in a right spirit, they will soon discover a better way, if there is one, and be willing to accept it. We believe in associated work; and when a man or woman cannot work with others, it will generally be found that they are so crooked that no one can touch them except upon some points in which they come into collision, and they cannot approach others without hurting them, or they are so full of the love of self, and so arrogant, that they think every one must conform to them. We must work together, and the less we are disposed to do it, the more necessity there is for it.

BE LIBERAL. — Condemn no man for not thinking as you think. Let every one enjoy the free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the judge of all. ☆

FRIENDSHIP.

—o—

In social joys what purer gem
Doth glitter on life's diadem
Than Friendship?

It hath a potent charm to whelm
The drooping heart from grief or sin;
Then guard it well from all alloy—
Keep safely: 'tis no thimble toy—
This Friendship.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE COMMUNITY PRINCIPLE.

—o—

ONE of the most remarkable peculiarities noticeable in that pattern of all Christian churches—the Pentecostal Community, original, crude, but beautiful in its principles—is the clause in its constitution requiring the renunciation of all selfish, individual property, for the purposes of faring and sharing alike in all temporal and spiritual economy. No exemption was made to age, sex, nor otherwise. The whilom millionaire, and the previous mendicant, met on a superior level; the captain and the corporal and less, called each other brothers. From that time to the present day, whenever any extraordinary pouring out of God's spirit occurs, in times of refreshing revivals of true religion, this peculiarity is ever prominent. And its absence has ever been as truly significant of a falling away from God's protection. When individuals unbridle their selfishness, and give free rein to an assumed superiority which circumstances have permitted, then appears an indifference to the purest philanthropy, the wringing of sweat from others' brows, and a general race by such to the very devil!

The revivals which have recently moved the masses, in our own and other countries, have beautifully evidenced the congregation, and assimilation of the aristocracy of the rich and the mendicancy of the poor; and when we think how very extreme these castes have been, we cheerfully note it as remarkable, as any similar feature at any previous era.

Regardless of the wisdom or unwisdom, that may characterize the uses of the millions of money which have been so freely given for the needy, we must express pleasure at the activity of the good spirit, that reduces the mountains of human selfishness, only to elevate the valleys of human poverty; and impartation has been very active wherever Moody, Sankey and others have been successful.

We can easily and correctly predict, that by the cessation of this revival spirit, there will be as forcible return of the same aristocratic desire for superior distinction, unfeeling for the poor, and a grasping after, and defrauding the rights of others. A continual growth of the good spirit, manifested in genuine revivals, would eventually cause the rich to throw their entire wealth

into a treasury; and to invite the poor to throw their entire poverty into the same trusted inclosure! Would not this peculiarly resemble apostolic times? Would not this be, simply the practical religion of Jesus Christ? What became of the spirit of caste, the rich and poor in his church? How can any church, or members thereof, claim relation to Christ's church, while making and living these class distinctions? Christianity is as earnestly opposed to poverty as to exceeding wealth; but her condemnation must visit the accumulation of riches, in excess. And still there are found many cases, where the rich are fully as willing to lay down their wealth for Christianity, as are the poor to relinquish their poverty for the same cause! Christianity is a very losing business; for by it, entire self is lost sight of, and the prosecution of the right and true of humanity practically engaged in.

There are many thousands who are wonder-struck at the protestations we make of our celibate practice with all which the word celibate can imply; and who almost, or quite doubt the possibility of our asserted rectitude in it, thinking the denial positively unendurable. Yet these scarcely give a thought to the embarrassing denials to selfishness, occasioned by our vows to commune life. Ambitions, talents, business capacities, with anxieties for selfish wealth and superiority to our surroundings, are not quietly put to sleep, nor immediately forgotten by the entrance of individuals into communal life. Many find the "great possessions" their greatest barrier in being Shakers. Nor are they capable of the necessary self denials, excepting by the providence of God, aided by the most resolute wills of their own. Without quite deep religious devotions to this principle of communal life, any thing but community of interests is the consequence.

Nor are we exceptions to this general rule of non-security, when our religious fervor wanes to indifferent consciences. The cooling, cold, or dying of the pentecostal spirit among us, proves our neglect, indifference and death to the common welfare, to which we have given the most solemn vows of consecration. A continual effort at the maintenance of the communal clause is demanded, by those who have their all intrusted to one of their number; well knowing that we as easily drift from our gospel intent, into the formation of upper and lower classes,—rings—with all their appurtenances, unless the religious sentiment is kept wide awake. We have never claimed, nor do so now, that our communal, business interests are perfectly established nor positively safe. Without an extensive tenderness of conscience on the part of Trustees, we could never feel the safety we have felt, desire to feel now, and hope to feel with increasing security time evermore. Apparently, the worldly mind sees in our trusteeships, a scarcely equaled opportunity for selfish considerations; but truly considered, they are, in duty, the servants of the people who trust them, and not a penny richer, nor more able selfishly to please

themselves than the least of their brethren, excepting by the violation of sacred promises and principles seldom avowed by one individual to others. Upon the maintenance of trusts so sacredly imparted and accepted, rests the permanence of communistic institutions, as really as upon purity of intention, and extreme honesty of life in any other phase of our communal career. ☆

SACREDNESS OF CONFIDENCE.

—o—

IN Russia, many years ago, two men, engaged in an angry conflict, only desisted when one drew a dirk and killed the other. The murderer ran, knife in hand, into the presence of a priest, to confess his terrible crime. While delivering himself in confession, the lawful officials entered the dwelling of the priest, in pursuit of the murderer. Hearing them coming, the wicked man, dropping the blood-stained dirk, leaped from a back window and escaped. The officials demanded of the confessor the name and confession of the criminal. The priest kindly and candidly repeated to them his vows to maintain the sacredness of secrecy; but, still urged, he positively refused. Placed under arrest, he was tried by the presiding magistrate for *particeps criminis*, or preventing the arrest of the culprit, by refusing his name and confession. Still refusing to divulge one word, he was sentenced to banishment for life in the cold and barren wastes of Siberia, or to remain there until willing to reveal what had been required. The emperor approved the sentence, and it was executed. For more than two-thirds of a score of years he has endured the terrors of such banishment, remaining true to his vows—and this was his crime. The emperor has lately listened to an appeal for his pardon, and has granted it. He is soon to return to his native city, and we have it upon good authority that the entire populace of the city, regardless of religious persuasions, purposes going without the limits of the city to meet a man so heroic and conscientious as was this priest. Who hath eyes to read, let them so use them; "who hath ears to hear" confessions, let them be as true as this despised but truly noble Catholic priest. *Can we learn any useful lesson from his integrity?* ☆

PAUL.

—o—

(Intermediate Paper.)

WE intend some further notice of this important character in the near future. But we have received so many letters, *pro* and *con*.—the majority, to our surprise, favorable to our position—that a few words are now necessary.

So beautifully sincere are so many who have taken the *contra* side to us, that we feel their wounds intensely. One, in particular, writes us affectionately: "I find no trouble in harmonizing the writings of Paul with the teachings of Jesus, etc." True, undoubtedly. But while tens of thousands assert the same, each interprets the teachings after his or her own manner, and a strange disagreement has ever been the result. Why has it needed numerous colleges and theological academies, and more than a Philadelphia lawyer's ability to interpret what Paul *may have meant*? 'Tis not so with men, equally wise to-day. Our dear friend continues: "You make it appear that Paul was very troublesome to the other apostles, violent, etc. But I am at a loss to find wherein, etc." We had particular reference to Paul's terrible displeasure at Peter's

conduct at Antioch, at the weaning of Barnabas and others from the Gentiles. There is no doubt that the epistle to the Galatians was written by Paul, while in a fit of very unchristian passion. And yet, we have in this epistle, besides the most interesting record of the epoch, revealing to us, with much precision, the means used to attract foreign nations; the struggles in which the apostles to the Gentiles had to engage, and the numerous compromises to which the Christian doctrine was successively subjected. To read Paul rightly, needs the entire relinquishment of prepossession, and without malice. We apologize for the mistake (second paper) in using the expression "second epistle of James;" we meant chapter.

Our friends and loving foes on this subject are beautifully unanimous upon the essential feature: Regardless of what Paul or others wrote and meant, THE LIFE OF CHRIST IS THE MAIN THING, to which we cannot too quickly nor heartily enough respond, AMEN. ☆

HOME-DRIVEN THOUGHTS.

Was Jesus a Saviour? By obedience to the principles taught by Christianity, Jesus was saved from sin. If Jesus ever proves a Saviour to any others, it will only be by their obedience to the same life-guiding principles that crucified him unto a sinful world.

It is the glory of Christianity, to show what it can do for *humanity*, not for *divinity*. Jesus was human, like ourselves, not divine, as too commonly believed. Christian principles elevated him above Judaism, to be what he was. What Christianity gloriously did for Jesus, it will, by our obedience, do for us.

An individual, possessing every Christian virtue, *excepting one*, is like a golden chain with a missing link.

Persons are not better, *excepting* in external appearance, because they are ingenious enough to hide their faults.

Who so loves human souls, will not be deterred therefrom because they have faults; and this love is of very few words.

There is no louder nor more effective preacher than example; let the people see as well as hear. ☆

OUR ACKNOWLEDGMENTS.

WE sometimes have pleasant paragraphs come into our sanctum. We are always happy to have people who write us know that we love to appreciate them.

WE ACKNOWLEDGE reception from one, who loves THE SHAKER best, as the deacon did the meetings he attended — "always have good meetings when I take an active part in them!" Won't some of those grumbling, indifferent, lukewarm and doubtful Shakers write something interesting for our columns?

WE ACKNOWLEDGE having received a certain communication from a lovable correspondent, claiming, "like the colored individual, praying to the Lord, that he didn't trouble him very often, but when he did come, he thought he ought to be noticed." Come on, dear friends, we'll be as nearly like the Lord in patience, under the same circumstances, as we can.

WE ACKNOWLEDGE the receipt of an offer from a talented neighbor, to write a serial love story (!) for THE SHAKER! What next? But our correspondent, in hopes to catch us napping, baited her hook with a bit of originality: She proposed, after having the usual rignarole of moonshine go on, until the usual question was proper, and then instead of its being an offer of marriage, *have hero and heroine join the Shakers!* Such circumstance has actually occurred in real life, but in declining the serial, we recommend the party to one Bonner, of New York, who, biting at so strong a hook, will introduce a *Shaker* net into the *Ledger!*

WE ACKNOWLEDGE, from an anonymous correspondent, (are you ashamed of your name?) the following:

"MARRIAGE."

"Domestic happiness, thou only bliss
"Of paradise, that has survived the fall!"

This was all, and instead of our being surprised at the apparently Miltonian sentiment, we wondered where in all this world our correspondent could get an illustration to prove this assertion true! If the blisters of marriage are all that has survived paradise, we might all despair. We now wonder less, that the individual withheld his name; and are reminded by it of an incident which Beecher tells of: "I received a letter on April first; and on opening it, all I could see was 'April Fool!' I have received many letters in which individuals forgot to write their names; but this was the first time I ever knew any one to sign his name, and forget to write his letter!" We will never think of our correspondent without remembering "April Fool."

WE ACKNOWLEDGE, one more: James Sherman, Rochester, N. Y., writes us a long letter: "Don't send that SHAKER to my wife any more, stop it. Since she began reading it she is a spoiled woman, etc." Now, dear enemy Sherman, if your wife has subscribed for THE SHAKER, we cannot stop it without her request. If she is a nice woman (if she likes THE SHAKER, she must be), and you want her for a wife, we advise you, by all means, to keep THE SHAKER away from her — if you can! We really pity a man who does not like THE SHAKER, and has a wife that does. What dreadful times must be there! We advise agreement between men and their wives; and if your wife is determined to read THE SHAKER and love the Shakers, and you cannot persuade her to the contrary, *then you had better agree with her!* But we have known some such women before; they seemed so determined to have their rights, that if their husbands had kicked Jesus Christ out of the front door, they would have taken him in at the back window! If you cannot manage that case at home, don't ask us to do so, hundreds of miles off. But THE SHAKER must still live — and we opine, if it does, your wife will manage to get it, and we hope for what is best. ☆

FLOWERS, AND THEIR USES.

SARAH ANN NEAL.

I BELIEVE all things were intended to be made *useful*. I regard flowers as one of the crowning beauties of earth life, and we have abundant spiritual intimations, that they are so considered in the heavens. I consider flowers one of the requisites to make this life happy; and look upon their culture, as one of the most pleasant and elevating recreations which any can pursue. The tendencies of floriculture are such, that the general temperament of individuals is improved thereby, and thus their real character is beneficially and permanently affected. For children, no better enjoyment can be devised than growing flowers, when not engaged in study or other duties. It affords innocent and healthful exercise to the body, while it prompts the mind to engage in pleasant thoughts, which cause the performance of kind actions. Those who have a natural love for flowers are able to appreciate, immeasurably, their true value; and are fortunate to have discovered, that while nearly all call them beautiful, they are truly subjects for *use*.

While many floral *uses* lie latent and hid from the casual observer, one needs but to witness their effects in the sick room, to be convinced that they have a beautiful and useful mission. Here, they more frequently operate recuperatively to the invalid, hastening convalescence, than the hourly or daily "dose" of well-intended medicine. And the smiles which I have seen them elicit under such conditions, have been most appreciative in expressing the worth of their mission. Refined and intelligent society consider flowers indispensable, at least, to the *appearance* of happiness; and while appearances count for but little, compared with real happiness, still is not the smiling countenance, generally and truthfully taken as the index to a happy

mind! And when the physiognomy of home is radiant with sunlit cheerfulness and the brightness of flowers, do these not indicate happiness, beauty, and goodness within? Nature sends forth a spontaneous growth of flowers, which are many fold improved by cultivation. Cultivating the beautiful and useful reflections of spirit life, (and are not flowers such?) we are permitted to participate in the joys of Angels, "all along whose pathway, fruits and flowers are growing!" Like even better, God-given graces, flowers have been perverted to very base uses; and while we strive to lift the head and heart, the tongue and pen to a resurrection above their perversions, and higher than their *natural* goodness, may we not purify the love for flowers, until all lustful interpretation is forever banished from the mind. Whoever adulterously looks upon the little flower beauty, which lifts its head with the expression, "God made me for use," is an unsafe possessor of eyes to mingle in any human society. Then may we not love more, and have more of

"The bright, beautiful, love-beaming flowers,
"Which are linked with life's purest and sunniest hours?"
Shakers, N. Y.

THE CHEMICAL FORCES OF PLANTS AND ANIMALS. NO. 1.

DANIEL FRASER.

If we want twenty-five bushels of wheat to the acre, more than the natural yield of the land, apply 41 pounds of nitrogen, 24 pounds of actual potash and 20 pounds soluble phosphoric acid. And, if you want a few more bushels to the acre, increase the proportion of nitrogen, etc.

What does nitrogen represent in the animal economy? It is the muscle-forming element. The phosphoric acid finds lime in the soil for making bones. What does the potash do? There is very little of it in a pound of grain, but much, comparatively, in a pound of straw. It forms with sand a silicate of potash, and coats the stems of the wheat and oat plants with a beautiful straw-colored varnish. If there is a lack of this substance in the land, the plants cannot varnish themselves, nor stand well up to ripen in the sunshine — cannot resist atmospheric influences, and are blasted, making dusty threshing; the grain also is injured. What a wonderful world we live in! Every grain-plant is a little chemist; it sends its roots into its laboratory, the earth. Interesting chemical changes are in action there, and when the bone and muscle-forming materials are duly manipulated, plant life appropriates, elaborates and stores away, as the bee does its honey in the cell, the rich gluten, the necessary compound for bone, the carbonaceous portion to support respiration, and for all other needed purposes.

These plant-chemists build up their bodies and form their seed with unerring exactitude, well calculated to teach us obedience and stimulate us to thankfulness and love, instituted, as they are, to stand between us and the inorganic world, yielding to us with a liberal hand the beautiful, refreshing, acceptable fruits and precious grains. Our bones originally came from the hard rocks, and bone materials are coming from the same quarter every day. The flesh on our bones, and our skins, which fit us so neatly, come from the nitrogen in the air and from its compounds in

the soil. Were it not for these vegetable chemists, we might have to drink a solution of phosphoric acid, eat lime sprinkled with iron rust, and refresh ourselves with a draught of liquid ammonia! Would it not be well for us to lift our hands in admiration, and impress on our hearts to yield cheerful compliance with physiological law in all its righteous requirements? These plants cannot but be true, they have no choice, while we have the dignifying privilege to be coöperators with infinite intelligence, wisdom and love! When we take a contrary course, we blast our bodies and spirits, dwarf our minds and enfeeble our whole beings; we lack strength to take the kingdom of truth, needed in doing violence to the cravings of appetite, and expose ourselves to all the discomforts recorded in the twentieth chapter of Deuteronomy.

Even as plants are chemists, so also, we are endowed with vital chemical power, to transform our food into living fiber, solid yet growing bone, sensitive nerve and thought-sustaining brain.

What interesting fields of duty open here before us. To supply the proper materials and furnish the right conditions, to build up a strong and useful body, that may last a hundred years, and scatter blessings every day, instead of a weakly frame, a diseased burden to others.

See the swallows as they fly; are they not as agile on the wing to-day as their grand-mamas of ten thousand years ago? They have a digestion, so have we; they breathe the blue ethereal, so do we; they live as did their earliest progenitors. Why, then, so much languor, weakness and actual disease in our middle age? Do we supply the proper materials and furnish the true conditions to our vital laboratory, the stomach, or have we departed from the simplicity of our far-off ancestors? Are we content with meal ground till the grains disappear, and no more, or do we grind it to an almost impalpable powder, throw aside the bran, and declare that it (one of the blandest things in creation) is so rough as to scratch our modern throats? Doing so, we separate ourselves from the relationships which infinite intelligence has instituted in the nature of things. If one limb is lame, the whole body is relatively so. If we throw aside the bran, all the flour is injured—weakens our brains and nerves, induces constipation, congestion of the liver, opens the door for quack pills and purges, and invites the frightful spectre, dyspepsia, to come and live, in "the house we live in!" A certain student of nature remarked, "When I look at the starry heavens, and consider the responsibility of man, I am struck with awe!" When I consider a grain of wheat, I am struck with astonishment. The inside of it is for the immediate sustenance of life, the portion next for muscular fiber, the next for nerve and brain food. Inasmuch as we throw aside the bran, we throw aside our brains! I am prepared to presume that many cases of insanity and softening of the brain were due to a want of this brain food.

Shirley, Mass.

It is easy to "know thyself," but who is to introduce you? Most people go through life without making the acquaintance in question; and if a friend should take the liberty of introducing you to yourself you bate him forever.

SPIRIT OF THE FARM NOTES.

—O—

BY THE EDITOR.

The Potato Bug threatens all sections. We hope all farmers will experiment successfully on its extermination. We caution against the much-talked of remedy—Paris Green. We advise, where it can be conveniently done, the rearing of chickens and turkeys among the crop. But the fowls may not be eaten, until they have been again fed for several days.

Apple Tree Worms have been best dealt with by us, by burning them in their nests, before the dew is off in the morning. Tie with wire on the end of a long pole, rags saturated with any pitchy or tarry substance, and in this way a man will free several acres in a few mornings.

Lice on Cattle have been successfully exterminated with us, by painting with lard oil, about the horns, and along the entire spine of the animals. The application should be made on a warm day, and in the sunshine. The lice eat the lard and burst!

Crows and Corn: Few things are more disagreeable than crows, to farmers with nice fields for maize. We have the best of success in putting to flight these brave birds which never show a white feather!

1. Pour over the seed, in a tub or pail, hot water, sufficient to cover it. In a few minutes, pour off the water, and spread coal tar over the top, about a large teaspoonful to the quart. Stir while the corn is warm, and the whole will be handsomely glazed with tar. Add ashes or plaster for better handling, and plant when ready.

2. Feed a few quarts of corn to the crows on the field. Prepare this corn for their especial use. Soak in warm water until slightly swelled; then add about a teaspoonful of strichnine to three quarts, stirring well. Scatter over the field. They won't eat much, and will condemn farmer and field in every crow council.

Paint. Few suggestions are worth more to farmers, than to keep their tools, and general farm apparatus well painted. The oil and paint fill up the pores of the wood, preventing moisture and atmospheric gases, which invariably tend to rot the handles of tools, beams of plows, etc. When next a break occurs, ask yourself, if painting tools does not pay?

Plant Fruit Trees, Evergreens, etc. On this centennial era, let farmers decide to plant many trees. Let their fathers, mothers, sisters, brothers and children give way to a general freedom to plant trees of every variety obtainable. Timber is getting scarce; evergreens were never half numerous enough; and fruit trees will be in greater demand by the increase of population. When an Italian or Spaniard eats nice fruit, he plants the seeds. As the consequence of such practice for many years, the road-sides of their countries are lined with delicious fruits, which are free for every traveler. The practice should be inaugurated, and practiced in America forever. ☆

VALUABLE RECIPES.

—O—

To Mend Chinaware.—Take a very thick solution of gum arabic and stir into it plaster of paris until the mixture is of proper consistency. Apply it with a brush to the fractured edges of the china-ware, and stick them together. In a few days it will be impossible to break the article in the same place. The whiteness of the cement renders it doubly valuable.

Flowers nearly always begin to fade and droop, after being kept for twenty hours in water; a few may be revived by substituting fresh, but all may be restored by the use of hot water. For this purpose place the flowers in scalding water, deep enough to cover about one-third of the length of the stems. By the time this is cold the flowers will have become erect and fresh. Then cut off the shrunken ends of the stems and put them into cold water.

To Improve Court Plaster.—Court plaster often becomes almost useless by age, dampness, etc. It can be made almost as good as new by coating it with the white of an egg.

To Remove Old Putty.—Make a paste of strong soft-soap and saleratus, and cover the old putty. In a few hours it will easily yield to removal.

To Remove Rust from Table Wares.—Cover with sweet oil. After two or three days, a lump of fresh lime will entirely rub out the stain.

To Stop Mouse Holes.—Take nine parts of wood ashes and one part wheat flour; make paste with warm water. When dry you will have an impenetrable mortar.

To Banish House Vermin.—Croton, bed and cockroach bugs, we are assured, can be thoroughly removed by dissolving two pounds of alum in hot or boiling water, and applying to their habitations with a brush. For small families let the quantity of alum be smaller, but as strong as possible.

To Prevent Hens Eating their Feathers.—A writer in the *Country Gentleman* says, that a sure antidote for this pernicious hen habit is salt! Take a teaspoonful of salt, dissolve in hot water, and mix with eight quarts feed, made of four parts bran, to one of corn meal, by measure.

Burns.—An application of varnish is first best thing to do for a burn.

EVER BLOOMING LILY.—Mrs. Rollins Smith, of Swanton, Vt., writes to the *Burlington Free Press* as follows: "Since the notice in the *Free Press* recently of my possessing a continually blooming calla, I have received several letters from different parts of the State asking me for the treatment which produces such favorable results. I use a four-gallon jar, and give an eastern exposure. In the summer I keep it wet enough so the water may stand on the top, and at all times very wet. Once a year I take out the plant, shake the earth from the roots, and fill the jar with earth taken from under old sod. As soon as a blossom commences to wither I cut it down, never allowing a flower to die on the plant. The result is, in sixteen months I have had eighteen blossoms on one plant, and at the present time it has two very large full blossoms."

VALUABLE MONUMENTS.

—O—

It is a little more than six years since Mr. Peabody died, and already ten of the commodious and substantial dwelling-houses bequeathed to the workmen of London have risen in the metropolis, all, save one, being completed and occupied. The first, built in Spitalfields and completed during the life-time of Mr. Peabody, has since been followed by the erection of nine others in various parts of the city. Another is now in course of building, and promises to be the largest of all, for it stands on five acres of ground, and affords a site for thirty-six blocks. In the aggregate the population of Peabody's buildings is not less than ten thousand persons. What the population will be in the course of twenty years might be calculated by an easy sum.

The amount left by Mr. Peabody, with the object of providing "improved dwellings for the poor of London," was \$2,500,000. This is a capital sum laid out in an investment returning a certain moderate but safe interest, as it accumulates, becomes available for the building of dwellings; and these will themselves, in the magical manner peculiar to compound interest, add further sums to the capital. Each of the ten houses is a substantial building of twelve blocks, and, taking the average of four in each family, will supply house room for about one thousand persons. In each block there are twenty-two tenements, a few consisting of one room, some of two, and many of three, but each absolutely self-contained, and all as private as need be.

Each of the tenements is well provided with all manner of conveniences. There are a few simple rules enforced in the buildings, but they are designed simply in the interests of order and cleanliness, and for the general good of the little community.

Peabody's buildings never have any empty rooms. At the present moment the one on Southwark street has upon its books three hundred applicants over and above the available accommodation. The tenants are strictly of the laboring classes, it being an unprinted rule of the place that no man earning more than twenty-five, or at most thirty, shillings a week is eligible for admission. Nothing else is required of an incoming tenant further than a voucher of his respectability, generally sought at the hands of his employer.

The Hindoos extend their hospitality to their enemies, saying: "The tree does not withdraw its shade ever from the wood-cutter."

ROSETTA CUMINGS.

THE SAVIOUR NEAR.

ENFIELD, N. H.

I feel my Saviour's presence nigh, His spirit seems to say "And will ye now for - sake me. Oh

will ye turn a - way? Oh will ye turn a - way." In quick response my heart re - ples—Lord

whither shall I turn? Thou givest to me eternal life. Thy saving power I've known, Oh thy sav - ing power I've known.

REVIEWER.

—o—
EPITOME OF SPIRITUALISM, ETC.: Herein we have an octavo pamphlet of about 100 pages written in a fair, pleasing and excellent manner; full of anecdotes, good advice and sound philosophy, concerning this age of spiritualistic phenomena. Some of the anecdotes we are perfectly surprised at, if they can be true. The method and philosophy of dealing with mediums, re-incarnation, materializations, etc., we are happy to indorse. Though the author's name is withheld, we suppose it to be Rev. W. F. Evans. Colby & Rich, Publishers, Boston, Mass.

AM. PHREN. JOURNAL: Among our exchanges, we single this as superlative among the monthlies. Since the death of the lamented Wells, it seems to have lost none of its enterprise; but to add to its former celebrity, a determined spirit to be "Excelsior" in reality. The May number is the best ever issued. The spirit of S. R. W. must look down with genuine pride and satisfaction upon the conductors of the A. P. J. and *Science of Health*. We salute them.

THE LAWS OF LIFE: Published at Dansville, N. Y., has no superior in its line. It has taken its stand on a very firm basis; and while its arguments are sound, their practical results of cure to the curable evidenced at "*Our Home on the Hillside*," are fruits which are undeniable by any. Poisonous drugs are abominated. "Ceasing to live evil and learning to live well," seems to be the medicine prescribed by *The Laws*, and the practice of those who publish it, with the patients who come under their influences. We know whereof we speak, when we say the "*The Laws of Life*" is a most valuable paper, and "*Our Home*" a very pleasant place to live, either sick or well.

We have had sent us a sample of Noyes' *Hand Weeder*, a triangular tool with handle. We have seen the claw weeder, but this is worth a dozen claws at about the same price. We advise our people to send 25 cents and get a sample—there will be no regrets. Albert Noyes, Bangor, Me.

A CHARACTERISTIC LETTER.

—o—
BELoved EDITOR: I am too late with the article I did not write for June; but do not think it any want of interest in *you*. I am very busy; besides, as the tamed and trained buffalo has a tendency to relapse to its original condition, why should it not be so with me? I was brought up on a farm, hate books. Agriculture is natural with me, learning is acquired; I soon relapse into my native ignorance. It is a task to tax my mentality, to study philosophy and the laws of rhetoric. I love to be in the garden, on the farm, in the apple trees. "Music hath charms to soothe a savage;" it may split a rock, or rend a cabbage; these will stay split or rent, but the savage wont stay soothed. I love the music of spring. What is the republic of letters, to the republic of nature! I talk with the trees; I hear what the grass says; the water is eloquent, and the whole earth meditative. The jumble of ideas, the gabble of words, that so perplex the literary, are unknown to the simple and unlearned. Blessed be nothing, and "ignorance is bliss!" True, when deep sleep falleth upon other people—when sable night has wrapped them in her mantle—I do have some thoughts that ask to be recorded; and if I do not pen them down then, they are gone, and now you know what becomes of your (my) articles. Then I have a shrewd idea that the less said, the less trials. I live so much in the future, that the present is justly offended with me. I will, however, catch some good ideas, imprison them in a cage of homely words, and you may use them as you think is for the good of souls. Who knows but the discipline of my rough speech, may be for the health of some unprogressive member of the household of faith! Love to you ever.

Mt. Lebanon, May 10.

F. W. EVANS.

TRULY YOURS.

—o—
 We feel ourself the servant of the best interests of the Societies. This service is not without some labor, expense, and much personal anxiety. While we are doing our better and best for the CAUSE, should not IT, through those who represent it, kindly remember and care for us? ☆

VALUE OF DEVELOPMENT.

—o—
JOHN STUART MILL.

A government or community cannot have too much of that kind of activity which does not impede, but aids and stimulates, individual exertion and development.

The mischief begins when, instead of calling forth the activities and powers, and enlisting the interest of individuals and bodies, it substitutes its own activity for theirs; when, instead of informing, advising, and upon occasion, admonishing, it makes them work in fetters, or hids them stand still and does their work instead of them.

The worth of any organized body, in a long run, is the worth of the individuals composing it; and a state that infringes, abridges, or postpones the interests of their mental expansion and elevation, by a little more of administrative skill, or that semblance of it which practice gives in the details of business; a state which dwarfs its men in order that they may be more docile instruments in its hands even for beneficial purposes, will find that with small men no great thing can really be accomplished; and that the perfection of machinery to which it has sacrificed every thing, will in the end avail it nothing, for want of that vital power which, in order that the machine might work more smoothly, it has preferred to banish.

—o—
 We were very sorry to learn of the demise of Dr. W. W. Hall, of *Hall's Journal of Health*. Aged only 52. He was a most voluminous and sensible writer. Died in a fit in the streets of New York, May 10th.

TO THE BETTER LAND.

—o—
 At Mt. Lebanon, N. Y., Dr. JOSEPH ADAMS, aged 81 years.

At Mt. Lebanon, N. Y., April 15, 1876, RANSOM SMITH, aged 81 years.

At Shirley Village, Mass., April 15, 1876, PAMELIA LUCY BODGE, worthy to be sainted; a Shaker resident for nearly seventy years, and most dearly loved, aged nearly 75 years.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. { G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., JULY, 1876. SHAKER VILLAGE, N. H.

{ N. A. BRIGGS, } No. 7.
PUBLISHER.

THE WORLD'S EXPOSITION.

—O—
F. W. EVANS.

"Let Church and State be forever separate."
—Grant.

THE Centennial Exhibition is closed one-seventh of the time. Thus American citizens, and citizens of every nation, are, by priestly diction, called *Christian*, precluded the improvement of this great educational opportunity. A minority compactly organized are lording it over the rights and consciences of their peers—true Americans—the legitimate successors of the so-called Infidel founders of our Government—the only Government on earth not sectarian—Church and State combined; a Government with a constitution that secures the inherent right of all human beings—a right to life, liberty of person, liberty of speech and of religious thought, with its outward expression, such expression not interfering with an equally free expression of citizens of this or any other nationality.

A World's Exposition, indeed, under the management of a committee of bigoted, persecuting theological tyrants, inseparable from Church and State rule! If closed on the Christian Sabbath, it were a thousand times better never to have held this gathering in the City of Brotherly Love, among Quakers, who, as Christians, esteem all days alike good, to those who are good. Nor yet in Pennsylvania, founded by William Penn, who proclaimed liberty of conscience to all Men and Women therein.

Neither should the Exposition for *All the World* have assembled in the United States, under a Government founded by such men as Jefferson, Paine and Franklin, and sealed with the martyr blood of a Lincoln—Infidel to a spurious Christianity, scripturally called the "Great Whore," because she perpetually lusts after an adulterous association with the Civil Governments of earth, Governments resting upon the sword, and used for the oppression of the people.

The whole American People—Jews, Quakers, Infidels, Freethinkers, Pagan, Chinese, and representatives of all Religions, not *Anti-Christian*, should rise up in mass and open the Exposition on all days of the week, beginning with the Sabbath, or remove the whole *mis-representation* of a World's Exposition into Spain or Mexico—some legitimate Constitutional Church and State Government. In America it is a gross libel upon our Constitution. The same insidious clerical power that has closed the Exposition upon their typical, ceremonial Sabbath, has, thereby, taken one step toward subverting the Constitution itself. Let free America rebuke that power, and, with Grant, proclaim that, in one nation, Church and State shall forever be separate.

In the first Constitutional Convention we were trapped—caught napping. A seed of Slavery was left in the Constitution. We are paying the cost of that error. Shall we commit a second error, and permit subtle priestcraft to sow the seeds of a religious, civil war in our Centennial Constitution? Then shall we have been recreant to our duty as American citizens, false to our profession of liberty of conscience, and faithless to the sacred trust of guardians of the rights and liberties of humanity the world over. Let there be on earth one free government, where the whole world can meet at their own discretion, on everybody's Sabbath day. That will be the great Sabbath of rest from religious persecution—a Sabbath that will forever remain for the People of God.

As a Shaker, I believe the Civil Government should be a Republic of citizens—Men and Women of all races and nations, possessed of equal rights to *life* and *land*—to liberty, unadulterated by sectarian theology—to freedom from debt, war, poverty or riches. Then we can also have a spiritual church, in God, possessing no earthly power other than the power of truth, as exhibited in holy lives by its communicants.

Mt. Lebanon, Columbia County, N. Y.

STEADFASTNESS.

—O—
BY G. B. AVERY.

THE overruling fault of the great throng of Pilgrim Progressionists—that which blights the visionary harvest of rewards of millions who make a bold start in the pathway of progression, is vacillation. The trials incident to an earnest endeavor to rise out of the vast slough of degradation, ignorance, supine indifference to improvement, and shameless folly and sin which is the characteristic element of the massive millions of earth's inhabitants, which goad the feelings of the pilgrim and prompt a return to former conditions, to plod along with the masses in slothful ease, error and dishonor, the jibes, sneers and rebuffs which a pilgrim progressionist has to meet from the idle, careless throng he is leaving behind, are things hard to bear; and a soul needs the shield and fortification of a firm conviction of the truth and righteousness of the work of progress undertaken, with a godly and heroic philanthropy that points upward the sight, to view a worthier purpose for which to toil through life, and unfalteringly holds up the resolution to live and strive for this purpose, and to accomplish it though companions should flinch and fall on every side.

Every Christian Pilgrim Progressionist should remember that never yet did even one soul perseveringly and consecratedly pursue the Christian's pathway but was scoffed at

by the world, and deemed an enthusiast, a lunatic, or a fool! Even so in the arena of progress in science, art, or literature. The inventive progressionists—the world's greatest benefactors—those who have awakened the world from torpidity, advanced the development of improvement in human conditions, have generally led lives fifty, one hundred, five hundred, or a thousand years in advance of the masses, and, by them, either looked upon as utopian dreamers, insane enthusiasts, or fools.

But those of this class who have had the dignity and philanthropy to persevere and go ahead, despite all opposition, thus showing themselves true men and women, instead of mere human tools, to be handled by the masses at the nod and beck of fashion, public opinion or prejudice, as the wake and wave of public sentiment might flow for the moment, have been the Benefactors, the Saviours, and Redeemers of the race. These are the only human beings worthy of the title of *men* and *women*. And surely none others justly merit the name of Brothers and Sisters in Christ's Kingdom.

It is related by the biographer of Demosthenes, that he went into the public halls and called out, "Come unto me all men." The populace began to gather around him, and he commenced to cane them, crying out, "I called for men, these are nothing but excrescences." They were the masses of *unstable*, weak, foolish, fashionable, giddy and purposeless throng, who were drifting on the ocean of circumstances without a rudder of fixed purpose to guide their barques to a harbor of progressed improvement and excellence.

There has of late been a very great anxiety among Believers in the Kingdom of Christ, to have some council of the wisest and most progressed souls held at some location where such council might discuss the important subject of the most efficient means of awakening a renewed vigor of progress in Gospel Travel, and a manifesto and disbursement of power that should call into Zion's ranks an abundant harvest of souls, to heighten, enliven and quicken the spiritual and social status of Zion, and make her what she is called to be, "the light of the world," "the salt of the earth." The city of glory set on a hill as example to the nations of God's righteousness and goodness manifest among men—the true epistle of Christianity to the unbelievers.

Ah, we might multiply councils infinitely, and discuss ways and means with the wisdom of the sages of Solomon, suggest stimulants to fire the resolution, and excitements to progress, as numerous as the pearly dew-drops of the morning, but, like them, when the sun of righteousness should shine upon them, all

would pass off in vapor, without a soul work of *conviction* of the shiftness of sin, and the folly and misery of a worldly life, of such force, depth and intensity as to turn souls short about from their worldly career of life, and cause them to be willing, and not only *willing* but *unflinchingly determined to die* to its life! to confess sin, repent and turn to God.

At present the prevailing wave of public feeling is as fickle as the colors of the rainbow. And the popular religion of the day is *largely verbose* and so *smallly actual* that its power is mostly swallowed up in a sea of elocution. Its "salt is largely without a savor." But words are like carriages, they may run empty or full of meaning and power, but their fullness is largely due to the embodiment of their sentiment in the life pulsations of the speaker.

What is needed, without the aid of a council to dictate it, is an *earnest, zealous, persevering stability in living the Christ life*, so that a power may flow forth to humanity that is like an ocean's wave — mighty in baptism, with *salt enough to save!*

Mt. Lebanon, N. Y.

BEAUTIFUL RIVERS.

—O—

MARTHA J. ANDERSON.

Beautiful rivers, like silvery threads —
Coursing their way over dark sandy beds,
Sweeping through valleys and circling the hills,
Gathering the ripples from thousands of rills, —
Flowing from mountain, from rock, and from dell,
Ocean-bound waters with music to swell,
Brooklet and fountain, and deep placid lake,
Greet the bright waves on your surface to break.

Beautiful rivers that gladden the earth,
Spirit of waters with joy gave you birth!
The smile of her face was impressed on your tide,
Beaming forever as onward you glide;
Joyously slinging the song of the free —
Giving with pleasure your wealth to the sea;
Dancing, and glancing, with sunbeams at play,
Never shall cloud on your sunny face stay.

Beautiful rivers, majestic and grand,
Blessing the desert of Egypt's fair land!
Waking the verdure 'neath tropical sun,
Flowering the sands where your golden streams run;

Filling the air with the moisture it needs, —
Rising like incense of kind, loving deeds —
Forming the clouds over mountain and plain,
Falling in copious showers of rain.

Beautiful rivers that rolled on your way,
Long before man saw the light of the day —
Long e'er the light gazelle sought you to drink —
Long e'er the wild races dwelt on your brink —
They who made hunting and fishing their aim
Came and passed on, yet *you* flowed on the same!
Now, all along by your rocky bound course,
Shrills the shrill voice of the fleet iron horse:
Civilization, with quick pulse and heart —
Rears its bold front and its busiest mart.

Beautiful rivers! so calm in your flow,
Vessels of freight, safely sail to and fro —
Gliding like nymphs o'er your broad open breast,
PloUGHing the waves to a foam-beaten crest,
Thus through the means art and science can wield,
Men interchange the rich fruits of the field;
Commerce and trade, with their works of renown
Spread their white sails by the city and town.

Beautiful rivers! your murmurings sweet
Sing to my spirit of concord complete;
Ev'ry clear drop that may enter your tide,
Knows not the spirit that seeks to divide;
O! that life's current thus smoothly might roll,
Free from the care that perplexes the soul,
Stirring its depths, till the whirlpool of strife
Sinks all the good that would gladden our life.

'Tis by the side of some beautiful stream,
I would sleep my last sleep, and dream my last dream!

Waking to joy on the bright sunny shore,
To walk by the river of life evermore!
Leaving no trace of my pilgrimage here —
Save in the hearts of the loving ones dear —
Ripples shall murmur a song soft and low,
As the tide of my life on forever shall flow!
Mt. Lebanon, N. Y.

PRAYER.

—O—

O. C. HAMPTON.

PRAYER is an earnest petition to God or other intelligences higher than ourselves, for certain blessings and comforts positively; or, negatively, for assistance and deliverance from sorrows and dangers besetting us, which those higher powers are supposed by the petitioner to be able to bestow. Sometimes these prayers are addressed to kings, presidents, legislative bodies, right here in our own world; sometimes to angels — Jesus Christ — God. Prayer will continue as long as intercession continues to be a necessity of humanity, and an atonement with better beings and conditions is an active element of man's nature. No matter how much infidelity, nor how many scoffers at prayer there may be in the world — in times of peril, sorrows, sickness (of soul or body) men will continue to pray, infidels and all; and so long as we have sweet and holy aspirations for better things, we shall give expression thereto in Prayer. If I had been one of the ministers to whom John Tyndall proposed to institute daily prayers for the relief and recovery of the inmates of a certain number of hospitals, for some given number of months, I should not have hesitated a moment to have tried the experiment; and they showed a most lamentable want of confidence in their own profession by declining his proposal. His proposal was perfectly fair, and if prayer cannot be vindicated on the grounds of his plan it cannot be vindicated at all. Some honest men who would consider it a grievous thing to be called infidels, assert that all God's laws are of necessity bound in chains of everlasting *fixity*, and therefore cannot be modified by any amount of Prayer. And yet these same persons describe God as a being altogether incomprehensible to finite intelligences. How do they know, then, that eternal fixity is an attribute of a being they know nothing about? For all that can be proven to the contrary, *unfixity* or *eternal change* is as much an element in the character of God's laws as eternal fixity. Evolution is supposed to be one of those laws, and what of that? Again we do not know how much of the universe, indeed whether or not all of it is manipulated by finite intelligences in an infinitely ascending category of degrees of power and wisdom. Indeed, there are good reasons for supposing that what are called the laws of the universe are and must continue to be dead or dormant negations, only as they are brought into active visible existence by the *finite* intelligences of the universe. Take the laws of the transmission of thought around the globe in one hundredth part of a second! Without a Morse it might have remained a dead negation, incarcerated in a tomb of everlasting silence and inactivity, or had not a finite mind felt the necessity of its active agency and brought the conditions together for its deliberation. So with steamships without a Watt, Fulton, and so of photographing without a Daguerre. If, then, the laws of the universe appear to be

only *latent possibilities*, with latent powers capable of manipulation by finite minds, not yielding any visible results till they *are* thus manipulated, why should it be incredible that these laws may be modified in their operation, intensified, or even suspended in their activity for a time, by finite manipulations of the conditions upon which these phenomena depend! And as we know that finite minds *can* be moved and propitiated in our favor, how can it be inconsistent to pray for any blessing? we are in need of, either temporal or spiritual? and echo answers why.

Union Village, O.

ANIMADVERSION ON PARTON.

—O—

EDITOR SHAKER:

In the May number of THE SHAKER I noticed an article entitled "Parton's Apology," and I would beg leave to take exceptions to some of the sentiments expressed therein.

The historian says: "But it was not Calvin who burned him (Servetus). It was the century. It was imperfectly developed human nature, etc., etc."

I would ask, what makes a century or an age characteristic if not the men who are the chief actors in the affairs of their time? When Napoleon I. caused the murder of the Duke d'Enghien, surely no one will ascribe that horrible outrage to the age, and relieve the imperial criminal from the odium attached to that deed. And when a Belknap shamelessly betrays a high trust and brings dishonor upon his country, who will have the temerity to screen him by pleading in extenuation the nineteenth century?

The writer furthermore apologetically suggests, "imperfectly developed human nature." Is a person who can so far forget himself as to cause the excruciating death of his opponent, where the points of difference were at best but trivial, and the unfortunate victim of his hatred, his peer, if not his superior in morality, virtue and learning; a person who at the same time assumes to interpret scripture and to establish a system of religion for mankind, is such a person to be excused by "imperfectly developed human nature?" However charitably we may be disposed toward the tyrant who could so abuse his power, it would be wrong to hide the fact from the world that he never felt remorse or repentance, but in after years ferociously asserted that under like circumstances he would do so again. A deed which would have stained the character of a Nero, becomes a crime of lasting infamy in a Calvin.

But the doctrine is false and pernicious. Men are individually responsible for their acts, and no power in heaven nor earth can change the fact. True, there may be extenuating circumstances in every case, yet the deed remains the same after all, and how will you secure justice to the wronged victim?

Whatever James Parton's opinion may be concerning those dark transactions with which the name of the Geneva divine is connected, he is doing a good work in thus bringing them before the public; for there are millions of the followers of Calvin who have never heard the sad story of the unfortunate Michael Servetus.

Yours,

LOUIS BASTING.

Mt. Lebanon, N. Y.

THE STORMY SEA.

E. A. SEDGWICK.

WHEN troubles and rough feelings come upon our minds making them like the restless ocean, let Christ arise within us, and "rebuke the wind and wave," bringing a peaceful calm.

Let reason have its rule; then we will sail smoothly on the waters of life, unruffled by the tempests of passion.

Let us try to live above trouble, counting ourselves the master and not the servant.

If the principles of Christ are within us no trouble can sink our souls.

West Pittsfield, Mass.

SOLILOQUY.

MARIA WITHAM.

MY mind abandons itself to reverie, and is transferred in ecstacy to nature and nature's God. It sees in the simplicity of nature's elements and laws the wisdom and majesty of the great Creator. I feel withdrawn from earth and rise above the little theater of human passions and anxieties to lift my soul in pious contemplation. My mind expands with fervent desires for Truth and Knowledge; and I scale heaven's pure walls with truthful aspirations rather than worship the good opinion of erring man. In the gilded canopy of heaven, Divinity reigns in all the grandeur of its attributes, greatness and strength, and travels through the dominions of an unlimited monarchy. Fancy may take its flight far beyond the power of eye or the telescope. It may expatiate in the outer regions of all that is visible, yet who shall have the boldness to say that the wonders of the Almighty are at an end, because we can no longer trace his footsteps! Let me rather say with the Psalmist, "What is man that thou art mindful of him, or the son of man that thou visitest him!" O bounteous one, what have I not received from thee! Throughout the seasons that are past, I see sweet places everywhere. My body and soul have been fed by the most congenial food. Thy chastening hand has proved a blessing; and looking backward through time that has passed, and along the way my feet have pressed, what have I not received from thee, my strength, my stay. A moment from this outward life I joyfully retreat, and in thy presence tell thee, that within I feel so satisfied thy cross to bear. Oh, do not spare the chastening rod that keeps me by thy side. Oh, sweetly give me strength to bear whatever waits me here.

Enfield, Conn.

THE LIGHTED TEMPLE.

MARY WHITCHER.

"Cast the beam out of thine own eye."

Subdue thyself, then beauty will appear
Where now thou seest it not;
For when the mental sight's not clear,
Motes will be seen, and many a seeming blot.

Only by light within, and heart made free
From sin and all the stains of sin,
Art thou prepared to rightly see,
And cast thy brother's beam from him.

So near to God, then let my spirit move —
So full of goodness let my motives be —
That I may kindly see, and truly love
My fellow men, as God hath love for me.
Shaker Village, N. H.

NOTES BY THE WAY -- NO. 2.

H. C. BLINN.

As I write the above title, my first thought is to pencil a few religious notes adapted to the necessities of those who are stepping upon the stage of active life. There can be no doubt, that line upon line and precept upon precept will be as much needed for a few years to come, as they were supposed to be in the past.

I had no sooner written my first word, when an illustration of real life that some kind friend had sent to me, attracted my attention, and this was no less than a chicken, just emerging from its shell! Already it had assumed an attitude of defiance, and was ready to contend for its privileges, with a character of a full grown of its species.

Well, I remarked, here is a lesson for the present generation — a picture for precocious children. Indeed, it might be studied with profit by fond but foolish parents, and with no less care by the would-be-wise. And then herein is a lesson for our own religious order: Dependent as we are upon the world for all accessions, we should not let the subject of children pass carelessly by. Solomon's wisdom has lost its charm over the child, *if it ever had any*. "Train him up in the way he should go," sounds well, but the attempt to reduce it to practice is something more than sounds. Born into this world, filled to overflowing with an inherited tendency to all the ills of the flesh, it would need an angel on the right and left side to keep him from willingly falling into sin. However, I shall leave the chicken with its fighting proclivities developing so soon after its transition state, and perhaps by-and-by I may learn the great difference, should there be any, between the development of life in this order and that of a class which assumes to be more exalted in the grand scheme of creation. "First that which is natural and afterward that which is spiritual," seems at this time for the writer, as it no doubt often does to others, as an anodyne to the mind. It is, indeed, the legitimate order of our lives in this world and may be all for the best.

I must now make reference to the Apostle Peter who took such an active interest in the happiness of those around him, for he speaks thus pleasantly to us: "He that would *love life* and see *good days*, let him refrain his tongue from evil, and his lips that they speak no guile." To those who are young, in an especial manner, I would commend this exhortation, and urge upon them the necessity of allowing it to shape their lives. "Good days" are an inheritance far preferable to great riches. It is a legacy which the wealthy of this world can never confer upon their heirs at law.

Those who are so fortunate as to obtain the treasure, must obtain it through their own labors of self-denial — by the cross of Christ. The professor will "love life" because of the good he may do.

It is not to those only who are addicted to the use of vulgar and profane language that this has a direct application, but it is equally potent to that class, who profess to be cultivated for the society of the virtuous and refined. Indeed, it is to be more dreaded, in its advances, as it comes from what is assumed to be the higher ranks of society.

It is the ferocious beast, lurking under the false garb of cultivation. The viper charming his unsuspecting prey, while the innocent mind thinks only of the external beauty.

Let every young person refrain his tongue from evil, or he may have occasion to mourn when it is too late, — when "those days shall come in which he will say I have no pleasure in thee."

Canterbury, N. H.

FAREWELL COUNSEL.

WILLIAM H. WETHERBEE.

May God in His mercy be near and direct you,
While passing along the rough journey of life;
May His angels at all times watch o'er and protect you,
Whene'er you sojourn where temptations are rife.

Should the phantoms of earth shine brightly upon you,
With their promised pleasures that fair would allure,
Then stand ye with firmness, let no one take from you
The garment of innocence, spotless and pure.

When far in the west (if perchance you should go there),
And trials and troubles you still there should meet;
When you find in your rambles true comfort is nowhere,
Then hasten ye back to this lowly retreat.

Here peace and true comfort and justification
Are free for the honest, the humble and low;
And though they are found in a meek, humble station,
They are worth more than all this earth can bestow.

A few days will flit, and will end earthly pleasure,
Then tangible objects will vanish like dew;
The spirit immortal will then need a treasure —
Remember this, Rose, for 'tis written for you.

Written for L. R. W.

Shirley.

THAT DREAM.

BELOVED EDITOR:

Your letter, requesting particulars of dream mentioned in *Atlantic Monthly* for June, is at hand. Uncertain that others will be benefited by my compliance, though to me the dream is a remarkable fact. I wish I could give the inspirational force, which accompanies every remembrance of it, even at the present time. We, my whole family, left Liverpool, March 15, 1842, in the then new Packet, SHERIDAN. We were four days and five nights clearing St. George's Channel and Irish Sea, experiencing the equinoctial storm, which was very severe indeed. I kept a daily journal; and among many interesting incidents that may to-day be read therein, I find entered: "Mar. 22: Had a most remarkable dream, during the little broken sleep of last night. I was proprietor of large pleasure grounds and gardens in America. Had Father, mother, Mary Ann (then my wife, now my gospel sister, children, with Grand Fathers, Mothers, Uncles, Aunts, and a great many respectable people, all enjoying these beautiful grounds and gardens! A strange mingling of feelings are mine — bitter and sweet — kind and unkind!" Such is the memorandum. As before intimated, it is quite impossible to communicate the impression made on my mind. And when I came to Shirley, in March, 1849, and recognized that *very spot of beauty*, what could express my wondering surprise? I have not seen here, all the parties named in my dream, some, even then, being dead; but *I have met here, some whom I then did see, and whom I never met before!* The spot is not in as high

a state of cultivation as I then saw it; but what I may realize when my mortal is "put off," or when, like Elisha's servant, my spiritual eyes are opened, I know not. Neither have I, in a worldly view, realized the proprietorship—excepting in the nobler intent of "they that buy, as though they possessed not"—and thus, my dream has been fully experienced. To this day, I cannot approach that particular spot, without a now feeling of gratitude, that my feet were led to Shirley, where I have found so much of good—so much of God manifested. I have ever esteemed the dream as a "special" providence (if you please), to strengthen and confirm my spirit; though what angel ministered it, must be determined in the future. If any others can thereby be comforted, I am glad, and shall feel amply paid for intruding so much of my personal history upon them, in yielding to your request. With never-failing love,

I am, yours, JOHN WHITELEY.

P. S.—I was very much pleased with your communication to the *Albany Express*, and think you will be equally pleased with Eldor Daniel Fraser's criticism upon it. We had 275 copies of Howell's article struck off, and have had copies of your *Express* letter printed to accompany them wherever sent. The world moves! and the call for light and truth is steadily increasing. Let us keep good courage—let it not fall—and if we keep good, we will never be forsaken of God, the great fountain of all good. Farewell.

Shirley Village, Mass., May 30, 1876.

J. W.

LOVE vs. FEAR.

—O—
JOSEPH WOODS.

THE Apostle John says: God is love; He that dwelleth in love dwelleth in God and God in him.

In love there is no fear. He that feareth is not made perfect in the love of God, for he is still in danger of being overcome by the powers of evil, and by the god of this world. The evidence of our love to God will be the manifestation of our love to our brethren and sisters. If a man love not his brother whom he has seen, how can he love God whom he hath not seen! St. Paul feared, after having preached to others, lest he should become blinded by the spirit of this world and turn from God. Have we any less need of watchfulness, until we have overcome the world? We have the example of Jesus and many others of being filled with the spirit of God.

Ecclesiastes sums up the whole matter in a few words—Fear God and keep his commandments, for this is the whole duty of man. Fear may be well for those who, like Moses, Nehemiah, and King David, regarded God as absolute Judge, taking vengeance on those who knew Him not.

Those who conceive God to be such a being, and the devil corresponding in some respects, full of wrath—going about as the roaring lion seeking whom he may devour—truly with such a frame of belief well *might* fear lest they be destroyed in whatever course they *might* pursue.

Fear induces a slavish obedience, and in persons of this class, it may, perhaps, out of servile fear, place some restraint upon their passions, lest wrath overtake them. Not that they see any thing lovely in God or goodness or have any the less inclination toward that which is corrupt.

But close upon this follows the law—

"What a man soweth that shall he also reap." Laws appertaining to the natural and spiritual world are as essentially God's laws, and a violation of either brings a corresponding penalty—we reap what we sow.

This can be no special judgment from God, but rather the condemnation of our own lives. St. Paul says: "He that soweth to the flesh shall of the flesh reap corruption," and this he describes as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, strife, seditions, heresy, envyings, murders, drunkenness, etc., and that they who commit these things shall not inherit the kingdom of God.

Will those who live after the course of the world and harvest to themselves a part or all of the forementioned evils, charge God as the author of the same? The rational and enlightened mind will no doubt admit that it is the harvest of his own sowing—the fruit of his own labor. It is well for the transgressor to fear God, for falling into his hands is a fearful thing. Some have thought that Jesus taught his disciples to fear God rather than to love him, when he said: "Fear not them which kill the body, but are not able to kill the soul; but fear Him which is able to destroy both soul and body in hell." Love casteth out fear, and certainly love is preferable, for they that dwell in love dwell in God.

Why should we make ourselves miserable, when we might, by obedience to the law of Christ, be happy?

Canterbury, N. H.

MUSIC, NO. 7.

—O—
JAMES G. RUSSELL.

ALTHOUGH there are specified points in the musical gamut for change in the registers of the voice, such assertion is not without its modification, that singers meet with difficulties seemingly insurmountable. As "command of hand is the soul of penmanship," so likewise, command of tone is the soul of music. Having a theoretical knowledge of the points where the registers change, the inefficient singer will experience a weakness in power of tone at those points where the changes occur, which can be remedied only by a practical acquisition of tone command. A better explanation is unsought for than that given by Bassini, concerning the junction of the chest and medium registers. He says: "In training the voice, the teacher should commence with the chest register; and this from the fact that where the chest and medium registers play into each other, the voice is weak and uncertain, and it is an extremely difficult matter to equalize it. But this equalization is just the important task to be accomplished. The method to be pursued is this: the tones which are common to both the chest and medium registers, must be practiced alternately with each. For just as the skillful workman, who would join two pieces of wood and make the strength at the points of adjustment equal to the rest, will dove-tail the two, by extending the end of one sufficiently far in upon the end of the other to prevent any weakness at the extremities; so the skillful teacher will extend the limit of one register into the middle of the next, until the weak tones of both are blended, and become equally sound and strong—the point of contact being smoothed and obliterated altogether."

The quoted remarks apply particularly to

the chest and medium registers, as the same author remarks also, that "the medium and head registers do not at all coincide, and have no tones in common—a fact explained by the identity of tube." Prominent, then, in the great field of music culture, is the arduous task of combining the chest and medium registers in a manner, not only to make the tones equally strong where the two registers meet, but also to acquire that command of tone, that the voice never may be injured by an unconscious forcing of the registers beyond their natural position—a fault alarmingly conspicuous, and often attended with most serious consequences on the part of the singer, especially at that critical period of life termed the "age of puberty." At that season the voice is undergoing a decided change in both quality and pitch of tone. With males, the change is peculiarly marked by an anatomical alteration of the larynx, whose enlargement assumes a conspicuous prominence in the throat, the voice descending a whole octave in pitch from the position it occupied in childhood, becomes extremely masculine, and, for a season, frequently beyond power of control. With females, the change is less marked, as the voice retains its pitch, yet changes essentially in quality and volume of tone. But no less injuries are likely to accrue, if due cognizance be not taken of the circumstances attending this peculiar season of voice-changing. The warning words of the eminent Bassini are these: "Many voices are irretrievably lost during this time through carelessness of their possessors, or the ignorance of singing masters." It should become, therefore, the irresistible conviction of every singer, that the laws which govern the musical universe are as fixed and unchangeable as those pertaining to the organism of our physical being; and just as assuredly we must reap the fatal consequences of violated law in the former case, as we would expect to reap them in the latter.

REGRETS.

—O—

How often for treasures and pleasures we sigh,
Which, when ours, unnoticed, we permit to pass by!
A. Calver.

On time's hastening current we are carried along,
Each day to our goal drawing near;
But how oft we're impressed by an influence strong
To pause in our rapid career—
To pause for reflection—the past to review,
Its good or its evil recount;
And thus we can test, if our hearts are but true,
The clearness of life's flowing fount.

We sigh for the hours that have passed unimproved;
They are fled, and we sigh but in vain;
Thus moments misspent are as blanks in our lives,
Or as blots we're compelled to retain.
We cannot efface from our memory's chart
The time we have wasted each day;
Thus *treasures* escape and we value them not,
But sigh when they're far, far away.

How many the times, when good might be done,
Have slipped unimproved from our grasp,—
Where help to a friend or brother in need,
Our hearts in true friendship would clasp.
For our light and enjoyment increase every time
That we shed on our neighbor a ray;
Thus *pleasures* escape, and we let them pass by,
To sigh when they're far, far away.

We have health—'tis a treasure that God has bestowed,
And each has been blessed with a share;
But if we neglect His immutable laws,
'Twill be lost—still we seem not to care.
At last to our sorrow we find it is gone,
We are paralyzed then with dismay;
Thus *treasures* escape, we have let them pass on,
To sigh when they're far, far away.

But there is a tie which binds us to earth.
 'Tis an anchor which heaven has given;
 Were it not for this bond our frail bark, many times,
 On the rocks of despair might be driven.
 It lightens our sorrows, and brightens our joys,
 Dispelling the clouds from our way;
 While thro' storms and temptations it bears us along,
 Dispensing a life-cheering ray.

This treasure is friendship—the friendship of those
 Who are toiling along by our side,
 Who have with us rejoiced, and in sorrow have
 mourned,
 By temptations alike have been tried;
 But how bitter the thought, when, by passion or
 pride,
 Or envy, we've severed the tie!
 Thus treasures escape, and we value them not,
 But lament when we find them passed by.

Then let us take heed of the warning in time,
 While these pleasures and treasures are ours,
 Nor e'er be decoyed from the pathway of right,
 By the sheen of a few fading flowers.
 Our time, health and friendship in season we'll prize,
 Improving these treasures each day;
 Nor let them escape till they have passed by,
 To sigh when they're far, far away!
 Mt. Lebanon, N. Y.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE RELIGIOUS TEST.

—o—

WHILE many thousands beneath the influences of revival manipulators are "experiencing religion," it appears proper that we, as religious commentators, should consider in what true religion consists. Ere this we have expressed our joy that any and many should perceive and embrace the opportunity to lead a better life. We need not ask what the motives were that induced this determination, nor to what particular *ism* individuals may have given their adhesion; being satisfied that any motives which have prompted men and women to forsake the bad and accept the better, are constituents of true religion. Such "change of heart" evidences a new departure in life practice, and is of incomparable value, while mere theology remains a dead letter. We are confident that our world is in a measure magnetically influenced and attracted by the Christ Spirit. That there are seasons in human life when the polarity of individuals stands corrected by this magnetic influence. With this polarity of spirituality established, the whole life comes *en rapport* with angelic goodness, and the fruits of true religion are apparent in their *changed life*. Corrected thus, the libertine, magdalen and generally immoral sensualist are confronted by their highest consciousness of right and reform. Thus the drunkard leaves his cups and becomes a saviour to those in his whilom degradation; and the devotees of all crime are, by this same Christ inspiration, helped to experience that true religion which establishes a polarity in all moral rectitude. We have enumerated some of the worst of classes. But the grand majority which as really needs to "experience religion," and move to superior life is composed of those

who congratulate themselves that they are "pretty good," and "not so bad as very many who are worse!" who think their present rectitude an all-sufficient apology for not exerting a more discreet polarity with the heavens. No sooner do individuals arrive at a station they once thought good, than true religion presents the better to their view, and they *travel* toward another satisfactory conclusion, only to be still directed onward. The test of all true religion is nowhere written in theology, but is only expressed by more active, more pure life. Too frequently all the religion people have is in "joining the church," and assenting to certain formulas of theology. Doctrine is fruitless, and mere persuasion that this or that theology is correct is worse than useless, unless the *life test* is made. The test of the Christian religion is manifest in the fact that its adherents come into complete conformity or polarity with the Christ life, manifested by Jesus' example—whose feminine counterpart in identical life we consider was Ann Lee. Would we make the test of how religious we are, let us compare our daily lives with the same of him who invited "Follow me!"

This is the test Shakerism teaches its subjects to make. Unless Shakerism helps the impure to become pure, and these to become exceedingly pure, it is not what is wanted by humanity. Unless it urges laws that change the selfishness of human hearts into active philanthropy for "the household of faith" at least, it will not stand the test. Unless it presents a superior realm of pure and peaceful life than is found on the plane of the best of earthly life, it does not bear the test of true religion. While we urge our brotherhood to an exceeding watchfulness to prevent self and selfishness, like unto an ancient golden calf, from becoming objects of worship, and to be jealous of those heaven-born principles that inculcate, and enforce self-denial to every thing that opposes PURITY, PEACE, EQUALITY and UNWORLDLY LOVE AND PRACTICE, we invite the investigation by all, of the *principles* of Shakerism as a true religious test, and as the guide of those who would live, like him whose kingdom was not of this world. ☆

SHAKER INSTITUTIONS.

—o—

"[From Albany Express.]

LETTER FROM EDITOR G. A. LOMAS, OF "THE SHAKER," REPLYING TO W. D. HOWELLS' ARTICLE IN THE JUNE ATLANTIC.

To the Editors of the Albany Morning Express:

Your kindly hint, that Elder Evans or myself should reply to the excerpt made by the EXPRESS from W. D. Howells' Article in the Atlantic for June, is responsible for this response. The point, which you well knew would grate most keenly on our feelings—"the unkindest cut of all"—was the one making allusion to "the decay of numbers, which the Shakers confess with so great regret, etc." Instead of having any denial to make of this assertion, we acknowledge the point well taken. It is a truth, that can do us no possible good to deny, that we are not more than half as numerous as we have been in some times past. Nor will we dispute with any that we deeply regret the fact; nor that the decadence which has obtained has been the cause of much discomfiture

to the faithful, and of deep discouragement, to which very many weak and faithless minds have succumbed. If Shakerism is dependent upon a steady increase of numbers, it was a decided failure many years ago. But its principles are just as correct to-day, with its 2,500 adherents, as when 4,000 believed, or as when more or less shall embrace their practice. Being dependent upon those outside our institutions for our increase—upon those who have consciences in their souls, and sufficient stamina of both soul and body, to obey their consciences—we are numerically small, and who is to blame? As Howells says: "I cannot think of one's being a Shaker on any other terms except, of course, a sincere conviction." And he is correct. But the vast majority who have applied for admission and trial, have been those whose conviction is summed up in those seven noted principles, "five loaves, and two fishes!" The regeneration or new creation which we teach of, decidedly requires that men and women should be made right the first time—before they come to our practice. While even the most successful and best of us find that we were made none too well to adopt Shaker principles easily, more than ninety-nine in every hundred that we have labored and sweat over, were those whom we have almost thought even the Almighty would have given up in despair! Like unto a great draught of fishes, a hundred to one have been lampreys; that, unfit for use in our temple, were thrown back into the sea, "whose waters cast up mire and dirt." And we admit the outlook still dubious; for only as fast as you worldly-minded people come to be sufficiently self-denying and spiritual, will Shakerism enjoy flourishing members. And if we, as Shakers, become extinct, the barometrical light of spirituality in the *outré terre* will know no significance whatever, as "the salt" will all be gone! Now, gentlemen, let it be understood that our institutions are made for our better convenience in being Christians; while we are not made for our institutions. When God questions us and others, He will not ask whether we came from this or that institution; whether we were Shakers, Quakers, Methodists, Catholics, Mohammedans, etc., etc., but He will ask us, "What kind of lives have you lived?" and "How nearly do they accord with the best known principles of active, practical Christianity?" Our names and institutions are man-made; and if these or other appendages assist us in being better men or women, God be praised; but in religion, nothing is worthy of our special attention but the practical in Christ, regardless of sectarian terms. We close by saying that Howells' article is good, perhaps too good, as it gives a lustre that we, as a people, are not worthy of, and some of which might be dispelled by active associations; but he appears honest, "almost persuaded," and worthy of thanks from us and all interested. I am, etc.,

G. A. LOMAS.

SHAKERS, May 20.

CRITICISM ON THE ABOVE.

MY DEAR G. A. L.—Last night an *Albany Express*, containing your letter on "SHAKER VILLAGE," in "Atlantic," came to hand. Many thanks for such favors. Elder John Whiteley was very much pleased with it; and I was too, excepting the lack of lustre which you infer therein, and which Howells felt impressed to give us. This Society is the smallest in our Israel, yet I can point to more than a dozen, who shine with more lustre, even in the dark of these days, than any measure of jewels that could be procured!

One branch of my life is devoted to the cause, that will make the true and single-hearted, even though the least, "to shine!" Don't let us say, "perhaps too good;" or think about a lack of lustre; but rather of a burnishing up. If we do so with a will, there will be lustre enough. Permit me, to think our honored friend, Howells, did not over-estimate the brightness which rests on Shirley. And may he, when visiting Shakers, N. Y., and other societies, find you all luminous—earnestly engaged in manifesting a divine humanity, free from the earthliness of lower self-hood. Let us celebrate the "Centennial" by a general shining forth of purity of life, and the reign of universal peace and good will—at home and abroad.

Yours,

DANIEL FRAZER.

SHIRLEY VILLAGE, May 30, 1876.

GRATITUDE.

—
For every blessing I receive —
For every gift that comes from heaven —
For every ill which I relieve,
And every smile that's to me given,
I would give thanks.

For precious love, unspoken by word —
For each endearment understood —
For music of the soul, yet heard,
And growth of a continual good,
Thanks, more than thanks.

And while amid these silent meads,
My home must be upon the sod,
While my humanity has needs
Which seek supplies from thee, my God —
Oh, fail me not the blissful thrill —
A brother's cheer, a sister's love —
With these my soul has measured ill;
Without them there's to me no God! ☆

OUR DELEGATE. We were pleased beyond measure to read in the *Voice of Peace* that Elder F. W. Evans, Mt. Lebanon, N. Y., had been selected delegate to, and one of the Vice-Presidents of the Centennial Peace Convention in Philadelphia beginning July 10. This was a most fitting selection. We congratulate all who will be fortunate enough to hear what "the Spirit" shall impress him to utter in behalf of Peace and against the barbarisms of any people barbaric enough to learn and practice war. ☆

VINDICATION OF SHAKER SOCIAL BEAUTIES.

[The following extracts are taken from a private letter, written by Eunice Bathrick, of Harvard, Mass., to the writer of the article entitled: "SOCIAL BEAUTIES OF CHRISTIAN COMMUNISM" in MAY NO. of THE SHAKER. Coming from one advanced in years, and a thorough Shaker, the remarks have especial value. Ed.]

"I often feel while reading THE SHAKER (which I do with much pleasure), that there is something needed to give more sunshine to Shaker life — to portray in brighter and more glowing colors the beauty of the gains of full consecration. You say: 'Living in the spirit of our gospel testimony, we necessarily renounce many practices which bring pleasure to the worldly mind, and embrace those elements which produce the joys of heaven in our present, social lives, etc.'

"Now, do not all, who make a full consecration of 'soul, body and spirit,' — who have, or are daily divesting themselves of every discordant element, enjoy heaven here? Have not such, a living spring within — a fountain constantly gushing forth sweet waters to supply thirsty and famishing souls?

"If so, let us publish it to the world — let them know that we are "happy and free" — that we have not to wait till we cross the dividing line to taste the joys of a heavenly existence. Let them know that we have formed, or are forming, a heaven within.

"To present the idea to those not of our body, that all present comforts and enjoyments are to be sacrificed, in pursuit of future happiness, must look gloomy and uninviting to them. But once picture to their imaginations the real joy that is to be derived from a life of full consecration to God in this state of existence, with the assurance of never-ending felicity in the future, and they will not be so reluctant to make the required sacrifice; they will see they have only to make an exchange of perishable pleasures for the more exalted and durable.

"While sowing the good seed, let the soil be warmed by love from consecrated hearts — from resurrected souls, illumined by the millennial sun, whose rays will cause the seed to germinate, spring up, bud, blossom, and bear fruits acceptable to God. Love is all conquering; it gives light and life to benighted pilgrims, and by its magnetic power, attracts them to a more elevated state of existence, where they can daily be rising into a pure, ethereal atmosphere. This is what is needed to-day — a greater degree of the Christ-love, to warm into action souls now sleeping in sin, who heed not their condition. Without this divine element all else will fail to draw, and hold individuals in the courts of Zion. It has been my aim from early life, to make the way pleasant, not only to my young companions, but to all with whom I converse; for, having tasted the sweets of a virgin life, I am anxious to have others enjoy the same; and as I advance in this soul-refining work this desire increases. I have no doubts of the success of our Cause in the end; for I see God working through His agents, preparing souls for the millennial harvest. May we all stand ready for whatever work the Father has for us, when his time arrives. I think, as you have observed, that any useful knowledge which Believers have attained, either in the domestic concerns of life, or otherwise, should be noticed in our paper, as many may be benefited thereby. Any improvement is worthy of circulation.

"Your sister in true progression,
"EUNICE BATHRICK."

A SHAKER VILLAGE.

[The following extracts are from the pen of W. D. Howells, and have particular reference to Shirley village, Mass. We have endeavored to make them more generally interesting by excluding such matter as does not apply to every "Shaker Village" in our land; at the same time we congratulate Shirley on its success in captivizing such an illustrious chronicler. Ed.]

(From the *Atlantic Monthly*.)

It was our fortune to spend six weeks of last summer in the neighborhood of a community of the people called Shakers — who are chiefly known to the world outside by their apple-sauce, by their garden seeds so punctual in coming up when planted, by their brooms so well made that they sweep clean long after the ordinary new broom of proverb has retired upon its reputation, by the quaintness of their dress, and by the fame of their religious dances. It is well to have one's name such a synonym for honesty that any thing called by it may be bought and sold with perfect confidence, and it is surely no harm to be noted for dressing out of the present fashion, or for dancing before the Lord. But when our summer had come to an end, and we had learned to know the Shakers for so many other qualities, we grew almost to resent their superficial renown among men. We saw in them a sect simple, sincere, and fervently persuaded of the truth of their doctrine, striving for the realization of a heavenly ideal upon earth; and amidst the hard and often sordid commonplace of our ordinary country life, their practice of the austerities to which men and women have devoted themselves in storied times and picturesque lands clothed these Yankee Shakers in something of the pathetic interest which always elings to our thoughts of monks and nuns.

Their doctrine has been so often explained that I need not dwell upon it here, but the more curious reader may turn to the volumes of the *Atlantic Monthly* of 1867 for an authoritative statement of all its points in the autobiography of Elder Evans of Mt. Lebanon. Mainly, their faith is their

life; a life of charity, of labor, of celibacy, which they call the angelic life. Theologically, it can be most succinctly presented in their formula, Christ Jesus and Christ Ann, their belief being that the order of special prophecy was completed by the inspiration of Mother Ann Lee, the wife of the English blacksmith, Stanley. She is their second Christ; their divine mother, whom some of their hymns invoke, and for whom they cherish a filial love. The families of Shirley and Harvard, Massachusetts, were formed in her time, near the close of the last century; at the latter place they show the room in which she lived, and whence she was once dragged by the foolish mob which helps to found every new religion.

In regard to other points their minds vary. Generally they do not believe in the miraculous birth or divinity of Christ; he was a divinely good and perfect man, and any of us may become divine by being godlike. Generally, also, I should say that they reject the Puritanic ideas of future rewards and punishments, and accept something like the Swedenborgian notion of the life hereafter. They are all spiritualists, recognizing a succession of inspirations from the earliest times down to our own, when they claim to have been the first spiritual mediums. Five or six years before the spirits who have since animated so many table-legs, planchettes, phantom shapes, and what not began to knock at Rochester, the Shaker families in New York, Massachusetts, Ohio, and elsewhere were in full communion with the other world, and they were warned of the impending invasion of the world's parlor and dining-room sets. They feel by no means honored, however, by all the results. But they believe that the intercourse between the worlds can be rescued from the evil influences which have perverted it, and they have signs, they say, of an early renewal of the manifestations among themselves. In some ways these have in fact never ceased. Many of the Shaker hymns, words and music, are directly inspirational, coming to this brother or that sister without regard to his or her special genius; they are sung and written down, and are then brought into general use. The poetry is like that which the other world usually furnishes through its agents in this, hardly up to our literary standard; but the music has always something strangely wild, sweet and naive.

The Shakers claim to be the purest and most Christian church, proceeding in a straight succession from the church which Christ's life of charity and celibacy established on earth; whereas, all the other churches are sprung from the first Gentile churches, to whose weakness and willfulness certain regrettable things, as slavery, war, private property, and marriage, were permitted. Acknowledging a measure of inspiration in all religions, they also recognize a kindred attraction to the angelic life in the celibate orders of every faith: the Roman vestals, the Peruvian virgins of the sun, and the Buddhist *bonzes*, as well as the monks and nuns of the Catholic church. They complain that they have not been understood by such alien writers as have treated of them, and have represented them as chiefly useful in furnishing homes for helpless and destitute people of all ages and sexes. In the words of Elder Frazer, of Shirley, the Shakers claim that their system is "based on the fact that each man has in himself a higher and a lower life," and that Shakerism "is a manifestation of the higher to the exclusion of the lower life. Its object is to gather into one fold all who have risen above their natural propensities," and they think with Paul that though those who marry do well, yet those who do not marry do better. Their preaching and teaching is largely to this effect; and yet I do not find it quite strange that friends from the world outside regard rather the spectacle of the Shakers' peaceful life, and think mostly of their quiet homes as refuges for those disabled against fate, the poor, the bruised, the hopeless; after all, Christ himself is but this. As I recall their plain, quaint village at Shirley, a sense of its exceeding peace fills me; I see its long, straight street, with the severely simple edifices on either hand; the gardens up-hill on one side and down-hill on the other; its fragrant orchards and its levels of clovery meadow-land stretching away to buckwheat fields, at the borders of whose milky bloom the bee paused, puzzled which sweet to choose; and it seems to me that one whom the world could flatter no more, one broken

In hope, or health, or fortune, could not do better than come hither and meekly ask to be taken into that quiet fold, and kept forever from bittersows and himself. But—such is the hardness of the natural heart—I cannot think of one's being a Shaker on any other terms, except, of course, a sincere conviction.

* * * * *

We stopped at the office of the Church Family, which is a large brick house, scrupulously plain, like all the rest, and appointed for the transaction of business and the entertainment of visitors. Here three sisters and one brother are in charge, and here are chambers for visitors staying overnight. The Shakers do not keep a public house, and are far from inviting custom, but their theory of Christianity forbids them to turn away one unhoused or unfed from their doors; the rich pay a moderate charge, and the poor nothing—as that large and flourishing order of fellow-citizens, the tramps, very well know. These overripe fruits of our labor system lurk about in the woods and byways, and turn up at the Shakers' doors after dark, where they are secure of being fed and sheltered in the little dormitory set apart for them. "And some of them," said Elder Frazer, "really look as if the pit had vomited them up."

* * * * *

One has somehow the impression that the young people of the Shakers are held in compulsory allegiance, but of course this is not at all the fact. As soon as they are old enough to take care of themselves they are entirely free to go or to stay. Undoubtedly they are constantly taught the advantages of the community over the world, and the superior merit of the virgin life over the married state, which they may be inclined to think of as they grow to be men and women. Marriage is not held to be sinful or dishonorable. "Few things," said one of the elders, "are more pleasing to us than the sight of a happy young couple living rightly in their order," but marriage is earthly and human, and celibacy is divine; as the thoughts are turned to higher things, they forsake husband or wife. Nevertheless, if their young women will marry, the Shakers claim the satisfaction of thinking that they have received in the community the best possible training for wives and mothers—that they have been taught diligence, economy, and all branches of domestic knowledge. More than once there have been secessions of young people, which are nearly always stealthy, not because there could be any constraint, but because they hated to face the disappointed hopes of their elders. In after years, these delinquents from the angelic condition sometimes return to thank their benefactors, and to declare that they owe most of their worldly prosperity to their unworldly precepts. The proportion of those reared in Shakerism whom the Shakers expect to keep is small; they can count quite as much for their increase upon accessions of mature men and women from outside, whom the Shaker life and doctrine persuade. These they invite now, as always, very cordially to join them, and they look forward to a time when their dwindling communities shall be restored to more than their old numbers.

One bad effect of the present decrease, which all thoughtful Shakers deplore, is the employment of hired labor. This, as communists, they feel to be wrong; but they are loath either to alienate their land or to let it lie idle. A strange and sad state of things results: the most profitable crop that they can now raise is timber, which they harvest once in thirty years, and which it cost nothing to cultivate, whereas it costs more to plant and reap the ordinary farm crops, at the present rate of farm labor, than the crops will sell for.

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The decay of numbers, then, which the Shakers confess with so great regret, is but their share of the common blight, and how to arrest it is their share of the common perplexity. I could not encourage Elder Frazer to indulge great hopes, when one day in a burst of zeal for Shakerism he said, "We want cultivated people—half the subscribers of the Atlantic Monthly—to come and fill up our vacant ranks."

* * * * *

We often touched upon this subject of the

decay of Shakerism, which they face bravely, and not unhopefully, and yet with a care concerning it that was not less than touching. What could it matter to those childless men and women whether any like them should inherit them in this world, to which, while living, they had turned so cold a shoulder? Very little indeed, one would have said, and yet they were clearly anxious that Shakerism should flourish after them. Their anxiety was not so unnatural; none of us can bear to think of leaving the fruits of our long endeavor to chance and the stranger. But I may attribute the largest share of the Shaker reluctance to perish from the earth to zeal for the perpetuation of the true faith—faith which was founded, like all others, in persecution, built up amidst ridicule and obloquy, and now, when its practical expression is received with respect by all the neighboring world, is in some danger of ceasing among men, not through the indifference of believers, but through their inevitable mortal decay. There are several reasons for the present decrease, besides that decrease of the whole rural population which I have mentioned.

* * * * *

Whatever it was, it was a time when men's minds turned fervidly from the hard work-days of this world to the Sabbaths of another; from the winter, the wilderness, the privation of New England, to the eternal summer and glory and fruition of the New Jerusalem. How to get there was their care; it was for this that wives and husbands rent themselves asunder, and shared their children with strangers; it was for this that the lover left his love, and the young girl forbade her heart's yearning; we may be sure that it was zeal for heaven, for the imagined service of God, that built up the Shaker communities.

Their peculiar dress remembers the now quaint days of their origin; it is not a costume invented or assumed by them; it is the American dress of a hundred years ago, as our rustic great-grandparents wore it, with such changes as convenience, not fashion, has suggested to the Shakers since. With all its quaintness it has a charm which equally appears whether it is worn by old or by young. To the old, the modest soberness of the colors, the white kerchief crossed upon the breast, the clean stiff cap, were singularly becoming; and the young had in their simple white Sunday dresses a look of maidenly purity which is after all the fine-t ornament. The colors we noticed at meeting were for the young mostly white, for the middle-aged and elderly the subdued tints of drab, bronzed, and lead-color, which also prevailed with the men of all ages. Both sexes wear collars that cover the whole neck, and both eschew the vanity of neck-ties; some of the brothers suffered themselves the gaiety of showing at the ends of their trousers-legs the brighter selva of the cloth; if indeed this was a gaiety, and not, as one clothed in the world's taste might have accounted it, an added mortification of the spirit.

The Shakers used to spin and weave all the stuff they wore, but to do this now would be a waste of time; they buy the alpaca and linen which both sexes wear in summer, and their substantial woollens for the winter. Some relics of their former skill and taste remain in the handsome counterpanes in their guest-chambers at the office, which were dyed, spun, and woven in the family, and the sisters are still skilled in braiding palm-leaf hats and in the old-fashioned art of hooking rugs. But I would not persuade the reader that any Shaker family is otherwise a school of art; one painting I did indeed see, a vigorous sketch in oil of a Durham bull, but this was nailed to the side of a stall far up in the vast gray barn. It was the work of a boy who was in the family years ago; but he never became a Shaker. It would be interesting to know what he did become.

In a community it must be that the individual genius is largely sacrificed to the common purpose and tendency, and yet I believe that among the Shakers the sacrifice is compelled only by the private conscience. So it is with regard to every thing. On joining the community the new member gives up nothing, and is cautioned against a too early surrender of his property. He wears, so long as he likes, the fashions of the world, but these make him look as odd in the family as the Shaker dress would outside of it, and he is com-

monly anxious to assume the garb of simplicity before his mundane clothing is worn out. After due time he may give his property to the family; if he ever leaves it, he receives back the principal of his contribution without interest; for his labor he has already received his support. There are no formalities observed when a new brother or sister comes among the Shakers. It is understood that they are to go as freely as they have come; and this provision is recalled, as a rule that works both ways, to the mind of any brother whose room is finally found to be better than his company. But this very rarely happens; in twenty-five years Minister Whiteley had been obliged to dismiss only one undesirable brother.

The whole polity of the family is very simple. Its affairs are conducted by trustees, who hold the property and handle the funds, and to whom any member goes for money to purchase things not provided for the common use. Reasonable requests of this sort are readily allowed; but it is easy to understand how the indulgence of even very simple private tastes adds to the cost of common living, already enhanced by the decrease of members, and the necessity of keeping in repair the buildings left only partially occupied.

* * * * *

At the head of each family there is an elder and an eldress, to whom all complaints are first addressed, and by whom difficulties are settled. I believe there is also a species of confessional, in which those who desire can confide their repentance and good intentions to the elders. Disputes in which the decision of the elders is not satisfactory are appealed to the ministers, whose mind is final in such matters.

* * * * *

Of course, nothing like ceremony must be inferred concerning the expression of this regard. They, and all the other brothers and sisters, are addressed by their first names, and it is liked that strangers in addressing the Shakers should be simple and direct, eschewing the forms and titles which could not be accorded in return.

* * * * *

They are plain and homely in their phrase, but they are very courteous, and it is impossible to know them and not perceive how little politeness consists in the tedious palaver that commonly passes by that name. Their sincerity gives them dignity and repose; it appears that you have but to renounce the world, and you cannot be afraid of it.

I should be sorry to give the notion of a gloomy asceticism in the Shaker life. I saw nothing of this, though I saw self-restraint, discipline, quiet, and heard sober, considered, conscientious speech. They had their jesting, also; and those brothers and sisters who were of a humorous mind seemed all the better liked for their gift of laughing and making laugh. The sum of Shaker asceticism is this: they neither marry nor give in marriage; but this is a good deal. Certain things they would think indecorous rather than wicked, and I do not suppose a Shaker would go twice to the opera bouffe; but such an entertainment as a lecture by our right-hearted humorist, Mark Twain, had been attended by one of the brethren not only without self-reproach, but with great enjoyment. They had also some of them read Mr. Bret Harte's books without apparent fear of the consequences. They are rather strict in the observance of the Sabbath, but not so much, I thought, from conscience as from custom.

Our Shaker friends are sometimes embarrassed by visitors who ask to be shown all over their buildings, forgetting that their houses are private houses; and I cannot promise the curious reader visiting Shirley a repetition of the favors done us, whom the Shakers were good enough to show all of their communal life that one could see. In each village is an edifice known as the Dwelling-House, which is separate from the office and other buildings. In this are the rooms of the brothers and sisters, the kitchen and dining-room, and a large room for family meetings. The first impression of all is cleanliness, with a suggestion of bareness which is not inconsistent, however, with comfort, and which comes chiefly from the aspect of the unpapered walls, the scrubbed floors hidden only by rugs and strips of carpeting, and the plain flat finish of the wood-work. Each chamber accommodates two brothers or two sisters, and is appointed with two beds, two rocking-chairs, two wash-stands and a wood-stove, with abundance of

[* NOTE.—This paragraph has had a very extensive circulation by the press of the United States and Canadas, and it is pleasant to observe that our letter concerning it, printed on another page, has been as extensively copied. —ED. SHAKER.]

SPIRIT VOICES.

ANNA WHITE.

MOUNT LEBANON, NORTH FAMILY, 1876.

p *mp*

Voices sweet as angel whis - pers, Come to us from yonder clime, Gentle as the evening zephyrs, Is their song of love divine.
Living souls with hope resplendent, And a spirit formed anew, Catch the joyous notes triumphant, Swell the chorus rich and true.

p *m*

Tarry with us blest im - mor - tals, We will learn the heav - en - ly song, Press toward the shining portals, Whence the melody was borne.
These have left the world forever, Turned from darkness unto light, Thus renouncing every error, That the spirit's growth would blight.

Ye who still are waiting -- watching,
For the bright and morning star,
See, the dawn is fast approaching,
And the gates are left ajar.
And the Bridegroom now appeareth,
With his Bride in raiment white,
Hear ye what the Spirit saith,
Come receive the truth, the light.

Not in measured form 'tis given,
Nor in dogmas of the past,
Word of life flows down from heaven,
Void of priestly cant or caste,
'Tis the "Rock of Revelation,"
'Tis the gift of God to man,
Showing all whence comes salvation,
The established, gospel plan.

rings. The rooms of the younger people are above so that (as was explained to us) if the young sisters, especially, wish to talk after they go to bed they need not disturb their elders. There were few tokens of personal taste in the arrangement of the rooms; the most decided expression of character was that of the nonagenarian who required his bed to be made up with a hollow in the middle from top to bottom, which he called his trough, and which he strictly forbade any one to meddle with; that was all he asked of earth after ninety-six years, not to disturb his trough. It seemed right that the simple demand should be indulged.

The dining-room was provided with two large tables, at one of which the brothers sat, and at the other the sisters. The monastic rule of silence at meals is observed because, as we were told, the confusion would be too great if all talked together. In the kitchen was an immense cook-stove, with every housekeeping convenience; and everywhere opened pantry and store-room doors, with capacious cellars underneath—all scoured and scrubbed to the last degree of neatness.

The family *ménage* is completed by a wash-house and a dairy-house; there is an infirmary, and a shop for women's work, and under the same roof with the latter, at Shirley, a large school-room, in which the children of the community are taught the usual English branches by a sister. The Shaker village forms a school district, and their school is under the control of the town committee.

One day, toward the end of our sojourn, the office-sisters asked us to spend an afternoon and take tea with them. After tea we sat down in the office-parlor, and the best singers of the family came in with their music books, and sang those tunes which we had severally liked most. It was all done with the friendliest simplicity, and we could not but be charmed.

READING SEALED LETTERS.

—o—

There is so much of humming connected with modern spiritualism, that we cannot censure any for being wary concerning it. But what can we think of the following? When Elder Evans and company were in New York, holding a series of meetings, they called, by invitation, upon Dr. J. V. Mansfield, 361 Sixth avenue, New York. The various tests made by

them, and as narrated to us by Eldress A. Doolittle, were simply, yet pleasantly astounding. We wrote the doctor that we wanted to make an honorable, but very severe, test. The challenge was invitingly accepted. A noble friend of ours wrote the letter (or we supposed he did) upon paper glazed with blue on the outer side. Especial pains were taken in folding up every line, sealing the same, before writing another line, and fastening the ends with the utmost care and glue. I took the letter, sealed it in a double envelope, making every necessary private mark to prevent exposure possible without my knowledge, and sent it. To my own and friend's surprise, the sealed letter was returned undisturbed, with an answer for his wife, who, *unknown to me, had addressed her spirit mother!*

The answer made references to matters known only to my friend's private family. If Elder H. L. Eades will logically explain how this is done, we will next ask him to satisfy us by elucidating the materializations mentioned in the first fourteen verses of Ezekiel, chapter 37. ☆

BOOK NOTICES.

—o—

RELATIONS OF THE SEXES: By Mrs. E. B. Duffy. Wood & Holbrook, N. Y. This is a bold movement in the right direction, by a brave, high principled woman. She writes plainly upon the theme she has chosen. She will thereby awaken the progenitors of the race to see their duty to themselves and to those whom they would give and have given existence. She visits thunderbolts on the heads of those engaged in sexual abuses, and upon the various apologies rendered therefor; and if warning was sufficient to make the change that nature demands, we might feel better. But, like nearly all writers upon this subject, the authoress grows weak, even to supineness, when attempting substitutes for and preventives of marital distresses. We boldly and forcibly urge the laws of Moses on all generative men and women, as *their* only hope. While to those good enough to compare well in their generations with the beasts of the field, we recommend the superior life, and angelic career of Jesus—the Christ—if they would be Christians.

THE NORTH STAR AND THE SOUTHERN CROSS: By M. Weppner. Weed, Parsons & Co., Albany, N. Y. This is the journey of a woman round the

world, and is written with an ability that has made two very interesting volumes. She writes as only a woman can upon subjects, persons and customs of nations, which would be lost sight of by *manly* travelers; and thus the work will please the feminine idea of what a journey round the world should treat of. As the guest of very distinguished persons in other lands than ours, she is made much of, and tells her stories of individuals who used her handsomely or abused her inhospitably, with a keen kindness and rich deserving. Compared with the volumes of Seward, Peebles and others, it stands good.

We speak for it a ready and extensive sale.

TO HAPPIER, EVERGREEN SHORES.

—o—

At Shakers, N. Y., May 18, 1876, GURDON HORTON, aged 86.

At Mt. Lebanon, N. Y., May 19, 1876, MELISSA SOULE, aged 31.

At Canaan, N. Y., June 13, 1876, MARGARETTA WILSON, aged 83.

APOLOGETIC.

—o—

THE copious extracts which we have transferred from the columns of the *Atlantic Monthly* to this number of THE SHAKER, will prove very interesting to all having any sympathy with, or curiosity about us as a people. Although so lengthy, and necessarily crowding out several very excellent articles from good Bros. Peebles, Russell, Fraser, Leggett, and some from equally good sisters, yet we believe we shall be thanked for the space used, while we promise the "excellent articles" in our next.

For the same reason we offer apology for the absence of our "Spirit of the Farm," and "Useful Receipts" departments. Our farm notes, we learn from many letters, are appreciated; and we return many thanks for the congratulations tendered us, in that our "SHAKER" is filled with choice variety, and very interesting. "I have read every word of June number," writes a Sonyea friend, "and consider it the best." Another from Worcester, Mass., says: "Although I take a multitude of papers, THE SHAKER is the only one that I read from beginning to end." We tally *one* for every such conclusion. Thank you, friends, one and all. G. A. L.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., AUGUST, 1876. SHAKER VILLAGE, N. H.

{ N. A. BRIGGS, } No. 8.
PUBLISHER.

ESTIMATION OF CHARACTER.

—O—

MATILDA A. BUTLER.

It is quite too common for us to pass judgment, with a freedom unbecoming, on our confiding brother, sister or friend, we not seeing the living springs of their hearts, nor hearing the reasonings of their minds' inner depths. "In olden times, justice was meted out by the sword, the spear avenged the wrong, and the lot decided the right." The condemning waters still roll, and we wait not to see what the end will be, but determine the right or the wrong, by the issue of failure or success. "Count no one more evil because he is unfortunate;" for the blessing of a better heart does not always lie in the sunshine of prosperity. Chastisement, not less than reward, proves the good Father's love to his children. In looking at our fellow beings, we say, who can pass righteous judgment? such an one is holy and accepted, and such an one is reprobate and doomed; there is so much of good among the worst, and so much of evil in the best, that looking a little deeper than the surface, it is hard to pronounce one a saint, and condemn another as a sinner.

Our character is the complex of all that we love, and we never love any truth or make it our own to live by, until our affections are first fastened upon it. The love that is so strong, can be no superficial sentiment, but an inward element of the heart. Admitting love to be an intense and all-pervading power, the very life of our souls, the importance of training ourselves to love only that which is pure and true, at once becomes manifest. And so long as we are at liberty to take care of our own character, and grow it to the highest principles of truth and virtue, we are not dependent on reputation, which is a kind of earth robe, and like the leaves of the tree, worn only in suitable seasons.

"Character, not death, is the end of life."

We die not, all our deeds remain, to crown with honor or to mar with shame. Our character is just what we make it; our reputation is made by others for us, and is always liable to discount, if not entirely counterfeit. True it is, accidents may modify, circumstances may control, externals may change it, but still it is the same; the map of the face and picture of the eye are traced by the pen of passion.

A knowledge of ourselves gives us power; in the exercise of this we consider our failings, search out our latent virtues, cultivate the good and crush out the evil. Ignorance of self is the symbol of idolatry, while a love for the upright and noble will cause us to stand up and battle valiantly for the truth, fearless of ridicule, for this is a weak weapon when leveled at a strong mind. It takes years of

untiring zeal to grow into the genuine characteristics of the higher life. "Science may be learned by rote." Wisdom can only be learned by experience," and it is sad to reflect that "experience" is only an elegant term for suffering! In the great battle of life its triumphs rarely compensate for the wounds they inflict, still it is a battle that must be fought, and the winning is worth the sacrifice. No one ever attained the heights of virtue without a bold, daring spirit of love for self; for no one ever did a noble deed that did not truly love self. We cannot truly love humanity unless we love ourselves enough to find out in what elements the fruits of good will grow most prolific; and here is the field inviting our superior love of self. Character grows, or is formed of all our little deeds; every act of our lives has a meaning, as every word in the dictionary has a definition. Then let us walk together as friends, giving the hand of fellowship, acknowledging the heart of sympathy, and let not charity be a stranger at the board that is spread for our brother or sister. Let us rise to nobler themes, for the soul hath an heritage of glory, in the majestic character of God.

Union Village, O.

CENTENNIAL SMOKE.

—O—

RICHARD FLETCHER.

THE exhibition at Philadelphia affords opportunity for useful moralizing. Since editors have become constant preachers, church attendance is falling off; people read daily sermons and do not go to sleep over them so much, because they call them "editorials." A wide range of illustrations for "texts," is open in the accounts of the present World's Fair. Near Memorial Hall is a beautiful work of art in bronze. It represents a large mortar, used in national, wholesale murders. By the side of the mortar is "an old tar," body bent forward, pointing with full stretched arm to the far distance. On the other side stands an officer in full uniform, telescope in one hand, while the other rests on the rim of the mortar, also watching the effects of the deadly missile, evidently just fired. The group is completed by the figure of a lad, in naval uniform, who has sprung upon the mortar feet hanging across its mouth, shading his eyes with one hand as from the powder smoke. The writer adds that the smoke, although it could not be pictured in bronze, can easily be imagined hanging around, so life-like is the whole expression.

Ah! there is indeed much smoke about such an object, and about many popular customs and systems of society—smoke that hides truth, and needs clearing away. Look at the text again: however skillfully that

bronze work has been done, it is a *wrong use* of art, nothing beautiful or interesting about it to right thinking persons. The artist has worked out sickly ideas of scenes, shocking to common kindness, which all men shrink from taking part in until goaded to a species of madness, simply because false education makes a market among the people for his work. The *real* actors in such a scene, hidden by smoke, deafened by the thunder of human hatred, sickened by cruel sights, take little relish in telling over details of their worst deeds, much less in bronzing memory's worst pictures and their consciences at the same time, by "works of art" that hide what little love of God there is left in human hearts. If this nation shall live to see its second Centennial, such relics as the exhibits of fire-arms with all the machinery for making murderous weapons, will be looked upon as we look upon an old flint-lock musket of 1776, or upon a hand spinning wheel.

And now, if the metal were only the right kind, that casting would look much better in form of plough-shares; although if it is much like the delicate artist, the material is too poor to honestly turn a furrow.

Why is it a wrong use of art? Because its only result is to harrow up natural sympathy into ragged sorrows, useless, as well as cruel—and about a black, sulphurous smoky business which nations have all to repent of and forget—the sooner, the easier and cheaper.

"I will break the bow and the sword, and the battle out of the earth" (Hosea, 2: 18). Would it not be more *truthful*, in describing the naval group, to say the sailor has a savage scowl, the officer puts on a terrible squint, the youth looks distressed for want of fresh air, and from the entire expression, all their eager, interested, "artistic" manner would be changed to cursing, *if that shot should fail in its deadly errand*? Those metal figures mean nothing if they do not mean interest in destruction, and of what? of property not only, but of human life! Such interesting feelings can only come from worse than metal hearts, and iron grip of deadly passion.

Now, the very fact that such ideas as the above find crowds of admirers, that sad fact is the moral of this article. Pulpit religion befores large crowds, who pay preachers to expose soul-truths as much as is consistent with popular tastes, and no more. May "THE SHAKER" keep on clearing away the smoke of human lusts. Of course, those who live in a city do not realize the heavy vapors which outsiders can see settling down like a cloud, hiding the sunlight more or less at all times. So those who breathe the clear wholesome air of sexual purity, do not *think* but *know* that false views of our society are held by the citizens of the "old earth" on the plane of the first Adam all in the smoke of their own lusts.

Indistinct murmurs arise from their murky valley of delusion about the higher plane. Shall it draw us lower, or shall we not rather strive to shed a brighter light from the highest hill-tops? However much, nations, sects, families differ, they all agree in the worship of one, likened to a "beast" in prophecy. Nothing muddles preachers, politicians, collegians, workers and idlers, quicker than fluttery of the most corrupt part of our common human nature. *No matter how*, whether by costly painting, brilliant writings, almanac wit, coarse slang, or polished pulpit smut, the god of this world brings all classes to one level, groveling in the mud of their earthly natures. They seem to cry, "Great is the universal object of our desires!" Let people murder one another by wholesale, and call it glorious war, let foolish fashions blind our common sense, but let not one single soul refuse to crawl to the lowest level! Strange that they cannot see the beauty of living equal, as with consecrated property and equality of sexes!

Perhaps, from the level of the "old Adam" plane, Christians (so-called) cannot grasp the idea of a truly spiritual life, nor realize the wholesome love among brothers and sisters in Christ, although they often hear from their pulpits: "In the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." What smoky glasses people look through to see beauty in fashionable dress! Plainly dressed people look so much more healthy and honest by very contrast, that the "stylish" ones, especially the women, look as though they were trying to hide the twisted, distorted souls within; and they bid fair, before many years, to sin humanity out of its last traces of physical beauty.

Sonyea, N. Y.

NO.

E. T. LEGGETT.

How many a hell or a Heaven below,
Is made by that wonderful arbiter No!
Weird child of the doom is that magical word;
Fate bows in submission wherever 'tis heard:
How many a soul going lost to the grave,
A heart-uttered No would inspirit and save!
How many of desolate hearth-stones there are,
This champion word of our language would spare!

How little this word, yet a monarch in might!
Just born of a breath and a child of the light;
How Godlike in meaning! how trenchant and brave!

How potent to shield and how mighty to save!
The wealth of the Indies in diamonds and gold,
The fame that encircles the brows of the bold,
How powerless they to protect us below,
Compared to that mighty magician, a No!

How many a hero of field or the flood,
With 'scutcheon red-written in letters of blood,
That, dauntless, would charge all the furies below,
Yet hesitates, falters, recoils from a No!
Thus Eve was beguiled in lost Eden and fell,
When Satan wove round her his mystical spell;
Her lips faltered yes, while her heart beating low,
In vain sought for courage to utter a No.

What folly in hoarding the world-worshipped ore,
Or delving in darkness for mystical lore;
Or seeking high up in the temple of fame,
With heroes and martyrs to blazen our name,
While lacking that jewel, more precious and rare,
Our spirit's sheet anchor, the courage to dare
To utter, when sin is enticing below,
No half-hearted yes, but a whole-hearted No!

If God does not accept our earnestness, wanting as it oftentimes does the necessary liberality, let us learn the lesson. Let us use special care that, in consequence, we do not become luke warm and indifferent to eternal interests of our own, and others' souls.

LOMAS.

FLOWERS.

—O—

G. B. AVERY.

THAT Creative Providence made flowers beautiful, and made the eye with capacity to drink in their beauty to contribute to the happiness of his creatures, there is no room to doubt. The poet has truly said, "A thing of beauty, is a joy forever." And, in a true life, the useful and the beautiful are combined. The beautiful is useful, yet in what sense, and to what extent? A true, Christian, godly life, is devoted to the most important uses.

Were the entire time of human society devoted to the culture of flowers only, where were the fruits of the earth to sustain life? Were the pioneer settlers in a new country to give much time to the culture of flowers, they would perish with hunger, cold and nakedness, nor could they spend much time or strength to construct the merely ornamental in dress or architecture. The most important uses must necessarily engage their attention, time and strength.

In this age, the burdens and duties of the Christ life may justly be compared to those of the pioneer settlers in the wilderness; and, to cut down the gigantic forests of human errors, and clear the soil of human society for the planting and culture of those goodly trees bearing the precious flowers and succeeding fruits essential to the strength and sustenance of a godly life, is primarily the duty and burden of the Christian; little is the opportunity to such of cultivating those earthly flowers which contribute their share of bliss to life, only in feeding the desires for earth's beauties. Jesus—the first Christian—enunciated the great truthful principle, "The life is more than meat, and the body more than raiment." Yet, without meat and raiment, what would become of the body? But, all necessary duties should be attended to in the order of their importance; and those persons called to the highest duties of life,—to such numerous and onerous burdens as to engage all their strength, needing, besides, the strength of myriads more, cannot be justified in spending much of their precious life to mere pleasure; they must be largely utilitarian.

To them, Jesus' injunction was, "labor not for the meat that perisheth." And, "in those early days" (of christianity even) when the number of the disciples was multiplied, there was a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said: "It is not reason that we should leave the word of God and serve tables." * * "But we will give ourselves continually to prayer, and to the ministry of the word."

The duty of *all* the members of the true Christian Church, in this age of the world, is analogous to those of that chosen twelve; they are called to be kings and priests unto God.

We would repeat, all necessary duties should be attended to in the order of their importance. We have known some persons so absorbed in the culture of flowers, they neglected to clean and mend the clothing, and properly prepare the food needed for the family, and to keep clean the house.

Flowers, except those precedent to the fruits needful for human support, are secondary in importance, and those persons called to the

highest order of life,—the Christian, to be "Kings and Priests unto God" must toil most largely in the field of fruits, both physically, morally and spiritually considered. Such was the field of toil for Jesus; and, in this day, when his true followers—the ministers of light, life and salvation—are so few, such must largely be the toiling field of his true followers; they must be mostly utilitarian in its boldest and most important sense, rather than in its florid phase.

THE TWO SLATES—A VISION.

—O—

HENRY T. CHILD, M. D.

MY eyes were opened to see men and women spiritually, as they moved about on earth; each one seemed to have two slates, some dark, some light and transparent. One directly in front of them, the other behind. On the front side of the first, in open view, was written the professions which men make, sometimes of religion, sometimes of worldly things, of ambition, etc. I could see that some had many things attached to this, shelves of books, various mottoes, the bible, the creed of their church, so that the world might see all these. The back of this slate was directly in front of their faces, on this they wrote their real conditions, their secret thoughts, generally very different from those on the front slate. They were concealed from the view of others; instead of their professions, their real lives were written upon this side, and it was within the reach, so that they could change or wipe out what they had written. The other slate was just opposite this, and behind them, and so arranged that whatever was written on the front slate was reflected upon this, and though it was not seen by all, my spiritual vision was opened and I was permitted to see these duplicate records. There was a purpose in my seeing these, for it was shown me that while they could put out their hands and wipe off the front slate, they could not reach this. Then I saw a person who was really desirous to have both slates cleansed; he went down into the valley of repentance and taking up the waters therefrom he washed off the front slate clean; then he was obliged to go to some one who was qualified to receive his open confession, and show them just what had been written on his slates, not only this, but he was to have an inward and spiritual baptism of repentance, and then the individual to whom the confession was made could dip a sponge into these baptismal waters of true repentance, and wash off all the slates. I saw that when an individual attempted to rub off the marks on the front slate and was not willing to confess, the marks on the back slate seemed to come out more distinct. I saw how necessary it was for those to whom the confessions were made, to have clean hands, else they might soil the slate with that which was upon them. These slates were representations of the conditions of individuals, and when all the slates were clean and transparent I could read them from every side. I could see that such individuals walked along life's road free, and the angels walked beside them in love. Their lives were an open book to be read by all who had a spiritual vision; and in reading these there was always a blessing, for pure lives are the highest and holiest testimonies; they bring God and heaven to man, and earth and earthly things are swallowed up in heavenly and divine things.

Philadelphia, Pa.

ESTABLISHMENT OF HARMONY.

—O—
THOMAS PAINE.

THE height of development is harmony—a diffusion of ideas, without being met by the spirit of opposition, saying, you can go no farther, for the spirit that stirs up thought is accounted the devil's platform of labor.

When harmony is established, a just judgment of all the elements that afflict and bless man is arrived at; evil takes the negative platform, and goodness is the predominating result of a term of schooling, in all the branches of godly forethought and purpose, to make man a self-reliant and responsible agent, sent out, after repeated changes, to do the work of world-redeeming, becoming like unto Gods, knowing the exact path of duty, and the full and complete law of love.

"One by one fall ancient errors,
Reared by might and propped by wrong,
And earth wonders, when they perish,
That they stood the test so long."

HARMONY.

—O—
WM. H. RUSSELL.

THE term implies a combination of various parts so as to produce the highest and best possible effects in the whole,—as the strings or the keys of a musical instrument, which, together, may be touched so as to produce melody far sweeter than even a Paganini can call forth from a single one; or the orderly inter-volutions of worlds with worlds, and systems with systems, in the universe, where originate the myriads of beings destined to glory and immortality. Our highest idea of harmony is gained by the contemplation of the Divine Mind; and, as a matter of course, we regard the state producing the greatest harmony among human beings and in the individual soul, to be that of the completest union with the Divine Mind.

The fact is evident enough that, at present, there is inharmony everywhere among mankind, and notwithstanding what has been said or sung of paradises and golden ages in the past, yet unpoetic history shows us discord throughout its entire length. But we cannot, because of that, impeach the divine wisdom. Its purposes and plans are perfection itself though man is conscious of imperfection in himself and his surroundings. This very consciousness, however, is proof of harmony somewhere existing; and acts as an impelling power toward its final attainment. All legitimate wants are prophetic of the day of abundance.

Harmony in the individual and in communities, is the result of growth, not merely during the period of a single earthly life, but for ages. This is effected by the inspiration of divine life in the soul, gradually unfolding and perfecting all its powers, and the action of the individual upon the community. Divine love is ever active, though not always in the same manner. Often we fail to recognize it, and call it any thing but what it really is. The temperance movement, the anti-slavery movement, the peace movement, are all styled the works of fanatics until the results of years have shown that God's messengers have actually been in them all, and that a grand advance has been made toward the day of harmony. It is utterly vain for us to ignore the divine methods of action, yet how frequently is the attempt made. "I verily thought within my-

self I ought to do many things contrary to the name of Jesus of Nazareth," said Paul: "I believed the salvation of the nation depended upon my shooting that tyrant," said the murderer of Lincoln. But the beautiful lessons that Jesus taught are still operative, and are likely to affect the hearts of men in all coming ages. The blow struck at the individual life is of but transient effect, that aimed at wrong produces effects eternal in duration.

Such is the present condition of mankind, it is impossible there should be entire concert of action in any movement having the general welfare as its object. But no matter. For a time, Jesus stood alone. The disciples were but a "little flock," at first. It is not a cause of reproach that some spend the most of their efforts in behalf of the public upon one object, if that be a good one. Sumner was a man of large culture in many respects, yet he was classed by most persons with the men of one idea. This to him was a matter of no concern, nor to many who listened to his powerful utterances, whether before the senate or the assembled people, all tending to one object—the destruction of the slave power. Though error often has numerous adherents, yet truth never has lacked a sufficient number to advance its interests in the world. That is seed which never perishes, however deeply it may be buried in the earth. It will all finally come to the light and the air.

There are some who assert that the efforts of professing Christians are rendered more effective by their division into numerous bodies than if they formed but one. That depends upon what their efforts are tending to. It never yet has been proved that error benefits the world. If all were actually inculcating the same truth there could be no hostilities. A difference in mere organic form might be favorable for different localities and not disturb the essential unity of the spirit. The union resulting from the operation of divine love in the heart, never yet has been fully exhibited by the various sects toward each other, yet it must be admitted by those who have traced their history, that there is a tendency to ultimate harmony, visible at the present time which has not been seen in the past. Less stress is laid upon peculiar dogmas and more upon the active principles which edify. All minds that clearly see the same truths must agree with respect to them, and all hearts governed by divine love must accord. Through the smoke and dust arising from the contentions of political parties light is visible, greater than heretofore has been seen; individual crimes and national vices may seem to some more numerous than ever, but it is only because the light shines more powerfully, revealing such as once lay hidden in darkness. The tendencies toward national amity may not seem remarkably strong, yet no age has equalled the present in that respect. The earth will yet be glad with greatest joy for the glory of universal peace; but the day of perfect harmony lies beyond that, when all the powers of the individual shall be attuned to melody and celestial society, though formed in myriad groups, shall possess nothing that will disturb its endless quiet.

Songea, N. Y.

Not from political reasons, but from more reasonable grounds, do we think Gov. S. J. Tilden *might* be the better president: Being unmarried, he has none but the Lord and the people to serve unselfishly—if he could *only* really do so. ☆

CENTENNIAL YEAR.

—O—
ELIZABETH H. WEBSTER.

For what shall this year, the centennial, be known,
For what be emblazoned on high?
In the archives of history what laurels be shown,
That never can wither nor die?
What victory gained o'er oppression and wrong,
And all that truth's river dams?
What power to enable each heart to be strong,
What triumph o'er shoddy and shame?

For what shall this year, the centennial, be known,
What record of progress be made?
What noble deeds done like sweet flowers strewn,
To mark this our greatest decade?
Not honor nor riches, not science nor art,
Though shining effulgently bright,
Can make her page white if she still bears a part
In any injustice or slight.

Oh, deed the most worthy, if she could but give
To all of her daughters so brave,
The freedom her sons have, to be and to live,
All true to the life which God gave;
The treasure of freedom our forefathers won,
With a goodly and blessed increase;
A freedom for all, beneath its broad sun,
Each sex and each nation in peace.
Harvard.

RECORD OF A REMARKABLE FAMILY.

—O—

References have been made in *THE SHAKER* to the remarkable data connected with the Wells' family, and so many quotations have been made from our paper concerning the same, that we would now correctly put on record the birth and death of each member. Eleven of the fourteen died in this Society—Shakers, N. Y.—leaving only the father, and an infant,* as exceptions to this rule. "He liveth long who liveth well;" but it is a fact, whether commune life is commended better or not than the more contracted spheres, that it tends greatly to longevity.

Thomas Wells, born April 27, 1739. Died May 2, 1819.

Abigail Youngs, born Feb. 14, 1741. Died Feb. 28, 1826.

MARRIED APRIL 27, 1766.

Seth Y. Wells, born August 19th, 1767. Died Oct. 30, 1847.

Thomas Wells, born Dec. 6, 1768. Died Sept. 22, 1843.

Benjamin Wells, born July 1, 1770. Died Sept. 20, 1851.

Calvin Wells, born Feb. 23, 1772. Died March 31, 1853.

Luther Wells, born Sept. 2, 1773. Died Feb. 6, 1863.

Stephen Wells, born April 18, 1775. Died Feb. 23, 1864.

Hannah Wells, born July 21, 1776. Died Sept. 1, 1862.

Jesse Wells, born March 27, 1778. Died March 4, 1876.

Abigail Wells, born Dec. 4, 1780. Died Feb. 7, 1830.

Anna Wells, born Sept. 24, 1782. Died Dec. 14, 1783.

Fregift Wells, born May 20, 1785. Died April 15, 1871. ☆

* This infant would, undoubtedly, have lived as long as any of the family, but for an accident of scalding, from the effects of which it died. Ed.

THE INEVITABLE DISCIPLINE.

—O—
T. S. ARTHUR.

"But, painful though the process be, it is the only one through which the soul can ascend to the high and noble estate for which it was born; and sooner or later, in the infinite goodness that overshadows all, there will come to the life of every man and woman a discipline of sorrow, misfortune or suffering, intended to break the lower, selfish life, so that the soul may turn away from the husks upon which it has been starving, and suffer itself to be led into green pastures and by still waters."

"Alas for the many that will not so be led! For the many who sit down in anger or despair amid the ruin of their hopes, crying after their lost delights!"

"AS A SPIRITUALIST, I BELIEVE."

—o—

AMONG the favorable signs of to-day, indicating liberality *in extenso*, and the acceptance of spiritual truths, is the fact that the secular press have so freely and fairly devoted space to the recent discourses of our dear friend J. M. Peebles, lately lecturing in the Southern States. *The Chattanooga (Tenn.) Commercial* is before us, and from it we copy the following beauties, only sorry that we cannot present the address entire. Let us read, and inwardly digest the brave words of a courageous soul:

As a Spiritualist I believe,

In one living and true God—the Infinite Presence of the universe—Wisdom and Love.

I believe in Jesus Christ as teacher, mediator, Saviour, accepting Peter's definition (Acts ii, 22), "Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs that God did by Him."

I believe in the Holy Spirit—that it fell upon the apostles—was poured out upon the Gentiles, and is a constantly descending afflatus from the Christ Heavens.

I believe in inspiration, a spiritual inflowing from the Divine Fountain. Prophets and apostles, martyrs and poets have been inspired in all ages.

I believe in the beauty of faith, the necessity of repentance, and a just and adequate punishment for all sins in violation of law.

I believe in heaven and hell, as conditions rather than locations. Depraved, selfish spirits suffer the keenest remorse in the lower spheres. "The Kingdom of God is within you," said Jesus.

I believe in spiritual gifts, prophecies, dreams, clairvoyance, visions, trances, and spirit materializations as demonstrating a future conscious existence. In fact this is not belief, but positive knowledge, and thus conditioned, I have obeyed the apostolic injunction, "Add to your faith knowledge."

I believe in a natural and spiritual body, and when death transpires, each individual commences the hereafter life precisely as he left this, mentally and spiritually; but all, there as here, are the subjects of progression.

I believe in trying "the spirits," accepting only such teachings as are pure, holy, spiritual and Christ-like.

I believe in salvation through Divine obedience—through Christ, just as I believe in buds and flowers and harvests through the quickening sunshine.

I believe in the church of God, the church of humanity, the holy apostolic church within whose pale may be found purity and peace, spiritual gifts and "all things in common" as upon the Day of Pentecost. This is the living church of Christ enfolding Believers.

Touching the moral influence of these doctrines the speaker said that if a demonstration of the soul's immortality, the certainty of punishment, the happiness derived from purity, goodness and holiness, the harmony between religion and science, the conscious presence of ministering spirits, and a continuous baptism from the Christ Heavens, would not tend to better the world he could not conceive what would. Add to this, he said, the fact that none have secrets—God, angels, spirits, know them all. Our souls are as the leaflets of open books, and self-denial and purity of life the only passports to heaven.

THE CHEMICAL FORCES OF PLANTS AND ANIMALS. NO. 2.

—o—

DANIEL FRASER.

BRAN is a wonderful article in its power to *maintain right conditions* for the play of vital chemical affinities. Neither vital nor inorganic affinities can operate except the conditions are right. They are like the spiritual mediums—the conditions must be right, which all who have had spiritual experiences know to be true. Bran has a chemical constitution of its own—has an affinity for, and is retentive of moisture; it protects the grain from being parched in the soil, and when in the intestines, true to its character, is retent-

ive of moisture there. And from its demulcent nature, facilitates transmission, and from its bulk distends, keeps open the absorbents and lacteals, and normally excites the muscularity of the intestines.

Food lubricated with saliva descends into the stomach, and remains there for hours enveloped in moisture, in a temperature above ninety degrees, highly favorable to inorganic decomposition. Why is it that fermentation does not take place? The answer is, vital chemical affinities take hold and triumph over decomposing forces, and determine the phosphate of lime and the compounds that support combustion to their respective quarters. Such is the power that "triumphs over the causes that induce death." *There is a limit to this power*, and it varies in the same person. If the barometer is high, we inhale more oxygen, our digestion is better; hence, the necessity of forming habits of adaptation, not only to the state of our health, but also of the atmosphere. We are somewhat like steam-engines; one is fifty horse power, others only ten. If we exact from the ten what the fifty can barely do, the ten will break down. So with us, if we take more food than our vital forces can control, then we will have an acid stomach, and if saleratus or soda is taken as a corrective two difficulties immediately appear; the alkaline matter weakens the stomach, and chemically prevents the blood from absorbing the grand digester, oxygen. The true way is, never eat so as to create acidity; never take, nor put saleratus or soda in any food; even salt should be sparingly used; *food should never taste salty*. There is another difficulty about eating too much; the digestive force with some is greater than *the assimilating power*; there is a greater flow of nutriment to the circulation than can be taken care of. This is a bad state of things. Add to this the foul air of close rooms, and we have the true seed-bed of colds, scrofula and consumption. Never take cold. If you do, give up over eating, lessen the quantity greatly; throw aside all cakes, pies, butter and fats; rub and wash your body vigorously, and so increase the power of assimilation. Open the windows, let in the oxygen, and keep letting it in forever.

I see a light in the distance. I read, "There is no need of being sick." We live in the inside of a self-renewing and self-repairing house, and all the furniture is self-repairing, even to the shingles which cover it.

In young persons the bones, etc., are not only renewed, but increase in size. The old bones are carried off by the excretory organs. All this refuse matter should be saved and applied to the land, and we may have the happiness to eat ourselves over again once or twice. An apple tree was planted near the grave of Roger Williams; one of its roots invaded the resting-place of the illustrious dead, and the question was raised, "Who ate Roger Williams?" The tree did, and others ate the apples.

In this matter of renewal have we any duty to do? By our food and drink can we facilitate or hinder the process? We can; tea and coffee hinders the renewal; so, also, does superfine flour, and this is a great waste of precious wheat—about one-seventh—enough thrown away every week as would supply us with bread for one day. Human progress is slow; let charity abound; bless good examples; be and do the truth.

Shirley, Mass.

MUSIC, NO. 8.

—o—

J. G. RUSSELL.

TIME. In treating upon this peculiar division of the science of music, the writer is forcibly reminded of the impression made upon his mind, while taking his first lesson from one of the good old music books of Dr. Lowell Mason (*Boston Academy's Collection of Church Music*), which instruction ran as follows:—"During the performance of a piece of music, time passes away," etc. So, also, it does, while working or sleeping, was as deep as the musical conceptions seem to run at the time, and hardly as much attention given to the subject as the hungry farmer boy would give, while counting the minutes of the last hour, preceding his summons to dinner. But upon more mature reflection and reasoning, the subject was revealed in clearer light, and the estimation of its importance has in no wise subsided from that time to the present. Now, in the minds of many, who are in search of musical truths, the question often arises, "What is the utility of such practical recognition of time in singing?"—to which the answer, in its broadest and general sense, would be to produce harmony of action, without which but little would be accomplished in the way of praise-rendering, through the medium of song. As the praises of the sanctuary are generally through this channel, and that, too—many times—in congregational choruses, it follows, as a matter of course, that unless harmony of action be properly secured, chaotic discordancy is the inevitable result. To enhance, then, the indispensable means, requisite to success in this department of the science, the subject must be considered in all its bearings, with a thorough practical application of the same. The more popular and musical term for time is *rhythm*, which—in borrowed language—"is the periodical recurrence of accent, the measured beat, which marks the character and live expression of the movement."

(Moore's Encyclopedia of Music.)

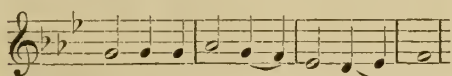
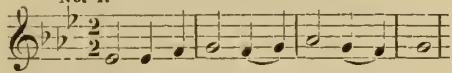
The first prominent feature, discoverable in rhythm, is the variety of length of tone, which variety numbers no less than eight—all of which should be thoroughly understood, and, in general cases, practically regarded in musical performances. Again, it is asserted that tones have no positive length, but are measured, or determined, by a relative system,—a fact which many singers fail to recognize, and, therefore, encounter difficulties not easily removed. For instance, the familiar melody of Hamburg may be written in two different forms, rhythmically (see illustrations No. 1 and No. 2), and yet be the same tune, with no perceptible change in the time,—a thing which could not be done, if the length of tones was positive. It follows, then, that the important point to be gained is to determine accurately the various relative length of tones. The means, thus employed to this end will here be considered by the more popular term, *method*. As there are various methods for reaching desired results in the science of mathematics, so, likewise, there are various methods for attaining desired results in musical rhythm. But whatever method may be adopted for securing proper rhythm, the fact is conclusively evident that the great superintending agency is

the mind; and if this fails, in his responsible office, the singer is left, as it were, "like a ship without a rudder,"—subject, at any time, to be thrown from the proper rhythm, unless guided by a power superior to his own. This is often done by the method, termed "beating time." As far as the superior exercises influence over the inferior, beneficial results may follow this method of time-keeping; but how much proficiency the musical scholar is acquiring by this course of culture, will clearly be manifest, as soon as left to rely upon his own resource. Without exaggeration it might be asserted that—in a majority of cases—one-third of the number of singers, composing an ordinary choir, practically fail of preserving proper rhythm, if left without a leader! But if the mind—under proper development—performs the task assigned it, of what practical utility would be its subordinate servants, the hand, or the foot, even, in making demonstrations of what the mind, alone, is capable of performing? As the remaining portion of this topic is better befitting a future number, suffice it, now, to say that if visible motions, whatever, are made by the singer, expressive of sustaining rhythm, they should be most carefully superintended by the mind.

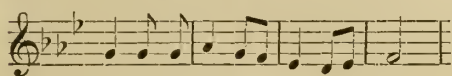
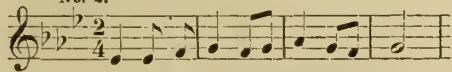
ILLUSTRATIONS.

FIRST TWO LINES OF HAMBURG.

No. 1.



No. 2.



A REMARKABLE FRAGMENT.

The following lines are handed to us by Mr. Frederick E Partington, a student at Brown University. They were given to him at a book-stall in the little, sooty town of Llanelly, Wales, four years since. The writer of them, a strange looking, shy, retiring girl of eighteen or nineteen years, was pointed out to him by the book-seller as "a dreamer," and the village folks called her crazy. The verses were written in 1868, when she could not have been more than sixteen years of age. Considering the place, the time, and the author, we think the lines remarkable. We believe they have never before been published in this country:

They cry: "He comes—

The signs are sure—all lands are armed for war—
The mystic number is fulfilled—He comes!"

We answer: O that he would come! We want
The Christ! We want a God to burn the truth
Afresh upon the forehead of the world!
We want a Man to walk once more among
The wrangling Pharisees, to drive the beasts
And money-mongers from the temple courts;
To bring the Gospel back again, and prove
How all unlike the Churches are to Christ!
We want that Christ again to tell the "saints"
Their sins: that they were sent to bless the poor,
And they have sold themselves unto the rich,
That they were sent to preach the works of peace,
And they have filled the world with war of words;
That they were sent the messengers of love,
And they have driven love out of their creeds
That they were sent to teach men not to lie,
Nor tremble when their duty led to death—
O for the Christ again! He—He would dare
To tell the Churches how they lie and cant.
And talk of serving God—and serve themselves;
And talk of saving souls—to save their "cause;"

And pure and narrow God's divinest truth
Until a man can hardly be a man
And member of a Church.

Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples down
The cruel bedges men have built about
The gate that leads to heaven. He rends the creeds
And gives their tatters to the merry winds.
He does not come as bigots prophesy
To choose a handful and to damn the rest,
To found a Jewish-Gentile kingdom here
And roll the world into the past again.
He comes the Spirit of a riper Age
When all that is not good or true shall die—
When all that's bad in custom, false in creed,
And all that makes the boor and mars the man,
Shall pass away for ever. Yes, He comes
To give the world a passion for the truth,
To inspire us with a holy human love,
To make us sure that, ere a man can be
A saint, he first must be a man.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

UNREASON OF SHAKER OPPONENTS.

THERE was a time when Shakerism endured the sobriquet of disguised impurity cast by persecuting masses. Now, that it is privileged to enjoy the celebrity of unchallenged purity it is sad that a certain respectable Monthly should feel that "the Shakers must be very weak, to be so very good!"

It does not surprise us, when people say that the life standard of our principles is an unnatural one—that Shakerism generally adopted, would depopulate the world—these are held to be truths by many honest investigators, who are worthy of, and have our respect.

That the Creator made no mistakes in the institutes of nature, we are free to admit; nor feel that this admission encourages only the highest uses of these institutes. The Shakers have a strong, their *strongest* testimony against the lusts of the flesh; yet no reasonable Shaker has ever decried marriage or reproduction as unrighteous, *per se*. That these are misused for most lustful purposes, we do make declaration; and let none flutter who do not feel hit. Marriage and reproduction are good. And we would, that those having no knowledge of the *better* uses of the institutes of nature, might comply with the law of right only, and produce only "sound minds in healthy bodies;" that these institutes might not disgrace the God of nature by bringing forth unsound and disgraceful fruit.

So perverted do we know humanity to be, in the engagements of fleshly lusts, that honorable, undefiled marriage is either nowhere to be found, or is a jewel of rarest earthliness. We do not say this, because conscience teaches us "to find (and live) that better way;" but would prefer, aye, rejoice to say, that marriage was without fault in the eyes of God or man—an honor to him who instituted it, and to all engaged in it. Even then we should live just as we do, perhaps more self-exacting in that which the world complains most of us. *It is not because marriage is not good that we refrain from its practice; but because Celibacy is better and best;* and will not this assertion be accepted as the only cause of our extreme life practice? Nor do we feel, because we

live thus strictly celibate, that all, nor even a majority of present humanity should attempt the practice—only those who "can receive the saying—none save those to whom it is given." And had marriage been for ages past what it should have been, there would now be many thousands fold more celibates than there are; for the rule has been the honoring of the devil rather than of God, through the abuse of the institutes of reproduction, and consequently but little fruit is ripe for an exceedingly godly life. 'Tis a question worthy of most serious reflection by the married, or by those intending it: How much of the higher, heavenly life is there in it? And when this is correctly, truthfully answered, will any blame the Shakers for saying that, however good marriage may be, it is an insult to the Angels to call it a *christian* institution, from whom Christianity derived an origin? Now, the unreason of our opponents appears most plainly, when, condemning us for certain rules of life, they applaud Jesus most, for the same practices! We deny ourselves as Shakers of no more, nor of any thing, which the *great head of christianity* denied not himself. If we are despicable or condemnable for self-denials, why not pass the same judgment upon him who was and is our living pattern? Why admire and adore Jesus for doing and being just what we, the Shakers, are upbraided by the multitudes for doing and being? If our opponents, who claim so much respect for Jesus, would but mentally reinstate him on our earth to-day, listen to his teachings, accept his literal rule of life as their dutiful pattern, how much more or longer would they respect him than they do the Shakers? Would not millions "turn away," and only "the few" be left to answer: "To whom shall we go, for thou hast the words of eternal life?" The same reasoning will equally apply to our testimony of peace as opposed to wars of nations, contentions in households, and all church and state combinations. Also to community principles as opposed to selfish relations and property. Wherein do we differ from Jesus? Him, or those whom we love best, we will strive to be like. If the love of Shaker opponents for Jesus, is measured by the nearness of their lives to his life, is there any love lost?

If any will live more like Jesus than we do, we will not despise them, but will try to be like them. It is not a question with us, but an establishment, that we will only approach Jesus, by association, love and obedience to those living more in accord with his life than we do. True, we dance in worship; but who complains of this, equally with the denunciation of our life testimony? We could easily abandon any external form like it, if that would induce men and women to forsake their worldly associations. But no sooner would they honestly forsake these, than they would dance from pure joy, and want us to dance with them. Let us all, "who wear the name of Christ, depart from all iniquity"—live just like him, and one of two things will ensue—our unreasonable opposition to Shakerism will cease, or we will "also turn away" and condemn Jesus as well. "Consistency, thou art a jewel!" Are the multitudes of Shaker opponents and professedly Christian people consistent? And echo answers—; and are we then "so very weak, because we are so very good?" ☆

OUR UNITY.

—o—

THE majority of the people called Shakers, had an earlier education without the domains of Shakerism. While bone and marrow were composing, physically, ideas were making, apparently, eternal impressions.

There is nothing strange in the fact, that upon theological niceties we are not agreed. And moreover, let none hope nor imagine that this can be so in this life. All mere theological discussion for argument's sake, is next to wasted breath—whether "PAUL," and else—but know all people, that we are a unit in belief, in a *pure, virgin life*, with all it can signify; in a brotherhood of *common property*; in that *peace* which comes from all denials to selfish lusts, whether of the *flesh, or personal superiority*; and in a freedom from worldly associations that would in any manner impede a spiritual advancement. Accept, all people, the true theory of our religious liberality, as expressed by our best living, theological exponent—Elder F. W. Evans:—"BELIEVE, just what you please, theologically, but LIVE the life of Christ." Now, let every Shaker permit this kind of a life to regulate his theology; and keep all old, anti-christian theology out of the discussion of those who would be saints, and *we are a unit and will have peace.* ☆

CRUELTY TO ANIMALS, BIRDS, ETC.

—o—

WE are proud of humanity, at every recollection or mention of the "Societies for the Prevention of Cruelty to Animals, etc." May heaven bless, and we believe it will, every one who raises a voice or hand to aid the noble cause. Every youth of our land should learn Cowper's beautiful lines upon "Cruelty," beginning:

"I would not enter on my list of friends,
Though graced with polished manners and fine sense,
The man, who needlessly sets foot upon a worm."

We have received from one Dr. Sterling, of Cleveland, O., a kind but severe criticism upon recipe *second*, for protection from the crow, in "Spirit of Farm" for June. The gist of the complaint is, that having recommended recipe *one* as efficacious, the *second* was one of extreme cruelty. The doctor claims that a thorough knowledge of the crow, and other birds, would convict us of the ill necessity of their extermination. We realize the crow as a scavenger, and, plying his vocation, we believe in respecting his rights as such. Just so with flies, mosquitoes, and many creeping things; but out of their sphere, as intruders, "into scenes sacred to neatness and repose"—into fields, gardens, etc., sacred to better purposes—we believe it right to add sufficient extermination to prevent much recurrence. Says Cowper:

"The sum is this: If man's convenience, health,
Or safety interfere, his rights and claims
Are paramount, and must extinguish theirs."

This is the correct view of the matter. A sickly sentimentalism might open the window to remove a mosquito; and should it rain, put him in the next room until clear! Respect for the rights of all things would prevent our entrance upon territory devoted to the economy of beasts, birds, fishes or insects, for the simple purpose of destruction. Again, wishing the extensive growth of such humane Societies as care for the brutes and birds, we

cannot acknowledge the point of the Dr. in the case of the crow, as well taken, as

"A necessary act incurs no blame;"

and the protection of our crops is a prime, physical necessity. ☆

ERRATA.

—o—

IN July No. of SHAKER, in article "That Dream," occurred mistakes: The "We" who left Liverpool was intended to mean the ship's crew, and not the writer's family, as he had no family at that time. "Mary Ann," referred to in parenthesis, was not then his wife, but became so some months afterward. The responsibility of mistakes is assumed by us; copying for the press, and intending only to make matters clearer, we made matters worse for some, and enacted some *pauca post futuro* incidents, for which we claim no credit as a prophet. Ed.

GOSPEL ARMOR.

—o—

DANIEL ORCUTT.

ACCORDING to ancient history, spears and lances were used as weapons of war, and men wore armor to protect their bodies from them. It was often formed of brass plates laid over each other like the scales of a fish, and jointed together, so as to allow a free motion of the body. We are informed that Goliath's armor weighed nearly two hundred pounds! The Gospel armor, provided by Christ, the good Commander, for volunteers in the spiritual warfare, is a sure defense against the wiles of Satan, the great adversary of souls. "Take unto you the *whole* armor of God," says Paul to the soldier of the cross. "Stand, therefore,"—resist every attack; "having your loins girt about with truth." An iron belt bound the ancient armor to keep it in place; so truth, encircling the soul, keeps it always guarded, ready for action. "And having on the breastplate of righteousness,"—integrity, holiness, purity of life. The breastplate defended the vital parts, and if one of mail was necessary to protect the heart from the weapons of the enemy, no less so is the breastplate of integrity necessary to preserve the soul from the assaults of Satan. It was Job's incorruptible integrity that gave Satan no advantage over him. "Above all, taking the shield of faith, wherewith ye will be able to quench all the fiery darts of the wicked." Fiery darts! such as sudden temptations, wicked impressions, the flaming of sinful passions, etc. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." No soldier was fully armed and equipped without a sword. It was short, sharp and two-edged. *The sword of the Spirit* is a death-dealing weapon of the truest, to remove error, destroy sin and foil temptation. If Eve, in the garden, had used *her* sword, "the word of God," Satan would not have overpowered her. It was this weapon with which Christ foiled him in the wilderness so that he fled. Stand fast by the "*sword*." Wield it daily. "Praying always with all prayer." No matter how complete is our armor, or how skillful and courageous we may be, without *watchfulness* and *prayer* we shall be beaten. God alone giveth the victory; and when the Christian soldier goes forth fully prepared to war the good warfare and to "fight the *good* fight," he is *sure* to overcome in every encounter; and "he that overcometh shall inherit all things."

Enfield, Ct.

FREEDOM OF CONSCIENCE.

—o—

EMILIO CASTELAR.

YESTERDAY the walls of the Lower House of the Spanish Cortes listened to the true honored pleas in favor of religious intolerance, marshaled by Senor Moyano, the Moderado orator. He urged that Spain's greatness was achieved under the strict rule of the Papacy, that the will of the Pontiff ought to be law to her still. To-day a fresher air swept through the thronged House. The lady of fashion, the statesmen of every shade of political feeling, the whole diplomatic bodies, the passing stranger, listened for two hours and a half enthralled by the eloquence, and hanging upon every word, of the great orator, Emilio Castelar. He said, speaking from his own place: "From the day when the elements of human matter rose up from the confusion of the chaos, uprose with them spirit and heart and conscience; that spirit you cannot curb, that conscience you cannot blind by any human law of coercion. Try it, it has been tried; it has ever failed; it ever will fail. And why? Because it is against the will of the great Creator of the Universe. The State has ever—in the pages of the Divine or human history go and seek it—sought to blind down the conscience of men; Pharaoh, who represented the State, sought to force his own form of worship upon Moses and the Jews; Pilate, the State representative, through seeking to do this, wetted his hands in the blood of the Spotless One; Nero, the Cossack of the Don, King Henry VIII. and his harlot Parliament, Charles IV.—all these, powers of the State, committed a like fatal error; and how do their names sound to our ears? No, brother Deputies, you cannot do it. Sirs, I charge no one with desiring to bring back the cursed age of torments, the horrors of the Inquisition, the street and altar smeared with innocent blood, nay, but, Sirs, I charge you with trying to coerce men to be hypocrites and liars from fear—fear lest their children should be illegitimate, fear lest their rights of citizenship be taken from them, fear lest when dead, their bones should rot on some dunghill, or in the Campo. You say, 'the State undertakes to support the Roman Catholic religion and its ministers.' Well, I give that creed its due honor; I own its beauty, and its force, and its antiquity. And you say, 'This is the true religion.' Sirs, are you so gross as to say, 'This is the true,' because it is imposed by human law and force of arms? Nay, Sirs, you will surely say, 'This is true because, and only because it recommends itself to your heart and conscience as the true one,' and if so, why do you want a human law to force you to follow that which your conscience tells you is true? Are you afraid of a rival? Sirs, you do an honor to Protestantism if you think it so true as to be able, in a fair race, to outrun Roman Catholicism. But if it be not true, this religion of the State—if it be not true, brother Deputies, what then? *Magna est veritas et prevalebit.* If the Roman Catholic creed be true, it will prevail by force of truth; if Protestantism be true, it will prevail, and you cannot crush it. If this liberty of conscience be of God, you cannot, if of man you need not, crush it. Protestantism and Catholicism have both tried to coerce. Look at their failure in the fall of Felipe II., in the history of England under the Tudors and James II. * * * Sirs, I have appealed to history; I have appealed to your conscience; now I make my appeal to your patriotism. Do you believe because you are triumphant in the North over the bodies, that you have won ascendancy over the souls also, of the Basque peasantry? Religious exaggerations have wrought more ill than democratic exaggerations; but in three months, Sirs, our advanced Republic put an end to the riots in Carthagena, Seville, Cadiz; but, Sirs, four years and 300,000 men have been necessary to put down a religious war! The women of Jerusalem went to the sepulchre, as at this season, and found it empty, and said the body of their Master was stolen; but it was no human voice that answered, 'He is not here: He is risen.' Blind women of Jerusalem. Sirs, foolish women. But more foolish, more blind still are those retrograde and reactionary parties: they are seeking for Christ where He is not, they are seeking Him in His sepulchre of stone—in the feudal castle of Middle Age story, in flame and torment, on the floor of the Inquisition, in history—and lo! He has risen. Yes, Sirs, Deputies, He has risen: He

is not there. He has risen in Reason; He has risen in Liberty, in Equality, in Fraternity, in the punishment of John Brown, in the martyrdom of Lincoln. Lo! the chains they break, and they find and fulfill truth and eternal justice. Brother Deputies, go to your libraries, to your publishers, and search those books which breathe this spirit of perfect freedom of thought and conscience; persuade, and seek not to coerce; conciliate, and leave off to persecute; break the chains and fetters that man, and not God, has forged and is forging. I have spoken." The whole speech was delivered without hesitation; bursts of suppressed applause followed at the conclusion of each separate division of the subject, and the House was enthralled. Castelar sat down fairly exhausted with his tremendous effort.

New York Times.

MATERIALIZATION AMONG THE INDIANS.

DEAR EDITOR OF THE SHAKER: The most remarkable case of materialization among the Indians that came to my notice during my twelve years of residence among them was during the summer of 1836, of which I noted down the particulars at the time, and of which the following is the history:

KE-CHE BE-ZHE-KEE, or Big Buffalo, as he was called by the Americans, was at that time chief of that band of Ojibway Indians who dwell on the south-west shores of Lake Superior, and were best known by the name of the "Lake Indians." He was wise and sagacious in council, a great orator, and was much revered by the Indians for his supposed intercourse with the Man-i-toes, or Spirits, from whom they believed he derived much of his eloquence and wisdom in governing the affairs of the tribe.

In the summer of 1836, his only son, a young man of rare promise, suddenly sickened and died. The old chief was almost inconsolable for his loss, and, as a token of his affection for his son, had him dressed and laid in the grave in the same military coat, together with the sword and epaulets, which he had received a few months before as a present from the Great Father at Washington. He also had placed beside him his favorite dog, to be his companion on his journey to the land of souls.

One morning, a few months after his death, the old chief came to my wigwam, his step light and elastic like a child, his form erect and his face lighted up as if he had just received some new and joyful intelligence.

"I have seen him," he said, "I have seen him whom we mourned as dead! I have seen him, and he is still alive!"

"Seen him! when?" I asked.

"Yesterday, in the Me-ta-wa (sacred dance). We were all assembled together in the great dancing lodge of the chiefs, to worship before the Great Spirit, and On-wi came there and joined us."

"What! in your dance before the Great Spirit? Did you speak to him?"

"We did, and he spoke to us."

"What did he say?"

"He said it was weakness for us to mourn for him. He had gone to the happy hunting grounds, far better than these, on the cold shores of the lake. He mentioned some of those whom he had seen, particularly Man-i-ho-zho and Ah-ke-wain-ze, who had welcomed him there."

"Did he join with you in the dance?"

"He did. We all danced before the Great Spirit. On-wi danced with us. His step was light as a fawn. His face was bright as the sky overhead. I wish you could have seen him. It made our hearts glad and joyful as the birds in spring. After the dance we all sat down and smoked the pipe of peace together."

"But how do you know it was On-wi whom you saw? May it not have been some one of the tribe who counterfeited him, with his face painted with the sacred emblems which you wear in the dance?"

"Did I not mark his form, his features, his every look? Was he not dressed in the very coat I gave him, a present from the Great Father at Washington? Who else in all the tribe has a coat like that? How, then, could I be deceived?"

"And you—every one of you—saw him?"

"Every one of us. Ask the aged men, and they will tell you. The wisest men of the tribe were there. Could they, too, be deceived? Have they got eyes and do not see straight forward? Have they got ears and do not hear what is spoken to them? Ask them, and they will tell you the truth. Their tongues are

not hung in the middle, speaking lies at both ends, like the pale faces. The toes of their feet do not turn outward, so that they walk two ways at once, like them. They keep straight forward in the path. Ask them, and they will tell you the truth."

I did ask them, and heard from them the same report brought to me by the old chief concerning his son. For many days it was the theme of conversation in every wigwam of the camp. The old men spoke of it in an undertone, with their heads bowed as if in reverence; and one day, while walking through the camp, I saw Wah-chus-co, the great seer of the tribe, standing amidst a group of earnest listeners, and, with a great burst of eloquence, telling them how Ke-che Man-i-toe made the two worlds round, like the sun, for so the Spirits had taught him; and taking a piece of birch bark and drawing on it two spheres touching each other, he pictured to them whole bands of joyous spirits passing from one to the other, thus bringing together the inhabitants of the seen and unseen worlds. Yours,

Canaan, N. Y.

GRANVILLE T. SPROAT.

CHRISTIANITY OF THE FUTURE.

DAVID SWING.

THE last body has been racked, the last heart broken for religious belief. The State demands only peaceable citizens, the guilt of too much belief or too little, it leaves to be determined at the bar of God. To what shape of Christianity have we come? Not fully to any form has our age come, but with slow and sure footsteps it is drawing near a religion of character. The pageantry of the barbaric ages, the curious questions of the schoolmen, the mysteries of the old creeds rivaling the mysteries of Eleusis, the bloody struggles for temporal power, have all been turned aside or hurled into oblivion, that the human heart might see itself in the great mirror of Jesus Christ. At last, the world draws near the truth that Christianity is not an external architecture, or art, or scarlet robe, is not a speculation; is not a military conquest; but it is a washing white of self in the fountain opened in the being of Christ. The words, "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city," are words that betray the genius of the coming religion.

If our hearts are not too sanguine, we are standing upon the borders of an age that will hold a religion of principle, not of form, not of curious or complex dogma, but of those deep principles that make the better man. It is daily becoming more and more evident, that what God demanded all through the Old and New Testaments, was an obedience of his law, the purity of human life; evident in all the reflections of reason, that religion must lie in the inner life; and now, it has become evident by the condition of society, that what is demanded is a religion of virtue.

Chicago, Ill.

LOVE AND ORDER.

EMELINE BRADWAY.

Love and order are requisite to promote happiness and to sustain a pure life. Love, unlike passion, produces the fruits of peace, and causes individuals to make large sacrifice of selfish enjoyments, to increase the happiness and comfort of others. The higher spirits in admonishing their charge, gave this precaution—"while cultivating love and good will for each other, beware that you do not foster that which is worse than hate." If we live and love so as to affect each other for good, then are we Christians in truth. Passion has often been permitted to usurp the name of love, but has ever failed to represent the true character of this godly element.

True love is known by its heavenly characteristics, of kindness and constancy, while order unlocks the entrance to the superior harmonies of the Angel life. The necessity of order and regularity to both temporal prosperity and spiritual advancement, is an eternal, unchanging truth. We might as well expect to catch showers from the sky, with vessels bottom upward, as to receive the blessings of divine inspiration from the spirit world, in disorderly and inharmonious conditions. There is no salvation outside the first law of heaven; the law which sustains and pervades the universe, preserves the individuality of all its parts, and their proper relation to each other. Let us keep our vessels clean, and right side up, that we may receive of the waters of life, and as we receive, freely give.

Union Village, O.

WHO CAN IT BE?

A recent visitor at Canterbury writes a most glowing description of one of their spiritual meetings, and of the effective simplicity and sincerity of the people there during the hour of worship. Howells' recent account was thoroughly indorsed; and the opinion fully expressed that "mere doctrines, however good, will not hold people together for a century; it requires an afflatus; meetings of the members very frequently, which the Shakers do nearly every evening of the week, etc." But we are in search of a new contributor to THE SHAKER, and it is the one whom the above writer alludes to, beginning with Fredericka Bremer's words, concerning her: "She is of singular beauty, and a more fascinating, inspired glance than hers, I never beheld," continues, "Hers is an inspirational nature; through her are given many of the songs which enter so largely into the worship and daily life of the Shakers. Here is one:

"Ever changing, ever aiming
Toward a higher, better life;
Ever learning, ever earning,
Is the good believer's strife.
Light unfolding, spirit moulding,
Is the law of endless growth;
Feeding thought and word and action
From the wells of boundless truth."

Then the writer gives us an epitome of "the most effective discourse of the day," from her lips; "the burden of her utterance was the genuineness of one's religious character, etc." Now, *Who can this be?* and why does she not, and will she not, become an immediate contributor to THE SHAKER? Nor her alone, but let all those choice spirits in form, "send holy inspirations down," and "aid the goodly work along."

Does not the life of THE SHAKER form part and parcel of the perpetuity of our institutions? ☆

OLLAPODRIDA?

THERE are few afflictions, not affecting the health, that are more embarrassing to both speaker and hearer, than stammering. Here what a man, who has entirely cured himself, advises: "Go into some room alone, with any book you choose to read. Close the jaws, so that the teeth will shut tightly. Read aloud for two hours! Your jaws will ache, but immediately thereafter you will talk better, and the practice, persisted in, will insure a cure."

We have had sent us a quarto pamphlet from John Wanamaker, Phila., Pa., containing the very best arrangement of scripture questions for Sunday Schools. As an aid for both Teachers and Scholars, it is an invaluable work. We add our thanks to those of many others, which must reach the publisher. ☆

Two new socialist papers were launched in July—"The Eclectic and Peacemaker," and "The Christian Socialist." The former represents a new undertaking in the associative line, upon a large tract of land in Virginia.

THERE never was an hour in the past, that gave more evidence, that we live in a day of transition. From our own observation, we are assured that creedal forms and churchal bondage stand less as barriers to the acceptance and progress of the truth, than at any time of the past. The time has come, the people are more than ready; and the shackles that have so erroneously bound consciences, are silently, but surely, falling on every side. Instead of our feeling, that never was irreligion more prevalent, let us observe that only the practical truths of Christ are accepted as religion, by the noble and thoughtful of to-day. LOMAS.

"SPIRIT VOICES"—music in July No., is receiving an unusual share of encomiums. Ere long, "Shaker Music Books" will be in active demand. A few more left. Post-paid, 50 cents.

BEECHER.—If Christ should come to New York this morning, He would not find any more followers than he did 1800 years ago. If Jesus Christ should come from Heaven and stand in New York to-day and oppose us, as he opposed all the legends and traditions in the synagogue of that olden city—if he opposed us in the same way, he would have a small following.

EVERGREEN SHORES.

UNWILLING to spare any of our saints for the "ever-green shores," we are happy in having none to record under this heading for this issue. The saints live on earth none too long. ☆

POWER OF FAITH.

MARTHA J. ANDERSON.

MOUNT LEBANON, N. Y.

Freely.

Thou who hast walked upon the wave, And calmed the storm on Galilee, Come forth again with power to save, And bid the faithless come to thee.

For tempest tossed like those of old, Are hearts depressed with doubt and fear, May such, through faith, enjoy, behold, A blessed Saviour ever near.

2.

The same rebuke, Oh, may we bear,
Which was to thy disciples given,
Oh, ye of little faith beware
Lest ye may slight the gifts of heaven;
Oh, that our souls might feel the glow
Of faith that filled thy soul with light,
And shed its radiance here below,
To beam with lasting glory bright.

3.

How beautiful that holy trust,
Which made thy life a work sublime,
Whose noble deeds undimmed by rust,
Have lived through all the years of time.
The earthly mind still seeks a sign,
As did the ancient Pharisee,
But, give us, Lord, that faith divine,
Which blest thy heavenly ministry.

4.

The faith that works by truth and love,
To search and purify the heart,
Which turns the mind to joys above,
From sin and worldliness apart.
As oft we ask in silent prayer
From out the soul's Gethisemane,
Our spirits, trusting, own thy care,
And look for strength and help from thee.

PRAY OPE' THE GATES.

MARY ELLA BRIGGS.

ENFIELD, N. H.

Pray ope' the gates that stand ajar, Ye ministers of life, Pour out a flood of fire and truth, To in - vig - or - ate us for the strife.

For the resur - rec - tion power of God, A - lone can sat - is - fy The soul that's wrestling for the truth, Oh, give it lest we die.

AMEN!

—o—
ENFIELD, N. H., July 3, '76.

ELDER F. W. EVANS — DEAR FRIEND:

I feel strongly impressed to write you, though briefly.

For nearly thirteen years I have been head miller for the Church Family of Shakers, peaceable and friendly with the Society; have been, and am a subscriber to THE SHAKER.

To my mind, it grows better and better. It feasts my heart and soul with spiritual truths, new and old.

The present No. (July) contains truths, by *your pen*, for which I am so thankful as to cause this expression. I sincerely hope it may be the means of turning the tide of humanity from Priestcraft and Sectarianism, to true and genuine Christianity.

Yours for the truth,

WM. G. DENNISON.

AN IMPRESSIVE THOUGHT.

—o—
We think of the earth as the only solid, substantial and abiding thing; all else is changing, when, in fact, it is only an egg-shell with a yolk of liquid fire seething within. What if there were to be a great rift in the crust, and the ocean let in upon the fiery mass? The generation of steam and gases would blow this great terrestrial bomb-shell into millions of fragments in a twinkling, filling the surrounding space with new asteroids, just as we have reason to think we see now the seventy or eighty fragments of an exploded world moving in their orbits around the sun!

DAILY DUTY.

—o—
Each day its duty brings. The undone task Of yesterday cannot be now fulfilled Without some current work's displacement. "Time

And tide will wait for none." Then let us act So that they need not wait, and keep abreast With them by the discharge of each day's claim; For each new dawn, like a prolific tree, Blossoms with blessings and with duties, which So interwoven grow that he who shirks The latter fails the first. Ye cannot pick The dainty and refuse the task. To win The smile of him who did his Father's will In the great work assigned him, while 'twas day, With love self sacrificing, his high course We must with prayerful footsteps imitate; And, knowing not what one day may bring forth, Live so that Death, come when he may, shall find Us not defaulters in arrears with Time — Mourning, like Titus, "I have lost a day!" — But busily engaged on something which Shall cast a blessing on the world; rebound With one to our own breast, and tend to give To man some benefit, to God some praise.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., SEPTEMBER, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 9.
PUBLISHER.

OUR SAVIOUR.

—O—
ELIJAH MYRICK.

THIS oft-repeated phrase, by force of tradition, centers the mind on the man Jesus, as the Saviour. He was, indeed, one of the world's saviours, by living and teaching "the way, the truth and the life." The power of salvation has always been trusted to the perishable arks of human frailty.

Hence the eternal progress of truth and light cannot be taken upon the authority of any individual as a finality; though they may lead in the way, and become saviours, by their precepts and examples of holy living.

It is not sufficient authority that Jesus, or any one, predicated their rule of life upon certain principles; the basis of these principles — the result of so living — the cause and effect as exemplified in their lives, is the only test — the evidence for an acceptable pattern and guide. With all due respect to the individual, the prophet, it is ours to understand the primary moving cause, as our rule of action, our saviour, as really as they. "And why, even of yourselves, judge ye not what is right?"

What Christianity has done for one mortal, it can do for another. The interior germ of Christ is as indestructible as God — the foundation — the star of hope that never sets. It needs the heavenly, the divine atmosphere to develop it into life and growth.

And they who have been most baptized; who have ascended nearest the apex of human possibilities, are saviours, inasmuch as by precept and example they draw others up to their attained elevation.

We see in the Christian dispensation an important evolution in human progress, the resurrection from the natural, the rudimental, to the spiritual, the angelic; and in it is God's divine economy to check excess of population, no more to "destroy men's lives, but to save them."

We see in that divinely-inspired Hebrew youth, a man, a right true man, obedient to a higher law; in no sense a celestial, aboriginal exotic, transplanted to earth. But the then highest, mortal type of the divine — a noble man — becomes a "son of God."

Dependence on past saviours has ever been the bane of individual advancement. Salvation and propitiation rested in the hands of mediators long ago departed. Orphans clinging to the garments of their ancestors, hoping to extract life from what once covered the living: accepting embalmed virtue for the bread and waters of life; for pastures, cultivated fields, forever green.

With such a sense of dependence, of infancy, where is the growth into full Christian stature? Where the voice of courage and aggression against the citadel of sin?

Are not those saviours who bear the ark of the covenant of truth in their own hands? Who overcome the world and walk in the way of the truth and the light? Those who go down into the waters, and uplift fallen humanity, and minister to them till they are also lifted up — saved?

Such are saviours, present saviours, whose lives are so many monuments of heroic manliness, and holy living, to mark how high the tides of divine life have risen on earth.

It bids us take courage, and be glad, for what man has done, he may do: "yea, and greater works." For God is not exhausted, nor the fount of inspiration dried up.

By obedience to Christ — the divine, inherent in man, Jesus became a son of God. And to all who look, for *his* second appearing, I would say, "Already Christ is come."

Christ has appeared in "a cloud" of living witnesses for truth, who have exchanged the world for heaven's diviner truths, and are working for the growth of their souls.

Jesus gave us the proof-sheet of his best endeavors. Let us read it with the eye of reason, and hearken with the ear of understanding; and with him go on to perfection, singing the song of never-ending joy.

Such are the world's saviours.
Harvard, Mass.

DISCIPLINE OF GOODNESS.

—O—
LARZ ERICKSON.

WHAT is it to be good! How does the goodness of the heart reveal itself?

A man or a woman that obtains the goodness of the heart is, in a great measure, a saviour. Soft, mild and kind words are the signs that proceed from a pure heart. A pure heart is like a good spring, always full. And it is noticed far and wide that many come to drink, and gain strength, so long as the heart, as water, keeps clean. But if the spring gives dirty water, people lose their desire for it, and soon none will visit it to be refreshed. The same with a man and woman called out from the world to be saviours. If they become offended, and speak harsh and bitter words, they do great harm to themselves and others. Let us watch and keep our spirits pure; then we will save many souls and be happy in our saving element. Let us labor to know ourselves as we are, and strive daily to live like our Christian pattern. Then we will think more of our brethren and sisters than of ourselves. Let us not be self-righteous; it is not the safe way to find fault with almost everybody but ourselves. They that gain the most purity and goodness of heart, find the most fault with themselves, and very little with others. They are the most able to fulfill the law of Christ: "Esteeming others more than themselves."

Pleasant Hill, Ky.

IS WOMAN ANY LONGER RESPONSIBLE?

—O—
RUTH WEBSTER.

EVER since Adam and Eve were expelled from the Garden of Eden, woman has had to bear the reproach of leading mankind *into* sin.

About one hundred years ago God raised up a woman, and endowed her with wisdom to bring forth a testimony by which mankind might be led *out of* sin.

Many thousands have realized its efficacy. Henceforth, let every one who continues in sin after hearing the gospel testimony, bear the reproach himself, and not cast it on woman. If mankind had been as ready to have been led *out as into* sin, long, ere this, lewdness would have ceased in the land, and long since, war would have been no more.

Union Village, O.

SPIRITUALISM.

—O—
F. W. EVANS.

THE Ruling Church, when it believed in Spiritualism, persecuted Spiritualism as witchcraft and necromancy. It ceased to persecute Spiritualism only when it ceased to believe in its verity.

The skepticism, or infidelity of Protestantism shut the door to the Spirit world — declared the canon of scripture closed — that all revelation had ceased. The Holy Scriptures — to be translated, revised and interpreted by the priesthood — remaining as the only guide and rule of faith and practice.

When Protestant infidelity had thus abjured present revelation — denied its very existence, for either miracle or mischief, denied the existence of ghosts, or disembodied spirits, it affirmed that the dead lay buried in the soil of earth till the last trumpet should sound.

Illogically, Protestants did believe in the devil and his imps, as the source of witchcraft. They hung, burned and tortured men, women and children, as real spiritual mediums. Yet did not believe in Christ Prophets and Prophetesses, whom God raised up to rebuke their own sorceries and murders.

Protestantism is Infidelity — Atheism in its childhood. It was skepticism — Rationalism — not Christianity — that in the Church finally stopped the persecution of Spiritualists, in *Old*, as in *New* England.

On the last trial for witchcraft, a woman accused of walking on her head, Judge Mansfield decided that she could so walk, if she chose, as no English law was thereby violated.

When the angel of Spiritualism has, by his great power, confounded Church unbelief and infidelity, what will deter that Church, if it possess the civil power, from treating Spiritualism as witchcraft, or necromancy?

With the same faith and the same power as of old, the Church will make blood flow to the horses' bridles.

Spiritualism is furnishing the faith, and the Church works with indomitable energy to marry the state to gain the power.

The People of these United States are like the dwellers upon the sides of Mt. Vesuvius. They await the upheaval of the internal fires and forces that will spread desolation far and wide.

Let the Vesuvians remove from the mountain; and let the United States citizens remove all Bibles from Public Schools — all Priests from public institutions — Legislative Halls, Courts, Army and Navy, and it will be well. Otherwise, it is only a matter of time, when all are crying Peace and Safety, that sudden and overwhelming destruction will come upon this great American Republic.

"THE TELL-TALE COMPASS."

THEODORE GORHAM.

VESSELS in the merchant service plying year after year from one port to another, find it of great advantage to sail in as direct a line as is practically possible; for on the ocean as on land "time is money." Charts are prepared with great care, and furnished to vessels, showing the most direct, that is, the shortest course to take in order to reach a given destination. It is a known fact that some of the lines of ocean steamers plying between New York and Liverpool make the trip month after month and do not vary one mile out of a given path. This would be an impossibility were it not for the mariner's compass. I shall not go into details about the compass, as all understand the principle on which it is constructed, but I will say that few except those who have tried it, know what vigilance and concentration of mind to say nothing of the physical labor it requires on the part of the man at the wheel to keep the needle pointing in a given direction in spite of tides and counter-currents for two and sometimes four consecutive hours. On board of well-regulated packets none but first-class seamen are allowed to steer the vessel, for every time the vessel goes even one point out of the way for a short time, it delays the ship just so much on her journey and she is just so much longer in reaching port. It used to be the custom and is still on many ships, thought necessary for the officers of the deck to occasionally look at the compass to ascertain if the wheelsman was faithfully performing his duty, but lately there has been devised what has been called by sailors the "Tell-tale Compass." This is fastened or hung overhead to the ceiling of the officer's cabin, face downward, the card of this compass is changed diametrically opposite on account of being inverted in order to make it agree with the compass on deck. The officer has only to cast his eye up to this "tell-tale" in order to know how the ship heads, and if the poor sailor who may not have closed his eyes for the last twenty-four hours should neglect his duty for one minute, he might be informed of it in language not selected from scripture or the rules of the fastidious Chesterfield, but in a language which you will understand when I say is peculiar to sea captains.

MORAL: We all have a vessel to steer through the ocean of life, let us endeavor in

spite of counter-currents and adverse winds to keep our ship straight in the path of rectitude, that the master when he looks into our hearts — "the tell-tale compass" — may ever find us faithful to our charge.

Mt. Lebanon, N. Y.

"TRY AGAIN."

SARAH A. NEAL.

If the first attempt to accomplish a noble purpose proves a failure, "*try again*." Could every one be made aware that the road to success led through a country of failures, much of the despair that now blights the zeal of very many because their first efforts do not prove successful ones, would be blown away by the breezes of new endeavors. It would not indicate that our individuality was defective, should many failures crown our exertions for superior development; but our inability would become apparent, did we permit ourselves to submit to the morbid influences of non-exertion because some trifling obstacle seemed, for the time being, to impede our early, intended success. Little satisfaction can come home to the inert soul, who moves not a willing body in the cause of right.

What if our attempts prove only failures many times; perseverance will finally lift us to the summit of success, for they who labor *truly*, labor to win, even though their day of victory be afar, and no good achievements have been secured, without costing some one very much ardent labor. What phase of life could we present in this, our centennial year, if there had not been some unusually persevering minds, and toiling hands to develop the present status of things, of which our country is now so proud to exhibit? And what had been our gospel cause, if some individuals had not possessed the fortitude to defend Christian principles, against the opposition which is always sure to arise when any advancement is made as an innovation in a new direction? Surely we could hardly have boasted of present growth toward the angelic life, had not successive trials paved the way to even our present acquirements. So let "*try again*" be our first thought, after having failed to succeed in carrying out any good undertaking, even though we repeat our purpose many times. At least, may we all *keep trying*, until we achieve that one victory over self, which will be more than equal to many failures in any scientific pursuit. And we need not despair, should we fail to realize this attainment until after this life's ultimate; even then we can lay by our mortality in peace, for over death's river our banners of victory would greet us, encouraging a continual and eternal "*try again*."

THE DOGMATIST'S CREED.

Believe as I believe — no more, no less;
That I am right, and no one else, confess;
Feel as I feel; think only as I think;
Eat what I eat, and drink but what I drink;
Look as I look; do always as I do,
And then, and only then,
I'll fellowship with you.

That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this: To be
Entirely, in all respects, like me.
To deviate a hair's breadth, or begin
To question, and to doubt,
Or hesitate, is sin.

I reverence the Bible, if it be
Translated first, and then explained — by me,
By churchly laws and customs I abide,
If they with my opinions coincide.
All creeds and doctrines I concede divine,
Excepting those, of course,
Which disagree with mine.

Let sink the drowning, if he will not swim
Upon the plank that I throw out to him;
Let starve the hungry, if he will not eat
My kind and quantity of bread and meat;
Let freeze the naked, if he will not be
Clothed in such garments
As are cut for me.

'Twere better that the sick should die than live,
Unless they take the medicine I give;
'Twere better sinners perish than refuse
To be conformed to my peculiar views,
'Twere better that the world stand still than move
In any other way
Than that which I approve.

PRAYER.

ELLEN ROSS.

PRAYER is the guide to self-knowledge; inclining us to look after our errors in order to pray against them. It is a motive that prompts us to vigilance, teaching us to guard against those errors, which through self-examination we are enabled to detect. Prayer is an act prompted by the heart, and is to me one of the most sacred of subjects. Along the pathway of life, through our frequent waywardness, we are forced to acknowledge our dependence on holier influences, and thus we are inclined to ask aid of our heavenly Parents to assist us in resisting evil and doing good instead. As the tree, shrub or tender plant without the aid of air, moisture or sunlight bears neither blossom nor fruit, so must it be with an individual who breathes no fresh atmosphere of hope; is watered by no reviving and sustaining influences of prayer, neither warmed into life by the sunlight of confiding love through prayer. When I reflect upon the great ocean of human life, which, though governed by intelligence, has waves more turbulent, rocks and shoals more dangerous, than the vast ocean of waters that covers so much of the globe, I cannot suppress a feeling of gratitude to God that each and all may, through earnest intercession, realize strength and courage, equal to their needs.

Prayer appears to me to be a beautiful law of our being; necessary to the spirit's growth into higher conditions, and away from the mere sensual plane. Christ exhorted his disciples to "pray without ceasing lest they enter into temptation;" and is it any the less needful that his followers now should enter into the same earnest, prayerful spirit? Have we not to resist the temptations to sin as did the disciples of old? Surely in our present day of trial, we need to implore the Parent of love to open the fountains of truth and light to us. That soul which has been sustained by the sweet influences of prayer, is not content with its own spiritual well-being, but cheerfully exerts its noblest energies to bring others to the true light. It has been said, "the prayers of the righteous avail much." Have we not a few righteous souls among us? And if these, not having the ability to preach, would offer up their sincere and earnest prayers to God, for those who have not the light, and know not the way, would not their prayers avail something? Would not a rich blessing attend them? I certainly feel so. The sincere prayer, humbly offered, gives re-

rief to the tried soul, peace to the turbulent mind, and gladness to an aching, sorrowing heart. I speak too, from my own experience; for often when I have felt my own weakness, and trials rolled roughly along my pathway, I have looked to the Divine source for strength to resist the current of temptation that swept over me. Often-times I have felt to exclaim, "Sweet is the hour of prayer." And I not faith in prayer, and did I not place my confidence in God, I am sure, long ere this my frail bark would have been overwhelmed by the waves of fierce temptation, and have been driven far from the peaceful shores upon which I now stand. "Sweet is the holy hour of prayer."

Union Village, O.

PARENTAL CALL.

JAMES G. RUSSELL.

Not in thy strength alone, thou feeble one,
Wilt thou the powers of darkness overcome;
But in the strength of Him who reigns on High,
Thou needst not fear to meet the enemy.
For thou wilt surely conquer, and no power
Can thee withstand in that victorious hour.
The Lord Jehovah is thy sure defense,
His word is Truth, His strength Omnipotence.
Go forth to battle with thine armor on,
And never cease the strife till victory's won.
The Lord hath called thee to this glorious strife;
Be true, and thou shalt win Eternal Life.

RESPONSE.

The solemn call which now to me is given,
To cheer me on to my sweet home in heaven,
I will not slight; nor waste my precious time
In worldly follies that would bar the mind
From purity, and things that are of God;
But I will walk the path my Saviour trod,
And in his love abide:—remembering now
To seal by faithfulness, my earnest vow,
To walk with Christ:—to turn not from the way.
However dark and gloomy seems the day,
Nor when temptation, with its charming smile,
Would tarry near, my footsteps to beguile.
But I will think of Jesus, at the hour
When Satan sought, with feligned display of power,
To make the lowly Nazarene a slave
To his vile shrine,—the answer Jesus gave
Was "Get behind me, Satan!" Vict'ry gained!
Our blessed Jesus, spotless, still remained;
Nor did the tempter tarry longer near,
But instantly withdrew: then did appear
The angel ministers of love divine,
And Jesus' countenance again did shine
With greater radiance, even, than before!
And in his Father's name, the ensign bore,
Of peace and good will unto suffering men.
And I will also think of Jesus, when
On Calvary's height, his mission full to seal,
He suffered martyrdom, with none to heal,
Or even soothe his agonizing wounds,
Nor heed with pitying ear his dying groans!
"O Father," then he prayed, with all in view,
"Forgive them, for they know not what they do."
And thus, by cruel hands he suffered, bled;
A crown of plaited thorns upon his head,—
On either side, through mock'ry, scorn and hate,
Two vagrant sufferers sharing, each, his fate
One weeps—repents— and unto Jesus cries,
And is, that hour, with him in Paradise!
O boundless grace! this lesson here we learn,
The vilest sinner may to God return!
These solemn thoughts awaken in my breast,
Emotion's deep, of unfeigned gratefulness,
And earnest feelings to endure the strife,
Whatever be the cost: a carnal life
Is requisite for sacrifice, to find
That better life—eternal and divine.
And this shall be the burden of my day,
To walk as Jesus walked—to watch and pray.

Enfield, N. H.

If we are annoyed by noticing that others watch our conduct, it is a sign that our conduct may be improved, by our properly watching it ourselves.

Shakers, N. Y.

JAS. LANGRIDGE.

NOTES BY THE WAY—NO. 3.

—O—

H. C. BLANN.

CHOICE OF LANGUAGE:—While we cherish with fondness, the hope that the *future* will abound in the perfected gifts of our kind Heavenly Father, we cannot wholly throw off the pressing responsibilities of the present, which are really the stepping-stones to that state of millennial blessedness. The beautiful adornings which the Christian graces so abundantly proffer to us, are greatly enhanced by the careful cultivation of every department of the mind. While we admire all that gives to it tone or character, we have at this time chosen to dwell more particularly upon the *right use of Language*.

As the object of all Christian teaching is to encourage a cultivation of the better qualities of man, it would seem that great care should be exercised in the selection of the words which we speak or write. We should study to so express ourselves, that we may favorably impress those who dwell within the circle of our influence.

It is too often the case that reverential subjects are sadly mutilated by the introduction of coarse and even vulgar expressions. Instead of carefully selecting from the thousands of words those which will induce an elevating conception, and upon which we may look with pleasure, even as upon the heavenly constellations, we are too often treated with the very reverse. Like the florist, who, among his beautiful flowers, cultivates those which are unsightly and even noxious, simply because they are more readily obtained.

Our Father, through one of His prophets, has said, "I will turn to *my* people a pure language." A language, ah, a language that men and angels may use and not be ashamed. Why should we not do all in our power to have this prophecy fulfilled in *our* lives? In this we work with the Lord for *His* honor and *our* peace.

Defective orthography and false syntax are far preferable to the coarse and undisciplined manner of speaking, which enters so largely into our conversation. Why use the refuse of language any more than the refuse of food? It is contaminating not only to the breath of the speaker, but to the ears and mind of the hearer. Let us study simplicity, not affectation, and write and speak as we would in the presence of the angels of God.

If the subject is upon that which is spiritual, heavenly—the language should correspond. Every sentence should be infused with the spirit of the beatitudes, and every word chosen with that care which the theme demands. If the inspiration of prayer becomes the leading object of the mind, pray also that a reverential spirit may dictate the expressions which are made, lest we betray ourselves in speaking or writing that of which the ungodly will be ashamed. Avoid extremes. How beautifully and peacefully some will lead us along up through wisdom's path of pleasantness to the very gates of the New Jerusalem, and then in one breath dash us among the swine, and to their wallowing in the mire. If perchance we are led to speak or write of the lake which burneth, as some say, with brimstone and fire, no less care should be exercised than in the preceding. There can be no propriety in the careless use of words, even in the denunciation of that which is obnoxious to the spirit of the pure in heart.

Shaker Village, N. H.

PROGRESS: MULTUM IN PARVO.

—O—

J. JESSE FONDA.

LOVE is life. Harmony is heaven—only in a heavenly state of mind, can heaven come to any. Jesus' prayers brought angels to him, not to us. Jesus' merits saved him. Our merits will save us. Each soul is a manger, cradling a saviour—God in us. The blood of one cannot atone for the sin of another. Good results can only flow from being good.

Every thing seems to have been formed spheroidal—having a mundane and spiritual existence—a principle to pass from one sphere to another. The highest spherical attainment culminates in the acme of wisdom—God—and is the throne, whence comes all law of heaven. Keeping the law of the sphere occupied must result in the highest happiness of that sphere. Violation of law is sin, and brings hell to the participant. The Christ follower is a progressive being, passing on from sphere to sphere. He travails, and by practical demonstrations ignites "a refining fire"—ending in regeneration—thorough spirituality.

Each stage of progression, being an advance from the one abandoned, must not only enjoy all the light that preceded it, but must combine with the new light, forming another series, and causing an iridescent atmosphere, that introduces new laws of government, expanded views of true enjoyment; new actions, thought, language—the gross having passed "the refining fire" and appears as "tried gold." There are a vast number of "hermeneutics" who desire us to adopt their peculiar ways of thinking; but it is preferable to let inspiration be its own solvent, and by fulfilling the laws of the highest sphere to which we have attained, exercise our acknowledged right to "prove all things and hold fast to that which is good."

Sonyea, N. Y.

UNSELFISH LOVE.

—O—

J. M. PEEBLES.

THE tendency of the spiritually minded is from grossness to refinement—from promiscuity to chastity—from chastity to holiness—from holiness to divinity. The higher the moral ambition, the more complete and victorious the virtue! This Adamic battle-ground cleared, the kingdom of God has come with its newness of life—"Not according to the flesh, but according to the spirit." The Apostle John declared that he had passed from death unto life; because he loved the brethren. *This* love can never degenerate into license, nor its liberty into anarchy; for it is a principle, disrobed of earthly passion—a holy resurrection.

All men are my brothers; all women my sisters; all children my children; and I am every mortal's child. Deep is our interest in every infant born into earth life. Its destiny is linked with ours, and our love flows to it free, to *all* humanity free as God's sunlight.

Let, then, our country be the universe; our home the world; our religion to do good; our rest wherever a human heart beats in harmony with ours; and our desire be to enkindle in the breasts of earth's millions the fires of aspiration, aiding them in their progress up the activities of life, even to the very gate of heaven. Let all the love that can be attracted

from our inmost being be appropriated by the poor, and the crushed, and the needy, and the fallen—by you, the world, the angels. Then will be actualized the words of Jesus—"All mine are thine, and thine are mine."

During that precious pentecostal hour, when the divine effluvia streamed down in rivers of light from angelic abodes, not only "many believed," but they were so baptized into those unselfish loves of the spiritual world that they resolved to "have all things in common." When these universal love-principles are made practical the soil will be as free to all to cultivate as the air they breathe; gardens will blossom and bear fruitage for the poor, and orphans will find homes in all houses, there drawn by the music of tenderest sympathy; the brows of toiling millions be wreathed with white roses—symbols of perpetual peace.

MUSIC—NO. 9.

—O—
J. G. RUSSELL.

Rhythm resumed.—Allusion being made to various methods of time-keeping, that of counting comes next for consideration. This method is executed by allowing an equal space of time to elapse between every two counts. Then, with a fore-knowledge of the proper length of tones, ability may be acquired for measuring them by the more preferable way of counting the time, as by this method the mind is forced to perform its office, and but little chance given for counterfeit rhythm. Singers, who practice this method, acquire the ability to keep the time for themselves, and, therefore, need but little assistance aside from themselves while in the practical performance of music. As this method seems most reliable in its results, but little would need to be said of others, such as the use of various kinds of instruments, invented for the purpose. To be brief upon the subject, it might be asserted that any method adopted, that would force the mind to execute its work, would be preferable to one that simply addresses itself to the eye, leaving the singer but little more proficient in the art than if he had received no tuition at all. As evidence of this assertion, take, for example, certain points in the simplest elements of musical science. The quarter rest (♩) requires the same amount of time, in its use, as does a quarter note; but being a space of silence is but little regarded, as many singers seem to get the impression that a piece of music must, of necessity, be one continuous prolongation of tone from beginning to end!

Again, the relative length of notes—in many cases—is but little regarded, especially the dotted quarter, and dotted eighth, which, in *Even Time*, are generally followed by the eighth and sixteenth; but little notice is taken of the fact that the dotted quarter and eighth, when together, should have the same time as would two quarter notes; or that the dotted eighth and sixteenth should have the same time as two eighths, but the former, though written ♩ ♪ is often performed ♩ ♩, while the latter, though written ♪ ♪, is performed ♩ ♩, the time in both cases being mutilated by non-observance of the relative length of notes.

It has ceased to become a mystery in the

mind of the writer, why organists and pianists—as a whole—are so much more proficient in rhythm than vocalists seem to be, when the fact is apparent that counting is almost as conspicuous as fingering in their lessons of practice. One more point, in brief, and we leave, for the present, the subject of rhythm. The term *measure*—according to its general acceptance—is the space between the bars. Primarily, their number of kinds is four, viz.: *Double, Triple, Quadruple* and *Sextuple*. The variety of forms these measures often assume are puzzling obstacles for singers to meet. Three of the measures have each *three* forms, while the fourth has *four*. (See illustration.) While no satisfactory reason has ever been given for this seemingly useless variety of forms, the writer is much inclined to the opinion of one prominent professor of music (A. N. Johnson), who neither theoretically nor practically—if memory serves correctly)—recognizes more than *one* form in each kind of measure,—which form he designates by the figure denoting the number of counts in the measure; which in *Double* is marked 2, in *Triple* 3, etc., with the exception of *Sextuple*, which is marked $\frac{6}{8}$. In this measure the singer takes the eighth note (♩) as the standard count note—making six counts in the measure, or, if preferable, making two counts in the measure, by allowing the time of three eighths to one count; whereas, in the other measures the *quarter note* is invariably the standard count; and by this method the afflicting obstacle is easily removed.

ILLUSTRATION.

Double Triple Quadruple Sextuple
measure.
2 2 2 | 3 3 3 | 4 4 4 | 6 6 6 | 12 |
Enfield, N. H.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE TONE OF THE CHURCHES.

THIS age is not termed a religious age; but we are assured that we live in a time, when *genuine religion* was never more prevalent than now. This evidence is manifested by the *liberality* so redundant, almost everywhere. Should Moody and Sankey prove failures otherwise, they must ever stand as the correct thermometers of the religious feelings of to-day. Wherever they have gone, the *silent* prayers of Moody, and the sweet songs of Sankey have taken the people by storm—a storm they have been waiting for a long time—a storm which even royalty has succumbed to, and which means, *a storm*, against which "the gates of hell" do not yet know how to prevail! Royalty and Peasantry alike have paid their tributes; and we common people, who live between, have clapped our hands and been very joyous over such an event. We have exclaimed:—"THE MILLENNIUM IS COMING;" and when the misanthrope has said: "So is Christmas," we have set the sails of our Patience to wait so long. We have clapped our hands, and said "AMEN!" just like any Methodist, and "GLORY TO GOD,"

and "SO BE IT," have not been uncommon nor idle expressions. We have clapped our hands, and said "God Bless!"—any and every one who will break down these aristocratic barriers to true religion—fine sense and "our church"—and we stand ready to "leap with joy" at the expected evidences of liberality that shall say: "We do not care what you believe, if you are honest. Are you sincerely seeking the Christ? If your lives bespeak for you the evidence that Christ is with you, away with all man made tenets, barriers and partitions. Let us take hands upon the Christ life; let us live *it*, at any, every expense of ourselves and our particular church, and AMEN!" is the universal chorus. And *now* more than ever seems to be the cry: "Let us love Jesus," and "Live like Jesus;" and "Live with Jesus!" recognizing the truth, that if we ever live *with* Jesus, we must live *like* Him. Never was Spiritualism so dull, nor Methodism so equippent; Episcopalianism has used up its reserve; and Presbyterianism experienced all, and more than it wanted of the *closest communion*; while Congregationalism finds there is something besides its idols to worship—to live and to die for! The Baptists are living—for better purposes,—they love their neighbors better; while the various *this and that* of theology bring up the rear of chorus, that the millennium is so near. If we go to the Celestial Empire, we are pleased with its progress and salutes; and we are assured that Mohammedan will soon kiss the Greek Church with other than lips of blood. The *Tenor of the Churches means a religious peace*—a cessation, even an indifference, to the most selfish theology. As Jews, as Christians, as Mohammedans, as Protestants, Catholics, and as SHAKERS, we are nearly ready to agree, that he or she who lives the best life, is the best man or woman, and the best representative religionist. ☆

BY WHOSE AUTHORITY?

—O—
Here are some Shaker Radicals. However unpleasant, are they true?

CHRISTIANITY that is popular to-day is very unlike the original. Reveling in the *name*, the majority of men and women live no better than before the introduction of Christianity. Do they live nearly as well? Christianity intended the conversion of Jews and Gentiles. From what? Jesus called the fisherman. Some were married, some were not. Jesus taught marriage to be *good* under Judaism; but there was something *better* to be observed under Christianity. Consequently, the unmarried entered a chaste, Christian virginity—*so did the married*—and all became as brethren and sisters. Those who had private, personal property, "great possessions," gave to the poor—shared their substance with the church, and became no more wealthy than its poorest members. It was the glory of the Jews to war. Jesus taught the only good of war, and of any retaliation whatever, to have been prior to the "new gospel" he was commissioned to introduce. Before Jesus, the Church and Caesar were one. Jesus urged a distinction. Popular Christianity has revoked these credentials. It makes a sacrament of marriage—destroying even the appearance of virginity. By whose authority?

Men of "great possessions" are invited and needed by it; and the comparative pittance they bestow upon the poor does not change the complexion of the distinction of rich and poor found among the churches. By whose authority are the rich men and women retained in any Christian church? By whose authority must the poor continue to share so unequally? War is a very respectable feature of modern Christianity, so called. During invasion or rebellion popular Christianity has made Pence, and Pence Societies disreputable. Captains, Colonels and Generals of unchristian, savage war, are the ornaments of churches called Christian. Soldiers carry the New Testament in their knapsacks—presented by war-loving Bible Societies—which scriptures particularly applaud and teach of the PRINCE OF PEACE, whose "servants do not, will not fight;" yet these same soldiers are taught by their churches and chaplains, not to "forgive their enemies" until after they have killed them! The American Peace (?) Society, during the late rebellion, found itself obnoxious to the churches; and it "Resolved: That we call this *no war*, but a merited castigation upon a slaveholding, rebellious community!" "No war," indeed! Again, we call attention: The popular Christianity of to-day is not genuine Christianity. It does not "follow me"—Jesus. It is not a virgin church, but violates, by its sacraments, rather than protects and preserves virginity. It fosters pride and lust, riches and poverty—and these have ever transformed the true church into a devil's harem. By whose authority are there rich and poor members of any church called Christian? We need a Jesus, with a power equal to "a whip made of large cords." The popular churches of to-day compose and present an unequalled Babylon—mixture of church and State—and almost complete expulsion of genuine Christianity.

This is a thinking age. People will no longer be hoodwinked by priestly paraphernalia and craft. They begin to see the errors of man-made creeds—ambushes of unmeaning words—by which selfish, ungodly men have led the people blindly—forsaking the true faith, under pay of the devil and the applause of the people. "Oh, that He would come," and ask the popular churches in "the broad way," by whose authority, the pattern—the Church of Pentecost—has been so completely reversed? Men and women! think of these things, as applying to us individually. The Church of Christ will ever be unpopular with those who love not the life of Jesus well enough to live it—yet, "they that are ashamed of me, and of my words, of them I will be ashamed." Herein is presented the radical testimony of Shakerism against popular, worldly Christianity. Is it needed? Will it be heeded? Will not the people awake to honesty, denying not Christ, but themselves, and ask with us, BY WHOSE AUTHORITY THE ORDER OF THE CHRISTIAN CHURCH HAS BEEN SO THOROUGHLY REVERSED? ☆

THAT CROW QUESTION.

IN *Aug. No. of SHAKER*, we defended our course in regard to the Crow—its extermination from gardens and cornfields, etc. Using Cowper's rule, we believe still, that it and our

course were tenable and correct. But as there is too little kindness in the world, and we had all better suffer *more* wrong than do *any*, we extract from a private letter, the following from Elder F. W. Evans, which he undoubtedly wrote with many dry smiles:

* * * "Think you wrong on the Crow question! A more thorough knowledge of that bird, his habits, food, etc., would make you his friend. The author of the "Vestiges of Creation," places the crow, as the bird of greatest variety and capacity—a typical bird. There is not much that passes for food among the birds and beasts, that the crow will not eat. Is capable of high culture—can talk in case of necessity, like a parrot—can steal like a man! But on principle, the crow is the farmers' friend. Plenty of crows, no mice, no snakes, no vermin, no potato bugs. Crows are better than Paris-green. This is fit only for anti-christians' use. Let the crow live and your own life will be more secure. We shoot no birds to save our seeds and cherries. They eat the insects and worms out of such productions, thus saving them."

INSECTS, CHILDREN AND CATS.

IN France, the Minister of Public Instruction, Mr. Waddington, appreciating the effect of combined and widely-extended action upon the prevalence of insect pests, issued a circular to the schools of the country, wherein is described in forcible terms the serious results which will ensue if the insect tribe is to continue to revel with impunity; and especially calls upon the school-teachers to point out to children what insects are, and what are not noxious; and further, to condemn most strongly the killing of birds, or taking their nests, and asserts that the law will hold parents responsible for the acts of their children in this respect. The editor of *Appleton's Journal*, in commenting upon this, suggests the query whether our public schools cannot do more than they now do to teach children to think about many matters in which they now too often err, from sheer ignorance. It occurs to us that much benefit would accrue to the public if an elementary course of entomology were introduced into our normal schools, so that our teachers, knowing something themselves, could influence the children under their charge to act as efficient aids to the farmer, in concerted action toward destroying our injurious insects. Children are naturally destructive, and a little effort, rightly exerted, would make such a duty as is implied here a pleasure, and a pleasure which, sufficiently encouraged, would be productive of a wide-spread benefit.

—Scientific Farmer.

Jane G. Swisshelm, in a late letter from Brussels, writes in strong condemnation of the cats in this country. As we have often heard foreigners observe, she *strongly asserts* that the absence of cats in Europe is the prominent cause of the exceeding multiplicity of beautiful birds of song and plumage in that country. She says she has heard more bird-songs in Brussels in seven weeks than she would hear in this country in almost as many years! If the cats and children kill so many birds, which would sing so much and kill so many insects, is it not a duty to study the above suggestions? And is it wrong to kill hundreds of cats? ☆

EDITORIAL NOTES.

A LATE number of *The Spiritual Scientist* presented nearly a page of good material, copied from our Daniel Fraser's "*Divine Afflatus*," duly credited, entitled "*The Future of Spiritualism*."

SAYS Peebles: "To be a spiritualist, is to hold conscious intercourse with the world of spirits, and to live a spiritual life—such as was Jesus Christ's." This is excellent. Now, let us take *this* lantern, and discover how

many spiritualists there *really* are—such as live the life Jesus did.

THAT was a sad commentary on the unequal footing of general society, where a woman, with her three little ones, was driven by an unfeeling New York landlord from her garret, and had taken refuge on the grave of her husband in Greenwood, and where they were found quietly starving to death, amid the millions of dollars worth of useless furniture. Wherever there is a rich man or woman, let each remember that they *are* so, because some one else is made correspondingly poor. The words of Wordsworth are true to-day, as when he wrote:

"Homeless, near a thousand homes I stood,
And near a thousand tables, plined and wanted food!"

A PACKAGE by express the other day proved to be some home-made linen for our external wear, from that kind and thoughtful mother at Enfield, Conn., Anna Erving. All our gospel friends will forgive us, for immediately ejaculating for their benefit, something like Luke 10:37.

WE are in receipt of two valuable Sunday School periodicals: *The Sunday School Times*, Phila., Pa., and *The National Sunday School Teacher*, Chicago, Ill., are conducted on very similar principles. While both show exceeding care, and a desire to interest the little ones in scripture lessons, we are unable to decide which is the better.

THE "*Battle Axe*"—a new periodical, published in the interests of peace!—by a thorough annihilation of theological errors. There can be none too many of such; and we are very favorably impressed with the platform upon which it has started, and proposes to run. Address, Independent Tract Society, Worcester, Mass.

THE critical, surgical, annihilative commentary of Elder H. L. Eades, of South Union, Ky., in *Religio Phil. Journal*, Aug. 8, upon an article written by one Billings, a seceder from Mt. Lebanon, N. Y., was well merited; and handsomely imposed. We thought all the time we were reading it, we had rather be a Shaker than to be Billings!

WE have received from the Editors of the *American Agriculturist*, N. Y., a copy of a small work on "*Broom corn and Broom making*"—one of the neatest little works imaginable. It is just such a digest as we have desired for a long time. We had already secured some material for such a work. On page 12, it refers to our people and their connection with broom corn as follows: "It is said that the Shakers of Watervliet, N. Y., first made brooms for sale in 1798, though the plant was cultivated for home use some years previous to that time. Shakers and others, soon engaged in the business to what then seemed a large extent."

The brooms that were first made by us in this Society, were the "round broom;" the handles being cut in the "bush" and smoothed with drawing knife and sand paper. The common and popular "flat" broom, was invented and made by Theodore Bates; and the machine for turning the handles was first conceived and made by the late Jesse Wells, both of this place—Shakers, N. Y.

MISPLACED FEAR.

All languages have a literature of terror about death. But living is far more terrible in reality than dying. It is life that fomented pride, that inflamed vanity, that excited the passions, that feeds the appetites, that founds and builds habits, that establishes character, and, binding up the separate straws of action into one sheaf, lands it into the future, saying, "As ye have sowed so shall ye reap;" and again, "As ye reap, so shall ye sow!" Yet life, which is the mischief maker, is not at all feared. Death, that does no harm, and is only the revealer of life's work, is feared.

THE ROCK OF REST.

—O—
MATTHEW XVI. 18.

Tossed on many a wave of doctrine,
Restless, weary, ill at ease
With beliefs that quiet others,
But as vague to me as these;
I have done with idly chasing
Phantom lights that rise and fall;
Drift no more with drifting doctrines—
Grown indifferent to them all!

Shall I long regret the visions
Of a rest so idly wooed?
Shall I long go on deploring
Creeds, that but opinions proved?
Quenched be every weak emotion!
Bring my future weal or woe,
Weal nor woe shall blight or bless me—
Faith, nor creed, shall move me now!

Murmuring thus, there came a whisper
From the Friend who knew me best:
"Seek the rock on which I builded:
On that rock alone is rest."
Suddenly, with light supernal,
Faith, the higher reason, came,
And my feet touched base eternal—
Benedictions on his name!

RELIGION AND SCIENCE.

—O—
The theories of the world wrought out by early priest-philosophers were in great part made up of such grotesque notions; and having become variously implicated with ethical opinions as to the nature and consequences of right and wrong behavior, they acquired a kind of sanctity, so that any thinker who in the light of a wider experience ventured to alter or amend the primitive theory was likely to be vituperated as an irreligious man or atheist. This sort of inference has not yet been wholly abandoned, even in civilized communities. Ever to-day books are written about the "conflict between religion and science," and other books are written with intent to reconcile the two presumed antagonists. But when we look beneath the surface of things, we see that in reality there has never been any conflict between religion and science, nor is any reconciliation called for where harmony has always existed. The real historical conflict, which has been thus curiously misnamed, has been the conflict between the more-crude opinions belonging to the science of an earlier age and the less-crude opinions belonging to the science of a later age. In the course of this contest the more-crude opinions have usually been defended in the name of religion, and the less-crude opinions have invariably won the victory; but religion itself, which is not concerned with opinion, but with the aspiration which leads us to strive after a purer and holier life, has seldom or never been attacked. On the contrary, the scientific men who have conducted the battle on behalf of the less-crude opinions, have generally been influenced by this religious aspiration quite as strongly as the apologists of the more-crude opinions, and so far from religious feeling having been weakened by their perennial series of victories, it has apparently been growing deeper and stronger all the time. The religious sense is as yet too feebly developed in most of us; but certainly in no preceding age have men taken up the work of life with more earnestness or with more real faith in the unseen than at the present day, when so much of what was once deemed all-important knowledge has been consigned to the limbo of mythology.—*John Fiske, in Atlantic Monthly.*

MAKE YOUR HEAVEN HERE.

—O—
REV. J. T. SUNDERLAND.

THERE is no royal road or short cut to Heaven. If you want a Heaven for yourself in the world to come, prepare it for yourself in the life that now is. You have no reason to think you will enter upon the next life in any wise changed in character from what you are when you leave this. "He that is holy, let him be holy still. He that is unholy, let him be unholy still." And the character with which you leave this world will be the slow and natural growth of the years of your whole earthly life, and cannot be the result of any thing else, the teaching of any theology or man to the contrary notwithstanding. The true conception of human existence doubtless is as one in this world and the next—this the rill, that the river; this the dawn, that the day; this the bud, that the flower; this the blade, that the full corn in the ear. Heaven is not something to be won or got or bought, either by ourselves or somebody else for us; but it is something to grow into. In the next world you are simply your own self, only moved on, and moved up. Swedenborg somewhere gives us a representation of persons who had died, and did not, for a considerable time, even know that they were dead. Their old thoughts and feelings and loves and desires of the earthly life remained, and the world which they had entered did not at first seem different from the one they had left, only it was spiritual instead of physical. Hence they went on with their old employments and ran the rounds of their old pleasures. Only by degrees did they perceive their change of states—and that as they themselves became, by natural processes of growth and development, capable of deeper seeing and higher knowledge.

CARLYLE ON TEACHING.

—O—

AN old letter of Mr. Thomas Carlyle's on teaching, written in 1859 to a young man who asked his counsel, has just been published. In it he says: "The grand secret (worth all the others together, and without which all the others are worth nothing and less) for inculcating and teaching virtues and graces is, that a man honestly, and with more and more of silent sincerity, have them himself, lodged there in the silent depths of his being; they will not fail to shine through and be not only visible but undeniable in whatever he is led to say or to do, and every hour of the day he will, consciously and unconsciously, find good means of teaching them. This is the grand indispensable requisite; this present, the rest is very certain to follow; the rest is mere matter of detail, depending on speciality of circumstance, which a man's own common sense, if he is in earnest toward his aim, will better and better instruct him in. The business, I am sorrowfully aware, is often enough undertaken without this indispensable prerequisite—nay, in general, there is a dim notion abroad that a man can teach such things by merely wishing to do it and without having them himself; but the fatal result inevitably is, he teaches, can teach, nothing but hypocrisy and unblended apathy and meanness. It is a kind of salvation to his poor pupils if they, in a dim way, see through him, and refuse to imbibe the slow poison of such teaching. I fancy you to be an ingenuous young man, aiming manfully to do your best in the vocation which has fallen to you; and I hang up far ahead, I hope, this ugly but true warning upon a certain path which all mortals of us ought to avoid and abhor much more than we do at present."

SOCIAL IMPURITY.

—O—

[The following extracts are from a sermon, preached to a congregation, in the aristocratic city of Pittsfield, Mass. There is so much genuine Shaker preaching in them, we are very happy to quote them for the benefit of our readers. Would to heaven that the 42,000 clergymen of the United States were as bold for truth as the Rev. J. F. Clymer, now of Glens Falls, N. Y. Our thanks to R. M. Offard, for putting the same in tract form.—ED.]

There is a willful and woeful ignorance among all classes in regard to the cause, the effect and enormity of this crime. All men ought to know that

God has woven laws into every tissue, and nerve, and muscle, and bone of the human body, the violation of which is just as much a sin as to break any law of the decalogue. The laws of God graven on our bodies have not received that attention from divines and public teachers that their importance demands. We have had acres of sermons on the ethics of Christianity, as they apply to the soul; but scarcely a word on the relations of Christianity to the body. In the rignarole of extreme religionists, the body is regarded as a vile, burdensome thing, an earthly pest to the soul; hence the shameful ignorance of physical laws among some Christians, and their feverish anxiety to get to heaven. I pronounce the human body the grandest combination of physical elements in the universe; the incarnation of the divine ideal of material beauty; the temple of the soul; the sanctuary of the Holy Ghost—"Know ye not that your bodies are the temples of the Holy Ghost?" Licentiousness is pre-eminently a body sin. It smites this temple of the Holy Ghost with the dry rot. All men, especially young men, ought to know that this physical sin is hell fire in the bones, and will burn up their bodily powers, leaving the soul homeless and Godless forever. Men of God everywhere ought to cry aloud and spare not, that this iniquity may cease in the land.

Criminal fastidiousness and counterfeited delicacy confront me, and forbid the revelation of covered corruption. Ah, these are they who are so busy with the proprieties and elegances of outside life, that no time is had for securing pure inwardness. The descendants of the Pharisees are not all dead. Whitewashed sepulchres are not out of date yet. Remembering that pure delicacy is a spring sunk deep in the solid rock of integrity, whose clear waters send up no mire nor dirt, I will drink from the limpid stream and go on.

Licentiousness shows itself in the solitary vice of youth. The hard facts of life and eminent physicians tell us that this secret sin is well-nigh universal. Medical men, eminent for ability, say there is scarcely a youth of twelve years, of either sex, who has escaped its ravages. Fond parents are self-deceived when they think their children are innocent. A noted physician says, among the thousands of youths who have come under his notice, scarcely one in a hundred is free from it. Most parents think it the wisest wisdom to keep their children in ignorance of the divinely appointed relations of the sexes, hence they never warn them against this vice, or tell them of the dreadful ruin it brings upon body and soul. Fathers and mothers while you maintain this ominous silence, vile books, lewd pictures in art galleries, wicked companions and leprous newspapers, and obscene theatre bills are slowly, but surely, training your children in this vice. Our literature reeks with licentious filth. Many of our young men pass by the study of history, art, science, and the Bible, counting them trash, and sit for hours gormandizing the "New York Weekly," the "Fireside Companion," the "Day's Doling," and the "Police Gazette."

Very few of you suspect the ruin that the social evil is working among our youth. Through it the best energies are wasted. The rich current of vitality is poured out like water, and strong nerves are shattered and unstrung. Then comes the fatal resort to stimulants to hold up the tottering frame. Then the mad bowl becomes a dire necessity of existence. Then, when sickness comes, there is no vitality to resist the inroads of disease. Many a youth has gone on thus, week after week, and month after month, showing daily the signs of decay, and no one asks the cause of his troubles. The listless eye, the pale cheek, the fitful appetite, the spiteful temper, these are all nature's signals of this sin. At last the victim dies. The community all stand aghast at such a strange providence. The minister stands over the coffin and echoes the voice of the community, and calls this a "mysterious providence that removes one so promising from our midst." It is false. He fell a victim to the violation of God's laws written in his body. God did not kill him; he killed himself. A man need not put a knife to his throat, or a pistol to his breast to become a suicide. A man may eat, or drink, or lust himself to death.

Under the lead of lewdness, a young man may fritter his life away infinitesimally, and society will lay the blame on God. Be not deceived. God is not mocked; whatsoever a man soweth, that shall he also reap. Punishment for violated

law is one of the surest things in God's universe. No one violates a law of his body, or any part of it, with impunity. Parents, believe me when I tell you that many of your children are dying daily through this vice. If an unwise silence has put a gulf between you and your children, draw near unto them and they will draw near to you. Fold them in your arms, and in the sanctity of your homes, at the holy shrine of a mother's love, and under the pavilion of a father's affection, tell them of the woe that waits on this vice. Young men, I come to you as the angel came to Lot, and cry out, with my heart in my mouth, escape for your lives from this Sodom! Fly! fly to yon mount of purity, or else it will soon be forever too late.

The violations of the law of chastity are not all outside of marriage relations. Marriage is of God. Its chief corner-stone is love; its other foundation stones are joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; its superstructure, a Christly character, wrought out in a pure fatherhood and a chaste motherhood. Put marriage on any other basis than pure love, and you break the seventh commandment. Let your prime object in marriage be any other than the upbuilding of the soul in godly principles under the law of parentage, and you prostitute the purest institution of God among men. Christ recognized the necessity of pure love in wedlock so much that he classes it with his own love for the church, and makes it the ideal of our love for him. Hear Him speak through Paul, "Husbands, love your wives, even as Christ also loved the church;" with sacrifice, with self-abnegation, and self-renunciation—such a love as subdues every lower motive to a divine purpose. Again, "Wives, submit yourselves unto your husbands, as unto the Lord," not as unto a base and gross humanity. Nothing short of the purest love that can throb in human breast will meet the divine idea of Christian marriage; nothing less than pure love will make our homes the type of heaven, as God intended they should be. Enter into marriage with every thing else but love, and no matter how gorgeous your wedding, or how magnificent your dwelling, your home will be a little hell. Whereas, two youthful souls, with true love, will make an Eden out of a hut.

Some teach that so long as the bounds of civil law are not passed in marriage, there is no sin; that the law of chastity cannot be violated inside the marriage relation, hence vast numbers of otherwise good people refuse to know any law of temperance on this question. Do you not know that the Saviour's interpretation of the seventh commandment, found in Matthew, v. 28, applies to married persons this side of civil law, as well as the other side? The pure Christ has given a heart meaning to the seventh commandment, which covers the relations of husband and wife to each other, as well as their relations to others. God has dedicated marriage as a sanctuary of love and purity; and they who make it a convenience for revelling and grossness, transform it into a den of thieves.

Husbands, Christ's love for the church is the standard set up for you. Wives, the love of a true church of Christ is the example for you; then shall your union be a "perpetual fountain of domestic sweets."

1. If you would avoid this great evil, in all its forms, have nothing to do with bad books or leperous newspapers. Parents, know the names of the author and publisher of every book your children read, and especially those books they read at night, with the lamp by the bedside. In the company of a bad book, you may ruin in an hour what has been the work of a life-time. The way to ruin is cheap; for ten or fifteen cents you can buy a book or paper that will damn you forever.

2. I warn you, keep your imagination pure. Be more terrified at the presence of an impure thought than at the presence of a robber in your house at midnight.

3. Keep your conversation clean. Descend not to furtive flings of lustful wit. Resent, with all the lightning in you, the man or woman who retails in your presence the filthiness of stray speech, or ill-chosen words.

4. Have good, pure men and women for your companions, or walk alone all through life, till the pearly gates burst open at your touch, to let you into the holy city beyond the clouds.

5. Avoid all the modern excipients and stimulants of food or drink, that fire the blood and set the

passions in a blaze. Live on simple food. Eat as little of animal food as possible, and you will have less of the animal to contend with in yourself. Avoid the midnight air of club rooms, billiard saloons, ball-rooms and restaurants. Thus you will have pure blood—for a man's blood always gives color to his morals.

Lastly, Walk in the spirit—Rom. viii. 1-4. "For to be carnally minded is death, but to be spiritually minded is life and peace,"

A SONG OF PEACE.

—o—

I.

The grass is green on Bunker Hill,
The waters sweet in Brandywine;
The sword sleeps in the scabbard still,
The farmer keeps his flock and vine;
Then, who would mar the scene to-day,
With vaunt of battlefield or fray?

II.

The brave corn lifts in regiments
Ten thousand sabres in the sun;
The ricks replace the battle tents,
The bannered tassels toss and run,
The neighing steed, the bugle's blast,
These be but stories of the past.

III.

The earth has healed her wounded breast,
The cannons plough the field no more;
The heroes rest! Oh, let them rest
In peace along the peaceful shore!
They fought for peace, for peace they fell;
They sleep in peace, and all is well.

IV.

The fields forget the battles fought,
The trenches wave in golden grain;
Shall we neglect the lessons taught,
And tear the wounds agape again?
Sweet mother nature, nurse the land,
And heal her wounds with gentle hand.

V.

Lo! peace on earth; Lo! flock and fold,
Lo! rich abundance, fat increase,
And valleys clad in sheen of gold
Oh, rise and sing a song of peace!
For Theseus roams the land no more,
And Janus rests with rusted deor.

Joaquin Miller.

AGGRANDIZEMENT.

—o—

MONEY is now exactly what mountain promontories over public roads were in old times. The harons fought for them fairly: the strongest and cunningest got them; then fortified them, and made every one who passed below pay toll. Well, capital now is exactly what crags were then. Men fight fairly (we will, at least, grant so much, though it is more than we ought) for their money; but, once having got it, the fortified millionaire can make every body who passes below pay toll to his million, and build another tower of his money-castle. And I can tell you, the poor vagrants by the roadside suffer now quite as much from the bag-baron, as ever they did from the crag-baron. Bags and crags have just the same result on rags.

—New Age.

THE SLAUGHTER OF BIRDS FOR THEIR PLUMAGE.

—o—

Mr. Alfred Newton writes a striking protest to the *Times* against the wholesale slaughter of birds for the sake of ornamental feathers. He quotes the proceedings of a single sale of feathers to show that to supply that sale alone, 9,700 herons (or egrets) must have been destroyed. All these feathers are said to have come from India last autumn. Mr. Newton observes that no country could supply 10,000 herons in a single breeding season, without nearly rooting out the stock.

Moreover, 15,000 humming birds and upward were included in the sale, of which 740 were of a single kind. As far as we know, none of these birds really diminish the stock of food available for man, so that in destroying them for mere show we empty the world absolutely of a certain portion

of its beauty and happiness, while the beauty is certainly by no means made up in the ornamentation of feminine toilets which is thus procured. In this age of blue moralities does no one really bestow a thought on the morality of such reckless spoliation of life as this? — *London Spectator*.

THE GRAPE CURE.

—o—

ACCORDING to the *Pall Mall Gazette*, among the most agreeable hygienic processes extant must be reckoned the grape cure. There are on the continent numerous establishments devoted to the use of the remedy; two in France, Aigle in Savoy, and Celles-Bains in the Ardèche; three, at least, in Switzerland—Vevy, Vevey, Montreux; and many in Germany, Austria, the Tyrol, and Hungary. The juice of the grape, containing, according to medical authority, 25 per cent of its weight in active agents—glucose, tartaric acid, potash, chalk, soda, oxide of iron, and manganese in combination with sulphuric acid, phosphoric acid, etc.—there is some reason for comparing this "organic mineral water," as it has been called, with the inorganic, the curative powers of which are so universally recognized, and for expecting similar results from it. The cure is very simple. It consists in eating an immense quantity of grapes, the thin-skinned sweet white varieties being best for the purpose. The patient takes but little ordinary food, and is required to eat three or four pounds of the fruit a day just at first, the quantity being gradually increased to eight, ten, and even twelve pounds of grapes. This is, if possible, to be eaten in the open air, in the vineyard whence the supply is derived—an arrangement which, no doubt, greatly conduces to the efficiency of the cure. It is frequently undertaken in their private practice by French physicians, who possess the material for it in the incomparable Chasselas, of which such quantities are now selling in Paris.

SPIRIT OF THE FARM.

—o—

THE practice of trimming leaves from the vines, to expose grapes to the sunlight, we have found by experience to be an error. Instead of grapes ripening quicker, those trimmed were several days later than those left unexposed to the sun. The quality of the fruit from trimmed vines also suffers. ☆

KEEP this until next season: A neighbor of ours had suffered exceedingly from onion maggot. He used plaster last season and reduced his loss two-thirds. This year he rolled his bed until the ground was hard; sowed it, and as soon as the onions would bear it, tread the earth on both sides next to the onions, so as to press them snugly. We visited his onions lately—not the sign of a maggot anywhere. ☆

JEREMIAH LOW, of this place, has been a valuable, amateur gardener. Recent mishaps, with three-score and ten and more years, add to his inability to do. But he has produced some valuable new fruits—early pears, corn, grapes, mulberries, the white wax bean, and a thornless black-cap raspberry, ever-bearing, that we do not believe can be equaled in the world. ☆

A. J. DOWNING advocated the ploughing of orchards, and our experience has invariably proved, that doing so is much the best plan—turning under clover or some green crop—rather than pasturing or idling. ☆

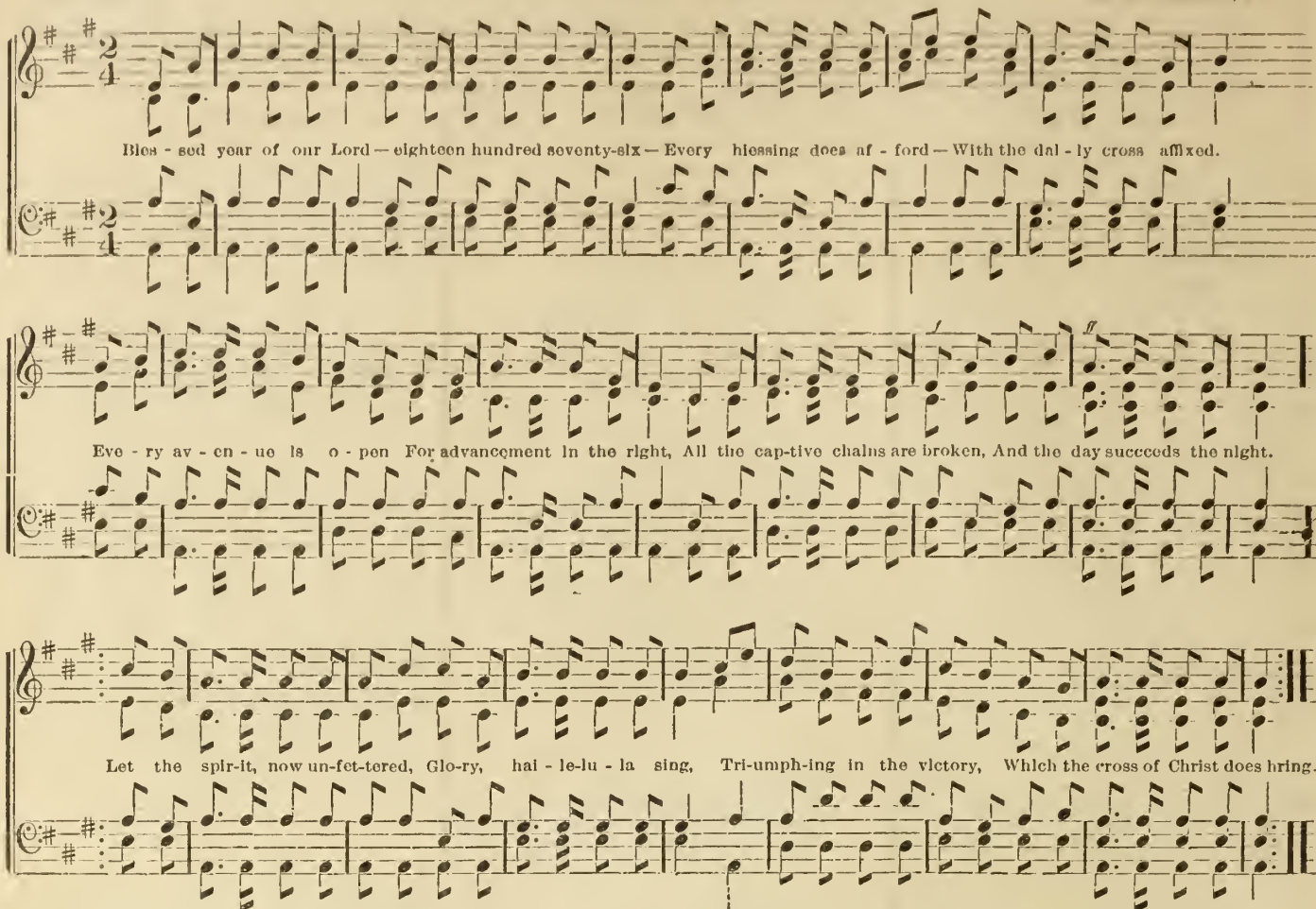
GREAT differences exist between the wheat fields of Shaker farms in Genesee Valley. Recent reports say, some yield only ten bushels to the acre, while others are yielding thirty. Why this difference on alluvial soils? ☆

A spading machine is the latest novelty, and a valuable one too. Tested in Albany county, last week of July, it spaded as fast as three horses could walk with it, a surface three feet wide. The *Country Gentleman* says: "If it had spaded only two feet wide, two horses could leave the ground in better trim than ploughing, cultivating and harrowing"—three operations. Its work is eight inches in depth. ☆

CENTENNIAL BLESSINGS.

ANN BUSBY.

MOUNT LEBANON, N. Y.



Bles - sed year of our Lord—eighteen hundred seventy-six—Every blessing does af - ford—With the dal - ly cross affixed.

Eve - ry av - en - ue is o - pen For advancement in the right, All the cap-tive chains are broken, And the day succeeds the night.

Let the spir-it, now un-fet-tered, Glo-ry, hal - le-lu - la sing, Tri-umph-ing in the victory, Which the cross of Christ does bring.

Blessed year of our Lord, Let sweet melodies arise,
We will sing with one accord, Of salvation's glorious prize,
Of the rapid line of travel, To our Father's Kingdom new,
We will brave each rising trial, And the heavenly way pursue;
By confession and repentance, We will weave us garments fair,
Rejoicing, that our spirits, We, for glory, may prepare.

May this year of our Lord, New centennial blessings bring,
On the rulers of our land—On the peasant and the king;
May our blest and lovely Zion Be replenished by his band,
And the gospel testimony, Sounded forth o'er sea and land,
May the preaching of the prophets, In the wilderness be heard,
Preparing all the people, For the coming of the Lord.

SOCIETY RECORD.

—o—

THE Ministry of MT. LEBANON and WATERVLIET left the latter place on Aug. 1, for an extended tour of all the WESTERN SOCIETIES. Let us all yearn for them a successful journey. Also, let us remind our western brethren that, though they are strong in spirit and for the CAUSE, *they must use some care not to overwork them*, and let them return on time.

SHAKERS, N. Y. Crops coming in splendidly. Hay and grain an abundant yield—best quality. Fruits of smaller varieties, excepting Raspberries only medium crop. Apples, Pears, etc., promises most largely, while the gardeners, broom and sweet corn growers are counting a relief by dollars, not far distant. Health apparently superb.

The Colorado bug troubled our early potatoes considerably—in some families bushels were picked from the vines, and their fates were “the end!” ☆

ENFIELD, N. H. An intense drouth still prevails. Nevertheless, crops coming in satisfactorily. An especial good word for potatoes; which, notwithstanding the immense army of beetles, have done well. Busy fingers have, in days and weeks, destroyed mil—hundreds of thousands! Sales of brooms and seeds moderate. The dairy good. From the average of 30 cows, seventy cheeses have been produced, besides 65 or 70 lbs. of butter weekly. Sixteen calves reared. Pail and Tub business resting; but must begin again soon. “Hope so, we want one.” Health of Society good; and we report general prosperity throughout. ☆

ENFIELD, CONN. Bro. Richard Van Dusen has a pear orchard of four acres, which we almost imagine, this season he challenges the world with.

The Church Family have begun a new Dwelling House—form of Greek Cross—96 feet long, and cross-wise. This building is to be heated by steam. New Depot being built by the Society. Albert Battles is proposed as P. M. for a new P. O. Hereafter, friends! direct all letters for Enfield, Conn., to “SHAKER STATION, HARTFORD CO., CONN.” Bro. B. S. Kellogg, we are glad to hear, is improving. Get up, and well. ☆

GROVELAND, N. Y., about this time is experiencing a refreshing season of Mt. Lebanon baptism. Although wheat is only moderate, yet no complaint is heard of the general appearance and harvest of crops. Zeal generally is prevalent at the Centre, and that “happy family” at the west continues “happy.” ☆

HANCOCK, MASS. A passage through this village lately, inspired our heart of hearts with much hope. There is much of God in Hancock,—for order prevailed. Fences, buildings, (many new ones,) were superior to the heretofore, and the kindness of Bro. Ira Lawson unequalled. ☆

CANTERBURY, N. H. The hay crop is secured, every load of the same gathered in best condition. Blue berries thick, fifty bushels will be gathered by our families this season. Health of Society remarkably good in view of the hot weather we have had. Sorry to hear of one case (A. C. S.) that has been very bad, but glad to hear of the convalescence, and the acknowledged causes—unphysiological conditions. Public audiences too large for the house of worship—have had thoughts of taking up contributions for its extension. People in this neighborhood of the best class, but poor as we are (!) and we have but little hopes of the desired amount. The reason of their poverty must be because they are so good. ☆

BEING in the closest accord with our Publisher, we urge an immediate, and comforting response, to the Circular he has so recently issued to the various trusteeships individually; and may each response be a hearty Amen! ☆

THE BRIGHT SIDE.—Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks, “For every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck.” When Fenelon's library was on fire, “God be praised,” he exclaimed, “that it was not the dwelling of some poor man.” This is the true spirit of cheerfulness and submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world on the sunny side, and you have almost won the battle of life at the outset.

NO CROSS, NO CROWN.—Coleridge remarked, that the temper of the present age inclines it to every enervating indulgence. Men appear to think the Christian armor an unnecessary incumbrance; they have no desire to engage in any combat, to undergo any trial; if religion is to be cultivated, it must be as one of the *fine arts*—as an element of belles-lettres; they forget or despise the saying of Bishop Patrick, that there is no passage to celestial glory but by some cross; that we must suffer with Christ, as well as confess Him, if we would be with Him in Paradise.

TO EVERGREEN SHORES.

—o—

We had only just committed the little conceit under this caption for Aug. No. when we received the following:

At Enfield, N. H., May 15, IRA BALLOU, aged 79.
At Enfield, N. H., July 5, ROWENA MORRILL, aged 75.
At North Union, O., July 9, RHODA MINER, nearly 81.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., OCTOBER, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 10.
PUBLISHER.

THE SACRAMENT.

—O—
ELIJAH MYRICK.

"AND as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said take, eat; this is my body."

Which was his body? Those whom he was addressing? Who had continued with him in his temptations? To whom he appointed a kingdom as his father had appointed unto him? Who were to be the body through which Christ would continue to be manifest? Or was it the bread which he passed round as a symbol of union?

And while he was committing to them this great trust—this life—this new testament for many, for the remission of sins, did he not pass the cup as a seal of unity—a confirmation that they were one living body?

If this version is good grammar, and makes Jesus appear more sensible, then cast away the old bottles of tradition, and seek new bottles for the fruit of the vine, which we shall partake of, new, in our Father's (and mother's) kingdom.

Heed no longer dying echoes—
Echoes from the voices gone!
While the trumpet voice of progress,
Tells us of a brighter dawn.

Harvard, Mass.

WHERE GOD IS.

—O—
MT. LEBANON, Sept. 29, 1876.

BELoved EDITOR:

September number is good; "Our Saviour," and "By Whose Authority," I like; "Social Impurity"—plain, but true—will do good.

My letter to Elder Abraham should be published—it is time.

The highest form of virtue, *now*, is among the skeptics to all false theologies.

A hundred years ago, the most spiritual good was with the Orthodox and the Dissenting Sectarians, and the Witnesses.

To-day, God is more perfectly revealed in some who deny, or doubt the existence of a Supreme being, than in the Christian Priesthood.

Works, not faith; facts, not faction; acts, not words; lives, not creeds, are the most pregnant with the good. God is good; God is truth. The *hearts* of men and women, not their whims and notions—their intellectual conceptions, or cloudy plans and systems—are what God looks at; be sure of that.

God is in the liberal, the scientific, the land reformer, the woman's rights advocate, the physiologist, the moral regenerators, the coöperator and communist—seekers after righteousness upon humanitarian grounds—who so love their fellow-men that their whole lives, fortunes and sacred honor are pledged as guaranties of their unselfishness. These love God, and they worship Him and Her, in

spirit, through the truth they teach and practice. And God cares no more for their lip negations, than he cares for the lip affirmations of those who *say* they are religious, yet who are monopolizing the earth, so that the mock cannot inherit it—by a financial system of bank robbery and its concomitants—in usurping man-power in all church and state organizations, are acting out devilism.

This is a day of *substance*. Theological shadows are passing away like fogs upon the mountains when the sun rises, it shining in strength and glory. The new earth is gradually coming up out of the general chaos, like a new continent rising out of the sea.

The new heavens are coming down from God, by Divine revelation. As the light of the natural sun bursts through the clouds of the earth, so shall the coming of the sons and daughters of man be. Having commenced, they will keep coming, the path of the right *doer* being like the sun that shines brighter and brighter until the meridian is attained.

Yours,

F. W. EVANS.

HOW CAN WE SERVE GOD MOST ACCEPTABLY?

—O—
RUTH WEBSTER.

THIS is a very important question—one that has led to a great variety of practices, each having for its professed object the approbation of God. If we wished to meet the approbation of any one, or to do him service, it would be necessary, in the first place, to know what his character is, in order to know what would be pleasing to him; for that which would be pleasing to a Nero, would be abhorrent to a Howard. Mankind have, in all ages of the world, had different ideas of the character of God, and consequently have differed in their service and manner of worship. He has been represented as a God of vengeance, a judge severe, the great Jehovah; but to me there is no appellation so dear as "Our Father who art in heaven." I love to contemplate Him as standing in this relation to all the children of men. So all are brethren and sisters in their natural creation, but those who receive the testimony of Christ have power given them to become the sons and daughters of God in an especial manner; and as he is no respecter of persons, should we not strive to be like him? As Christ came to do the will of God, we may learn by his doings and teachings what will be pleasing to Him. The prophet Isaiah gives us that which is to the point. "Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head like a bulrush and spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen

to loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" That here is acceptable service, no one needs be mistaken.

Then again, Prov., 13th chapter: "He that oppresseth the poor reproacheth his Maker, but he that honoreth him hath mercy on the poor." Again, there is a very impressive lesson taught in the parable of the sheep and goats, Matt., 25th chapter, commencing at the 40th verse. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, he shall set the sheep on the right hand, but the goats on the left. Then shall the King say to those on the right hand: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me.' Then shall the righteous answer him: 'When saw we thee thus, and ministered to thee?' Then shall the King say unto them: 'Verily I say unto you, inasmuch as ye have done it to the least of these my brethren, ye have done it unto me.' Then shall he also say to them on his left hand: 'Depart from me, ye cursed, for I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.' Then shall they also answer him, saying: 'Lord, when saw we thee ahungred, or athirst, or a stranger, or sick, or in prison, and did not minister to thee?' Then shall he answer them, saying: 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.'"

This was the ground of their condemnation—lack of charity. We talk of religious service as if it consisted in singing, preaching and praying. These may be useful as helps to inspire each other to renewed zeal in carrying out in practice the religious principle which the apostle James says is to visit the widow and fatherless, and to keep unspotted from the world. Religion implies action—doing good to the needy, as in the case of Cornelius: "Thy prayers and thy alms are come up for a memorial before God. Again thy prayer is heard, and thine alms are had in remembrance in the sight of God." God seems

to have an especial regard for the poor, and claims them as his heritage, as saith the apostle: "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?"

Christ gave it as one of the tests by which it might be known that he was the Son of God, that "the poor have the gospel preached to them." His mission on earth was, to raise the fallen and bless the poor. This is God-like labor, and unless his followers engage in it, their profession is vain. As saith the apostle: "If any man hath this world's goods and seeth his brother have need, and shuts up his bowels of compassion against him, how dwelleth the love of God in him?" Christ gave one injunction that is seldom complied with. It is this: "When thou makest a feast, do not call thy rich neighbors and friends, lest they bid you again, and so a recompense be made; but when ye make a feast, call the poor, the maimed, the halt and blind. These cannot reward you, but ye shall be rewarded at the resurrection of the just." God has made many promises to those who give to the poor, such as "He that giveth to the poor shall not lack." Again, "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." Agur's prayer was: "Give me neither poverty nor riches, lest I be full and deny thee, or be poor and steal, and take the name of God in vain." This condition may be realized by entering Christ's kingdom on earth, where there is neither rich nor poor, but perfect equality. "As the liberal deviseth liberal things," are there not some liberal souls who are ready to give of their substance for the good of others? We think that the greatest amount of good can be done by gathering the poor into communities, where they may be self-sustaining, and in their turn help others.

As there is no benevolence without sacrifice, so there is no sacrifice without a corresponding reward. I think that the question at the head of this article may be truly answered, that he renders the most acceptable service to God who serves humanity best.

Union Village, O.

"JESUS WEPT."

—O—

SARAH ANN NEAL.

IN reading the Book of books, we learn that our beautiful, Christian leader was "a man of sorrow, and acquainted with grief," to such an extent, that it is stated "he often wept." Now, when Jesus came to perform his God-ordained mission it was a time when spiritual darkness reigned, and human nature had grown almost inexorable in its perverseness. His mission was the ushering in of a new kingdom of God, which was to be established upon the earth; he therefore necessarily became the exponent of new truths, which were directly diametrical to those of the earthly order. Jesus, knowing that this new departure from written creeds was a move that would create for himself many enemies, and cause him much sorrow, still felt the force of his mission, and, realizing the power that guided him, faltered not to perform it; and, ere the good spirit had suffered his toil-worn body to be crucified on Calvary's cross, he had

established, under divine guidance, a plan of salvation whereby humanity could regain its lost perfection. This done, his beautiful soul went home to God, to dwell in the joys of the heavenly kingdom. But it was not the work of a moment, to lay the foundation of a new order of life, wherein only fruits of righteousness should grow; for our precious Saviour passed years in toiling and weeping for the growth of those principles, which he knew to be emanations from a divine source. Truly those were days of darkness in which Jesus sowed the seeds of godly truth and watered them with tears, that they might grow to the glory of God. But he lived in earth-life only sufficiently long to see but few who felt the power of his call—to come up and live the higher life—when, having performed his mission, his peaceful spirit left the material form, then spiked to the cross. Still, a few had accepted the teachings of Jesus, and gathered to him as true disciples, keeping the principles intact so long as they lived. And, indeed, they have remained intact since their first communication to mankind; and we, who claim a discipleship to Christianity, have them now, to toil for, and, if need be, to weep for, that they may grow in our souls and develop our characters, even to the Christ standard; then shall we be able to impart a saving influence that will help others to improve their conditions. But "Jesus wept," and shall we not sip from that cup of sorrow, from which he drank so freely, and with him weep also? Yea, very many times, rather than stand with idle indifference, and see the truth go down! Surely we will strive for the truth, that we may share with him that peace which is beyond the strife. Although we have seen Jesus to be a man of sorrow, we know he was not wholly a stranger to joy; for he found a joy even in the midst of sorrow, by doing his Father's will; and precious to his soul, and fraught with joy, were those seasons he enjoyed in communion with his divine parentage, which never forsook him while he remained an earth-toiler. Those were seasons in which he became endowed with a strength which lifted him above all human error, for it is written, "he partook of the nature of man, and was tempted in all points, but without sin." Thus we have before us an example of perfection—a beacon light that points the soul upward for salvation. And may we find strength, even as did Jesus, to meet the sorrows which the cross brings, with a smile of patience, and bear them with such Christian fortitude that will work for our souls an eternal good. Let us commune with the good spirit, as he did; for, precious to every true Christian are those seasons, when the soul, *alone with God*, can weep and toil for its deliverance from the temptations and sins of darkness. And, finally, let us build up the principles of Jesus, by overcoming every evil propensity in our natures, that we may say, with Christ, "we have overcome the world."

It is the earnest workers only, who properly develop themselves into Christian men and women in this life. Those who neglect to do the proper work of this life's improvement, will unhappily defer it to the next sphere. The scholar who has a necessary lesson to learn, and fails of learning it, has the discomfort to think that it, and other lessons, must be learned sooner or later in the future.

Shakers, N. Y.

JAMES LANGRIDGE.

A GOOD IDEA.

F. W. EVANS.

"Kill the cats!" That was a good suggestion in September number. They are the greatest nuisances on the premises; have to be killed *now*, to keep them within bounds. Kill a few more and it will lessen the number of cat deaths in the future.

Mother Ann Lee affirmed that cats were mediums of evil spirits. She enjoined her children not to play with, nor fondle cats. A good rule. They are the causes of weakly children in many households.

We have no dogs, why should we have cats?

The dog loves his master or mistress. The cat loves the house, and will return, if taken away by the removing owner.

How shall we keep the mice and rats in check?

Let some of the readers of THE SHAKER answer.

Do right, kill the cats, and "the birds of the air" will tell subscribers how to abate the lesser nuisances of rats and mice.

MUSIC—NO. 10.

—O—

J. G. RUSSELL.

EXPRESSION.—Last, but not least in the art of vocal rendering, comes the subject universally known by the term *expression*. In fact, it is so far from being least, that it is the greatest and most important point for recognition. Taken thus up for commentation at so late a period in this series of articles is to be accounted for from the fact that it is not only the most difficult point for singers to attain, but that it also becomes the grand completion of musical effect. It not only embraces the various rules and principles of musical notation, but it comprehends also the deepest and most genuine feelings of the singer. It is, in short, *the soul of music*. With much veracity it might be asserted that in a majority of cases singers fail to reach this most desirable point, and in consequence of this failure, the severest condemnation is often pronounced, not only upon the unsuccessful performer, but even upon the science itself, alleging that its mechanical process, renders musical effect void of life and soul-stirring ministration. This critical view of the case may not be altogether groundless, but the question for consideration is, whether this musical failure arises from an attempt to reach the desired point through scientific appliances, or from some other causes not so apparent in the eye of the critic. In joining issue upon this debatable point, the writer would *emphatically* declare his belief—which has nearly become knowledge—that the fault lies *not* with the science, neither with the singer, if sufficient time has not been stipulated for reaching that degree of proficiency requisite for insuring successful results. But the assertion is often made that singers, after commencing their scientific course of music culture, do not manifest so much energy and spirit in singing as they did before entering upon their scientific course. Without denial of this assertion, we will reason from facts just as they exist.

Individual, or solo singing, may be beautiful in effect, even when the performer knows little or nothing about music, scientifically,

for the reason that *one mind* controls the performance; and whatever may be the violations of scientific laws, they are unsubjected to the clashing which would be sure to result from a plurality of voices, as in the latter case the performance is superintended by as many minds as there are singers, all of whom must be more or less at variance with each other, either in pitch, rhythm, or power of tone. Viewed in the light of solo effect, non-scientists may claim the supremacy in *certain cases*, but not in all, as will soon appear. One great and grand law, superseding all others, of the science of music, is, that *every tone in a musical performance must be given by a perfect union of voices*. Now, with scientists, in regard to pitch, rhythm, and power of tone, the mind of *one* is the mind of *all*; therefore clashing may be just as foreign in chorus effect as it can be in solo effect. Again, when expression demands—as is sometimes the case—a departure from the established laws of music, the scientists, knowing the groundless position they occupy, yield their judgments at once to the unlimited control of a *leader*, and thereby preserve the same harmony of action they maintained before the interruption took place—a feature not discoverable with non-scientists. But there is another point for consideration, which has as much to do with musical effect, and even more with individual cases, than all that has yet been up for discussion, and that is *the management of the voice*. Many voices are *badly managed*, and this fault is alarmingly prevalent among non-scientists, though, to do them justice, it should be added that a *few* of this class were endowed by nature with *remarkable* voices, that, in a personal point of view, no scientific culture could much improve; but in a great majority of cases, this class of voices manifest, prematurely, a *lamentable failure*, often a total wreck, arising many times simply through ignorance in management. But we must here leave the subject where it now stands, promising, however, to clear it up to completion at some future time, simply observing, as a temporary close, that however great or remarkable the endowments of nature may have been, or however much in the *spirit* we may sing, we can render the praises of God to *perfection* only as we sing *"with the spirit, and with the understanding also."*

CORRESPONDENCE.

—O—

ENFIELD, N. H. Aug. 9th, 1876.

G. A. LOMAS, Editor, SHAKERS, N. Y.

DEAR FRIEND:—Allow me to give expression to the promptings of my *inner life*, in praise and commendation of the precious truths and principles so ably and manfully advocated in THE SHAKER, and which are so much needed at the present time, and which were also uttered forth to the world by our Lord and master Jesus Christ, when here on earth personally, who said "I am the way, the truth and the life." It is high time I sincerely believe, for humanity to pause, think, consider watchfully and prayerfully the signs of the times at what a poor rate the majority of souls are now living, so far away from the teachings of Jesus, his life. True spiritualism and true Shakerism, I believe, must step to the front of priestcraft, sectarianism and old theology, take the lead in the broad, universal religion of Jesus of Nazareth, free for all, without money and without price. May God, His angels, ministering spirits, speedily help us all to be wise for ourselves and choose that better part and live it, which can never be taken away from us.

Then as said Jesus we can truthfully exclaim "The kingdom of God is within us."

Respectfully,
WM. C. DENNISON.

163 JACKSON ST., BROOKLYN.

MY DEAR CECILIA:—My departure was so hurried that I was unable to say many things to you that were on my mind during my stay among your people. I wished to thank you for your kindness and interest in a personal stranger, and to express my unqualified admiration of your high aims and pure life, and of the complete success which has attended your efforts toward the founding of a social system ruled by brotherly love. You have attained the ideal life for which poets and philosophers have longed in all ages. Your mutual love and confidence are perfect and undisturbed, and you *earn your living and enjoy it* in the fullest sense of the word. All this is what constitutes a happy, earthly life—a truly happy and enviable one.

For futurity, if there be such a prospect before us, I suppose those who are good now will be blessed hereafter. Could I but agree with you upon this all important point, how quickly would I fly from the *vanities and disappointments* of the world to your sweet haven of peace, your heaven upon earth. It might be wrong in me to yield to such selfish impulse, and leave a devoted mother at a time when she most needs my companionship; and to prevent this, destiny has placed an insurmountable barrier between me and temptation.

Well, I believe after all I can find great usefulness in the world, and perhaps some form and degree of happiness as well.

In the meantime I shall be a regular Shaker missionary, raising my voice wherever I go, in defense of your principles, as practiced by yourselves, and in description of your happiness therein.

If I can aid, by a mite's worth an order of people having such virtuous and healthy minds, I shall certainly feel it my duty to do so.

Yours truly,

ELLEN E. KENYON.

TO CECILIA DEYVR.

July 23, 1876.

AYER, MASS., Sept. 3d, 1876.

DEAR BROTHER NICHOLAS:

Your "Circular" is received. Thanks for it and also for all the burdens you bear to keep alive our *little bark*; with its white sail of peace it is yet destined to go higher up the stream of human possibilities than any of the many-colored sails that float on the great sea of time's waters.

What if there is a little "friction," is it not much better than a dead calm—sleeping upon our oars—a dead level of thought and feeling?

You, dear brother, draw largely on our gratitude and sympathy for the interest you take in our general enterprise.

It is an age of thought and investigation which we can no more escape than we can the atmosphere around us. It is in the atmosphere.

If we ever become proficient scholars in the school of Christ, it will be when we learn to love one another, even if our opinions do not all take form alike, and at the same time.

If our lives are pure and unselfish, honest, and separated from the world, the virtues of charity and forbearance will follow as the flow of water or the ascent of flame.

The new bottle for the new wine was not peculiar, and only adapted to the time of Jesus.

Every new revolution will need its new garment and new bottles.

I believe the increase will come, if we first become so weak we cannot resist it.

If all labor for the growth of their own souls, it will add to the increase of the Christ kingdom.

THE SHAKER,

Long may it wave

O'er the world be free,

With its power to save.

Our public meetings are well attended. We tell the people how we live (or are trying to live), and advise them to come up to the natural and moral law, preparatory to Christianity.

Please accept of my best love and the love of all in our humble home, and give of the same to all dear friends in your beautiful abode.

Yours, in love,

N. A. BRIGGS, Pub.

ELIJAH MYRICK.

ENFIELD, September 12, 1876.

DEAR EDITOR: A short paragraph having appeared in the *American Socialist*, quoted from THE SHAKER, runs thus: "Tell a man his faults, and he will hate you forever." Without special reference to the remedy proposed in the *A. S.*, I would say that the application cannot be applied to any true Shaker. In all my experience in Shakerism I have never observed any one that was honestly, purposely, and understandingly traveling away from a lower nature, that would take offense, or carry hatred in his heart forever, as above stated. Many times we find it beneficial to be told our faults, even when not done from the best motives. I do admit there is a class that would answer to all that would come under the meaning of the term *hate*, at having their faults exposed to them; but it is also well known, such a class cannot by any means be ranked among genuine Shakers. And it would be very questionable if the Divine Order of the gospel could not reach such—whether any other means could ever alter their hearts' obliquities.

Yours in brotherly love,

ROBERT AITKIN.

RIO VISTA, CAL., September 2, 1876.

BRO. D. FRASER: Allow me to thank you most sincerely for your articles in THE SHAKER, especially those entitled, "Chemical Forces of Plants and Animals." To use a miner's phrase, "they go to the bed-rock;" and are such a clear exposition of dietary truth, that I cannot refrain from expressing my admiration of them.

If you had the millions of an Astor or a Stewart to bestow upon the people, they would not do so much good as your articles are calculated to effect.

Truly yours,

E. Y.

MT. LEBANON, Aug. 13, 1876.

RICHARD FLETCHER:

Dear Brother—Your letter of July 3d is received. In it you ask, "Would dear Elder F. W. Evans abolish the Sabbath entirely? That leading article will astonish some folks * * * The French did away with a Sabbath of rest one time. Shall we follow them?"

Many thanks for your kind epistle, and may the feeling of love and friendship you therein expressed cover my apparent negligence to answer it.

Gladly do I unite with you in admiring the beautiful characters which a long life, subject to gospel discipline and its saving power, has produced in the many aged Believers, whose company we still enjoy, and whose example we may profit by.

Not without labor and sacrifice have their virtues been acquired. Blessed be the obedience they have walked in! Blessed be the faith that has led them, and the hope that has inspired them! Upon the foundation that the Spirit has built through the means of their faithful toil, are we called to add stone upon stone, until the part allotted to us in the glorious structure be completed, to serve in its turn as a basis for coming generations. For, ever increasing is the work of God, ever offering to those who will be successively called into it, new truths and larger spheres of action, until the house of our God will indeed become a house of prayer, for all nations, kindreds, tongues and people, for all classes of mind and conditions of spirit, whether produced by inheritance, education, or any other cause. This view is a happy unfoldment of the somewhat narrower ideas held by our predecessors, from Jesus of Nazareth down to Ann of Manchester and her followers, the founders of our order. The former declared that he was sent only in relation to the lost sheep of Israel, an idea, naturally enough, flowing from a Jewish education, and evidently true in regard to himself personally, but which would have been a grave mistake, if generally adhered to in succeeding ages, to avoid which a special revelation had to be made to Peter.

The latter came out from the religious organizations, the various so-called Christian denominations of their day, and felt, also, naturally enough, as though their class, religious professors generally, were called in a particular manner, almost to the exclusion of others, to inherit the blessings of Christ's true

kingdom; whereas the rational mind of our day tells us, that the mere profession of a false Christianity is, by no means, a better preparation for the acceptance of the life of the true one, than an honest denial, or an absolute ignorance of those former errors would be, but rather the reverse. For, as it has taken time and efforts to get those errors worked in the mind, so will it also require time and sufferings to eradicate them. Here comes in the advantage of the rationalist; his mind is like a field, well fallowed and clear, ready for the seed of eternal truth which will be sown there and yield rich harvests. The appearances are, that this class will furnish the master-builders of the work that is impending. The son who promised to go to work in his father's vineyard, stands aloof, but he who was contrary and stubborn in his speech, is now repenting and drawing nigh.

Having gone so far, I need but to take another step to answer the questions you put relating to the leading article in the JULY SHAKER. I like that article, because, to me, it contains truth. What was the Sabbathical institution to the Jews, among whom it originated, if not a practical prophecy of a higher order of things? The first one in whom that prophecy was realized, discarded the external institution altogether; he did not need it. His whole life was a continual Sabbath, a life of rest from selfish pursuits, a life of goodness and exceeding love to God and the neighbor—a Shaker life. To those who live that life to-day, the same principles are applicable. They do not need an external Sabbath, because to them it has no meaning, other than they choose to give it themselves. Much less can they have any justifiable interest in having such an institution enforced upon others, contrary to their feelings and convictions, or to their best interests. A day of rest from physical labor may be very good, particularly for those who make such labor and its products the chief object of their lives, and by their selfishness may be tempted to be unjust to themselves or others. One day in seven answers that purpose very well; perhaps one in six might be better still, if all were willing to perform their due part in productive labor. For if any individual or people should consider it best for them to divide the one day of rest between the others and thus lessen each day's toil, why should not they have a right to do so, without being interfered with or imposed upon by others? The French, in their first revolution, missed it in making their period of labor too long, nine days out of ten. Neither men nor beasts could thrive under it, as their experience of twelve years fully proved. I can see nothing improper in any man or class of men ordering their time and dividing their labor to suit their best convenience. Neither can I see any thing right or proper in any man or class of men trying to impose their particular views on this or any other subject upon other men, or dictate for them the way of passing their time, unless it be to restrain them from doing wrong to themselves or their fellows. The barbaric law that might makes right is so inherent in human nature, that it will work out in some way or other, but it never yet wrought any good, nor do I think that it will in the future.

As for the real Sabbath of humanity, the higher life of Christian purity and virtue, I feel that its joy will be an everlasting rejoicing, and its rest an everlasting peace, that not even differences in opinion and mental constitution can destroy. I thank you for your ideas in the AUG. No. of our paper, concerning ART. The abuse and prostitution that it is so much subjected to, makes me sad. The same is but too true about the literature of our day. Humanity will yet look back with shame upon the mental appetites that could crave such food. * * *

Truly yours, etc.,

EMIL BRETZNER.

CANTERBURY, N. H.: The Washing Machines of Shaker Village, N. H., on exhibition at the Centennial, have called out considerable comment and commendation. We hope, that, as they are the best the world has ever produced, they may sell hundreds of them. See advertisement.

LACONISM.

—O—
THEO. OORHAM.

THE Spartans, or Lacedemonians, whose country was called Laconia, systematically endeavored to confine themselves to sententious brevity in speaking and writing. Hence the word *Laconic*.

Have we any thing to learn from those people? Some may object to studying, as example, a people with whom stealing ranked as a virtue. A concise brevity pervades the writings of nearly all the ancient philosophers. And who would not be a philosopher—a lover of wisdom? Could the sayings of the Nazarene be condensed, yet contain the ideas?

When Alexander, standing before Diogenes, said to him, "What can I do for you?" Diogenes replied, "Stand out of my sunshine." Laconic, but scarcely civil. But what could Alexander expect from a cynic who lived in a tub?

"Let your yea be yea, and your nay, nay." Let your answer be short but soft—not sharp.

Some one has said, "an article may be long, yet concise." An invisible prompter says, "very true."

Laconicism is worthy of consideration only as it implies not writing a volume when a page would answer the purpose. "*Veni, vidi, vici*"—I came, I saw, I conquered—the memorable words of Cæsar—contain more than many of our modern generals, in their Indian wars, could say in as many pages of foolscap.

When humans turn the battle to the gate—the physical sword into the sword of truth, and fight the evil in their own souls, they will be able to overcome the evil in others, without injuring them in body or soul.

Mt. Lebanon, N. Y.

THE "NEW DEPARTURE" OF SPIRITUALISTS.

J. M. PEEBLES, in the *R. P. Journal* for September 9, writes a most stirring defense of the *Organization* of Spiritualists lately inaugurated at Philadelphia. His arguments in favor of the name adopted by the organization—Christian Spiritualists—embrace a brilliant effort. But hear how he descants of the present status and needs of genuine spiritualism:

It cannot be denied that a partial eclipse has gradually crept over and dimmed the heaven-illuminated face of Spiritualism. The original National Association is dead; nine-tenths of the lyceums are dead; multitudes of Spiritualists are morally dead, attending neither Spiritualist lectures Sunday, nor spiritual seances on week day evenings. The finances that ought to go to erect spiritual halls, support the Spiritualist press, genuine mediums and lyceums for our children, are often expended in building sectarian churches, or supporting the liberal denominations. What is to be done? What does the "new departure" mean? It means—departure from death and indifference to life and spiritual activity—a departure from frothy words to noble deeds—from irreligious scoffing to religious aspirations and manly efforts—from phenomenal wonder-seeking to a rational philosophy and practical righteousness and from an egotistic ignorance to a broad spiritual culture. It is a departure from old feuds, old grievances, old disputations, and thread-bare issues, that have about as much to do with the heavenly truth of Spiritualism as Aztec pottery has to do with poetry.

WHAT LACK I YET?

A sensible inquiry! For nearly thirty years we have listened to the "rappings," and witnessed

the phenomena. What lack I yet? Religion, religious culture, moral principle, self-sacrifice, soul consecration, striving enthusiasm, the martyr's zeal, the charity which thinketh no evil, the love that flamed in John's soul while leaning upon the bosom of Jesus, and that unfaltering devotion to truth that has characterized the regal-souled of all ages.

PHYSIOLOGICAL.

—O—
WHAT IS IN THE BEDROOM.

IF two persons are to occupy a bedroom during the night, let them step on a weighing-scale as they retire, and then again in the morning, and they will find that their actual weight is, at least, a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter or poisonous exhalation. This is diffused through the air in part, and part absorbed by the bed-clothes. If a single ounce of cotton wool be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can hardly be 1 oz. of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, unless there be an open window or door for it to escape. Now the 16 oz. of smoke thus formed is far less poisonous than the 16 of exhalations from the lungs and bodies of two persons who have lost a pound in weight during the eight hours of sleeping; for, while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlids and mattresses in the morning before packing them up in the form of a neatly-made bed?—*Science of Health*.

WISDOM VINDICATED.—Now comes a physiologist who, unlighted by the lamp of a fish diet, proclaims to mankind that apples are the proper food, after all, of the sedentary brain workers. The apple, according to this observer, who obviously investigates things to the core, contains more phosphorus, or brain sustenance, than any other member of the vegetable republic; therefore it is conducive to mental activity.

HASTE AND HEALTH.—It is not at all wholesome to be in a hurry. Locomotives are reported to have moved a mile a minute for short distances. But locomotives have often come to grief for such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who go maturely, slowly, deliberately, are the men who oftenest succeed in life; people who are habitually in a hurry generally have to do things twice over. The tortoise beats the hare at last. Slow men seldom knock their brains out against a post. Foot-races are injurious to health, as all forms of competitive exercise; steady labor in the field is the best gymnasium in the world. Either labor or exercise carried to exhaustion or prostration, or even great tiredness, expressed by "fagged out," always does more harm than the previous exercise has done good.

All running up-stairs or to catch a vehicle or ferry-boat, is extremely injurious to every age, sex, and condition in life. It ought to be the most pressing necessity which should induce a person over fifty to run over twelve or fifteen yards. Those live longest who are deliberate, whose actions are measured, who never embark in an enterprise without sleeping over it, and who perform all the everyday acts with kindness. Quakers are proverbially calm, quiet people; and they are a thrifty folk the world over. This is a common sense advice, and if followed will always prove beneficial to men, and women, too.

FOR HEALTH.—Dress to meet the weather. Eat to satisfaction, no more; and of materials that strengthen the outer man and woman, and incite the inner to the heavenly—health of body and soul. Sleep eight hours, and the sleep of the justified. ☆

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

SHAKERISM—CHRISTIANITY.

—o—

THAT Shakerism has endured, intact in organization, for one hundred years and more, must appear to any one given to much thought, as one, if not the greatest wonder of our world. Its primal principle of celibacy, having no connection with any order that recognizes Christianity in marriage or reproduction, has been left to rely upon whomsoever has ripened for the resurrection harvest; and, acting from the most free agency of the soul, has chosen to live a life above the elements of this world. With the world opposed to it by principle, it has nevertheless been sustained, without doubt, providentially, for past, present and future purposes. With no people on the earth, equal in physical or moral character to the Jews who received the gospel direct from Jesus, Shakerism—the second and improved edition or proclamation of Christ to the world,—has had to meet barriers, which it is almost certain Jesus never met with. True Christianity has ever been persecuted; yet never so much by its own professors and so-called adherents, as it meets from such to-day. Shakerism finds less encouragement in the physical organization of humanity now, than Christianity ever met with before. With manifold diseases, of which the Jews never knew, and a precocious tendency to evils exceeding any ever mentioned in the catalogues of Mosiac times, Shakerism rises, and calls the people to a repentance of their evils, not only, but to a plane of life superior, physically and spiritually, to even the best of ancient days! Will there be a sufficient number reply, to keep the ark—the organization—in a progressive, working order? At the present time, only a few, comparatively speaking, are acquainted with the purposes of the Shaker Order. By far, the majority look upon it as an organization of religious fanatics, born to an ephemeral existence, and to go down from sheer exhaustion. It is difficult, even for those most familiar with our views, to realize it as a pressing necessity of salvation in the world. Millions who think they worship Jesus, are unwilling to give a thought to the fact, that Shakerism teaches no more nor less than did Jesus. If genuine Christianity was ever a necessity as a saviour to the world, it certainly is needed now.

As a transcendent principle to marriage, it invites to the most unselfish celibacy. As a superior rule to war, resistance, retaliation, it urges nonresistance, and a peace that "passes all the understanding" of worldly peace; and instead of permitting the people to live in the deception that the narrow, marital circle is most unselfish, it presents a relationship where all, who live as Jesus lived, are one family, and equally worthy as brethren and sisters in Christ life—none rich nor poor; no masters nor slaves; no landlords nor tenants, but all workers for God and humanity. Just what original Christianity proposed for the people, Shakerism proposes, with a blessed increase. There is nothing that can be named, where one requires what the other did not. The

organization of Shaker Societies is only an increase of the same Christian principles, actively engaged in. Where is there any difference between the *Celibacy* of the Church of Pentecost and that of the Shaker Church? What difference in their *Peace* proclamations and lives? Where do they differ concerning *Private Property* or *Personal Poverty*? Are the Shakers required to be any more unspotted from the world and worldly associations than were the constituents of the "model church," or its Lord, Jesus? Should Jesus come to earth to-day, where could he find a church where *all the members* were more zealously striving to imitate his life, and the modes of the "days of pentecost?" We want the people to know of us and our principles. With every added mite of information, there will be a weight of savor—a testimony against every unchristian practice in the role of life—and this is what the world needs and must have. Never was the time when Shaker principles attracted half the attention in the world which they now do. Never were they so favorably viewed, nor so thoroughly used as a lash for the unchristian lives of Christian professors, and with so little persecution. Therefore, let us work, in every way in our power, brethren and friends, for the lifting of a standard that will convince the people of the saving efficacy of practical Christianity.

☆

LET EVERY ONE PREACH.

—o—

WHOEVER feels that he has found the gospel of Christ—a saviour from sin—will feel a strong desire to tell the good news. It is worthy the question, how much are we willing to do for the ransom of souls? It surpasses almost every other good quality in human nature, to see a man or woman, unselfishly devote themselves and their all for the promulgation of truthful principles. We have our doubts raised, immediately, as to the sincerity of any one, who, claiming to have the gospel in possession, yet who are too selfish to use means for its distribution. We know of one man in the city of Troy, N. Y., who has paid nearly or quite seven hundred dollars the past year for the dissemination of spiritualistic ideas. He is not a rich man. Does not own the house he lives in, nor any other. The growth, of what he believes the true gospel to be, is worth nearly a thousand dollars a year to him. How much is it worth to each of us. Every Shaker should feel the necessity of letting the light of our gospel principles shine. Should seek means to make them shine. Should be a preacher. Should so love the gospel, that he or she would spread its knowledge far and near. We have a duty to do in "preaching the gospel to every creature." We must see to it that a knowledge of our principles "goes into all the world." Let us study the best means of distributing truth. The dullards, the half dead and the dying spiritually, will seek to discourage us. But let nothing hinder our putting in our mite, or a million if we can, to aid the progress of genuine Christian principles. "Freely we have received; let us as freely give." Spread the news. Circulate THE SHAKER. Get one more subscriber, each. Make our neighbor a present of it for one year. Help the cause of Christ from your hearts, from your strength, talents, pocket,

and none will fail of receiving in basket and store, many times worth the efforts made. Have we the gospel, brethren, "hide not the light under a bushel," but let every copy of THE SHAKER do good service. ☆

IS ANN LEE COME AGAIN?

—o—

THE following article appeared originally in *The Isle of Wight "Erwig,"* and more recently in *The London Spiritualist*. It will be read with great interest by our thousands of readers. To any one, familiar with the earliest history of our Shakerism, and of our more modern experiences with Spiritualism, the question we ask above will almost force itself upon them. We are very happy that the inclinations of this spiritual movement, called after our unpopular cognomen, should be conducive of such *Christian fruits* as "each for all, and all for each." Let us watch these Shakers closely; and if we can learn more of Christ from them, than we commonly practice, our watching may lead us to review and reconsider gospel teachings of at least a century ago, and continued on our statutes ever since.

"Love thy neighbor as thyself" was good; yet it was improved by "esteeming others better than yourselves;" and when opportunity is given for the practical demonstration of these Christian principles in commune life, let us all—churches of every denomination professing Christ, and particularly the American Shaker Church—look to our laurels, and "let no one take our crowns."

If the spirit which moves the Girling Shakers be of God, it will inevitably lead them into all godly behavior. And while we hope and pray that it may be a genuine revival of the Pentecostal Spirit, let us, with the light of God now in our possession, be determined that no hills of godliness shall overtop our Mount Zion. ☆

THE PSYCHOLOGICAL PHENOMENA OF THE GIRLING SHAKERS CRITICALLY EXAMINED.

That mesmerism does not furnish an elucidation of the Shaker mystery has been, we consider, conclusively established by a well-known clergyman in a neighboring town, who visited the Shaker party privately during their stay at Portsmouth. From the published account of his visit we extract the following:—

"During the early part of the singing, one of the sisters was noticed to be under influence. With eyes closed, and a quiet, rapt, and beautiful expression of face, she began to speak—*mirabile dictu*—in Hebrew. She then made signals to another sister, who came over to her, and standing embraced at one time, and kneeling at another, this sister soon came under influence, and began to interpret what the other uttered. Then, after a time, the order was reversed, and the second sister began to speak in Italian, while the first translated for her; and one was voluble in French, who, as I afterward ascertained, knew no French in her normal state, and who while speaking was characteristically French all over. And so prayers, quotations of Scripture, and sweet, sisterly, tender, and playful conversations on spiritual things took place between them in various tongues, together with a little singing of exquisite sweetness— weird and spiritual on the part of one—in what to me appeared like Hindostanee.

"After a time Mrs. Girling herself came under influence, and began to talk in verse or rhyme, for her speech ran in couplets, and there was much ingenuity in making the words jingle. I also found that in her ecstasy she had the power of mind-reading, since she somewhat, and rhythmically, set forth various matters that were uppermost in my thoughts. Much that she said was utter nonsense, of course, but all that was said was said in rhyme, rapidly and with considerable action, which, after a little space, culminated in a positive dance, or easy roundabout jump—

arms waving, and lips prodigal of verse at the same time."

The Rev. Thomas Colly has done good and important service to the Shakers, though we suspect the publication of his letter has led them to look upon him somewhat as one who entered their society as a spy. His scholarly training has qualified him to explode the mesmeric theory that the whole Community are poor biologized subjects of the "designing and wicked mother." His visit to the Shakers has scarcely, however, as we think, established a close similitude between their trance phenomena and those obtained through the acknowledged spirit medium. There is, so to speak, a uniqueness about the former, certain constant distinctive features differing from the ordinary spiritual phenomena; such for instance as the beyond measure strange phrase called "passing from life to death, and from death to life," during which, we are assured, the vital functions are often to all appearance completely suspended, and a horrible odor of death emanates from the body, though consciousness is in a measure retained. Again, the spirit mediums, nearly one and all, declare that the exorcise of their medial powers has a very exhausting tendency. The Shakers, on the contrary, constantly assure us that the influence of the spirit which controls them is in the highest degree conducive to bodily health, and that they feel strengthened and refreshed even after one or two hours of continuous dancing; this statement is certainly substantiated by the healthful condition of the family under conditions which would have killed or invalidated for life, at least, one-half of one hundred and twenty persons taken at hap-hazard from amongst us. But there are further differences to perplex and mystify us. We have often heard of the controlling intelligence at spirit circles personating Christ, and even the "Holy Spirit," but we do not remember to have ever heard of the case of a medium who was obsessed by but one spirit only; other spirits invariably intrude, and say their say. On the contrary the Shakers present the astonishing fact of a hundred or more mediums drawn together by some occult influence, all acted upon, as they distinctly assert, solely by an intelligent power that sinks all individuality in the "Holy Spirit." The singularity of the Shaker phenomena does not, however, end even here. The ordinary spiritual medium is a very different person in physical, mental, and moral tendencies to the New Forest Shaker; at least, so far as we can discover. There is the authority of the editor of the Spiritual newspaper for the statement, that a proportion of physical mediums are, either from natural predisposition, or made so by the tyrannical action of the degraded spirits who sometimes surround them, most unlimited liars—the cunning fabricators of complete dramas of malicious fictions, and are the slaves of an abnormal jealousy of each other, so strangely fierce as to have no parallel in any thing ever witnessed among average mortals. This statement is made to apply to mediums who obtain strong physical manifestations, but we have grounds for the opinion that among mediums for the higher intellectual phenomena, there exists a prevalence of moral idiosyncrasies that are often not of an elevating nor unselfish character. Now we have certainly not been able to detect the least evidence of this shocking deceitfulness and intense selfishness, or other minor moral weaknesses, among these Hordle mediums. It is true that some points of resemblance may be discovered between the Shaker phenomena and those witnessed in ecstasies and convulsionaries, vast waves of which strange influence swept over Morzine, on the borders of France, and over Madagascar a few years since, violently affecting immense numbers of their populations; and some still closer points of resemblance can be traced in revivals and "Twirling Glories" of our own country.

After all, however, there is about the Hordle revival outbreak a constant, lofty, practical purpose cropping out of its seemingly ridiculous and weird mysteries, which, together with the abnormal power of endurance it confers, has puzzled men of deep thought and wide experience. The Rev. A. Clissold, an ordained clergyman, and, moreover, a Swedenborgian, and therefore more familiar with ecstatic spiritual phenomena, after watching them with almost persecuting tenacity, acknowledges himself beaten. Mr. Auberon Herbert, another neighbor (a man of wide reputation as a powerful and unconventional thinker), cannot believe in the imposture theory, seeing that he is willing to give them any thing they may require if they will but ask him for it—a severe test to people very often with empty bellies and an empty purse. Mr. Cowper Temple,

"the son of Earl Cowper, nephew of Lord Melbourne, brother-in-law to the Earl of Shaftesbury, step-son of Lord Palmerston, and inheritor of his name and estates," can scarcely be a man likely to lend his interest to a set of "disgusting and blaspheming impostors." They must have fully secured his respect and his confidence in their moral qualities, if nothing more, before he would have permitted one of them to escort Mrs. Cowper Temple, in to dinner. And it was such as these whom the intelligent Christian people of the Island sought to wipe their feet upon.

Supreme as the contempt in which the Shakers are held alike by the "Liberal" and the conservative working-classes, and hated and scorned as they are by nearly all professing Christians, they present to us the much-needed, highly instructive example of a Community of all ages and both sexes holding their property in common; living together amicably, without jars or wrangling, under the noble principle embodied in their motto—"each for all and all for each;" bound together by bonds of attachment, seemingly of almost superhuman strength, supporting them under privations, which to recount, would read more like extravagant fiction than actual human experiences.

In short, Shakerism seems veiled in deeper mystery than either mesmerism or Spiritualism. Its religious aspect is wholly beyond our apprehension, but the outcome which it presents—a party of industrious Communists, cruelly deprived of their means of support, who avow their determination to starve, if need be, rather than become chained slaves to fill the coffers of the Mammonites—challenges our respect and admiration.—*The London Spiritualist.*

MOTHER GIRLING.

F. W. EVANS.

[We had just put the preceding article in type, when we received from Elder Evans, the following article—an answer to our query, as to what he knew of Mother Girling. Our readers will be pleased with the remarks of this, our radical champion. Whatever Elder Evans says gives a sound of certainty—no half-way dealing nor compromises. It will be observed, however, that when he says "they are the most orthodox," he means an orthodoxy that is heterodox Shakerism. Ed.]

I have corresponded with the Girling woman and her people ever since they were organized. James Haase, a leading member of Mother Girling's household, received faith in Shakerism, and came over from England, to unite with the Society. This led to the Girlingites being called Shakers, in England. They had no right to the name. Of all sects, they are the most orthodox. To them the Protestant Scriptures, just as they stand, are the word of God—Jesus is the Christ. They fully accept his doctrine of physical resurrection—believe he did rise, bodily, from the tomb, and was the first resurrected man; that all true believers will be resurrected as he was, even as Paul and other apostles believed and taught. They hold the physical resurrection as do the Catholics and Protestants. They claim that Jesus has made his second appearance in the Girling woman; that the judgment day is near, in which the dead in Christ are to rise first, but the Girlingites are of those who will be alive at his coming—are, even now, resurrected, so that she and her people will never die physically. They are warning the world, like second adventists, which they really are, and nothing else.

The only difference between them and the popular sects, is, they believe the scriptures, and act accordingly, whilst the protestant sects believe the scriptures, but do not act logically in accordance with that faith or belief.

The Shakers do not hold the scriptures as the word of God (plenarily), nor believe that either Jesus or the apostles were infallible in word or doctrine, as the Pope is said to be.

To the Shakers, the resurrection is rising from the Adamic to the Christ plane—from generation to spiritual celibacy. To them, the kingdom has come, is in the Shaker Order, and with the Shaker people.

In *Celibacy; Community of goods; Confession of sins; non-resistance and Spiritualism*; the Girlingites hold with the Shakers.

But with the Girlingites, the science of spiritualism is used to induce divers operations in public, exhibiting manifestations of freedom between the sexes bordering upon, or suggestive of *Free Love* practices. They have ecstatic dancing with endearing embracing, and osculation.

Shakers hold that spiritualism, and the spirits of the old prophets, or modern ministering angels, should be subject to the testimony of Jesus and Ann; that even under the operation of the most sacred gifts of God, it is good for a man *not to touch a woman*, in any such physical manner as is peculiar to Free Love Spiritualists, Girlingites or the Oneida Community.

First, pure; then peaceable. Second, pure in spirit, avoiding even the appearance of sensuality, is the Shaker motto.

THE GREAT PEACE (?) CONVENTION.

We hoped large results from the first decade meeting of the so-called "*Universal Peace Union*," lately held in Philadelphia, and at which we had two delegates—Elders F. W. Evans and Henry Cummings—but are sorry to say that, as a Peace assembly, it was a *positive failure*. We have studiously pored over *The Voice of Peace* reports, and are surprised at such a waste of time, opportunity and breath, and the production of so little in the interests of Peace. We learn from other individuals at the meetings, that an *inharmenious* spirit was continually present. Men and women may cry "*Peace, Peace*;" but *there will be no Peace*," until they defeat the devil of war in his kingdom—in the lusts of humanity. (See James, 4:1.) All beating round the bush is valueless; all trimming of the war tree unprofitable; all issue of proclamations and resolutions are unworthy the paper upon which they are written, compared to the "putting away the causes of war"—the lusts for the flesh and for land. Elder Evans did his duty. We quote from the *Voice of Peace* some of his remarks, the best portions of which were excluded, being too radically right for such a Peace advocate:

Elder Frederick W. Evans, Shaker, said:

The real causes of war that exist in the human soul itself, that have made Christian men and women, and Christian nations, hate one another, so that they have been engaged in war and fighting as a business of life for the last eighteen hundred years, are still unknown.

THREE KINDS OF WAR.

So long as good and evil, truth and falsehood, right and wrong, vice and virtue exist and are mixed together, as in Christendom to-day, there will be war in some form.

Was not Jesus as really the Prince of War as he was the Prince of Peace? He came, not to bring Peace, but a sword—a fire—to set at variance the members of the same family, sect and nation.

The first form of war is physical, produced by the lusts of generation—killed or be killed—Indian warfare. This is the common form of war in all Christian and Pagan nations.

The second form of war is that wherein one man, inspired by a strong influence, will chase a thousand, and two put ten thousand to flight. Thus Sampson slew his hundreds, and Saul and his

armor-bearers defeated a whole army. Thus inspired, as a Jew, by the Jewish spirit, Jesus overpowered the traders and the traffickers of the temple.

The third form of war is spiritual war. In this form man uses no physical strength nor carnal weapon. The slaughter is performed entirely by spiritual means. (See 2d Kings, 19-35.) The Angel of the Lord—Spirit—went out and smote, in the camp of the Assyrians, in one night 185,000.

Spirits, using Elias as medium, slew two companies of fifty men each.

These fighting spirits were not yet converted to the still higher form of warfare which Christ's spirits wage against the causes of physical war existing in the people, the causes by which the disciples sought to use Jesus and themselves, to destroy all the people of a village, to do as Elias had done before them—bring down fire from the spirit world.

At that time, when under the CHRISTIAN influence Jesus saw the subject of war as he had never seen it before; saw that what he had done in the temple was Jewish, not Christian, and even now to do as Elias had done would still be Jewish; saw that the mission of the SON OF MAN was not to destroy men's lives, but to destroy the evils of their lives; saw that his disciples, by Jewish education, knew not what spirit they were influenced by in what they asked.

As a Christian, Jesus said: "He that hateth his brother is a murderer—already a warrior."

In CHRIST—not in Jesus—nor in Ann Lee—are hid all the treasures of wisdom and knowledge. These are the treasures we need and want—a spiritual righteousness that will make each man and woman righteous.

Being converted, we become such Peace people that even civil war could not turn us aside. They will not fight. These should be heard in a Peace Convention.

The true friends of Peace seek, in their own souls, for the roots of the evil tree in human nature, that has made war a permanent institution in all Church and State governments, from the time that Peter drew his sword to the presentation of the sword to the Peace Convention to be made in a plowshare.

To these roots the axe of truth and self-denial—pure Christianity must be laid. They that learn whoso hateth a brother and killeth a man with a Damascus blade, or whose muscular strength is increased by spirits, so that he kills a dozen, or who becomes the means through whom hundreds are slaughtered, without being touched by visible man or woman, is equally and unqualifiedly a murderer.

Those spirits that wrought the will of the Lord of Hosts—the Hebrew God—empowering Moses to conquer the whole military power of Egypt, without striking a single physical blow, were not Christ spirits.

Poverty is one cause of national wars. The bounty, the wages, the booty and the beauty are inducements to enlistments for men who have no home nor property of their own. Monopoly of land, speculation and usury create poverty. The unreplicable exclusion of women from citizenship, from helping to frame and execute the laws by which she is governed, makes poverty-producing institutions a possibility. Purgation of civil government from all kinds of theology, and instituting abstract radical truths as the basis of Church and State, will ultimately abolish war from the nations of the earth, so that they will learn war no more.

The Union of so many independent States in North America is prophetic of the ultimate union of all nations. There will be a constitution of nations, as we have a constitution of States—a constitution of constitutions. Then there will be Peace on earth and good will among men.

The causes of war—exclusion of citizens from citizenship, monopoly of life elements, poverty and crime, struggle between capital and labor and theological strife, false theology, will all be convicted by Divine Revelation, the rock upon which the new Church and State will be built.

In the darkest hour through which a human soul can pass, whatever else is doubtful, this is at least certain; if there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward.—*Fredrich William Robertson.*

EDITORIAL NOTES.

—o—

THE page of *Religio-Philosophical Journal*, devoted to "Voices from the People," is a most interesting feature of that paper. Between the communications are inserted valuable materials for thought—jewels of the first water.

There has been considerable commotion in some circles, concerning our name—THE SHAKER. Some have suggested a change, the better to meet objections, which others, "not of our fold as yet," have to the title. Be it remembered, that whatever name we may assume, the change (which is not likely to occur) will in no manner mean a compromise of Shaker principles. We shall be open to the same objections so far as our life and teachings are concerned, and the change of name, if made, would not make the doctrines, which urge the cross of Christ on the people, any more palatable. Ever since the gospel of Shakerism was introduced, men and women have appealed to us to pull down our colors—"come down from that cross"—all of which means depart from radical Shakerism. THE SHAKER, under any other title, would still remain objectionable to the carnally minded. Still, let the people send us suggestions.

Great is science. The guests of certain hotels at Rye Beach, N. H., having been prostrated by sickness, Professor Nichols proved, beyond dispute, that the cause was the impurity of the ice used. Among the valuable conclusions arrived at by the professor, we find: 1. That water is in no degree purified by freezing. 2. That water which is unfit to drink as water, should never be used as ice, for human consumption. Let us have a care.

We hope the friends of THE SHAKER will act upon the determination to double its present circulation. We may not have millionaires as subscribers; but we know we have hundreds of large-hearted humanitarians. For sixty cents each, we may call many blessings down on our neighbors. "Love thy neighbor as thyself;" either induce a subscription from him, or present him with a copy for a year.

OUR readers will be edified by our presentation of "CORRESPONDENCE." The breathings of every individual, writing to this office, are of choice rendering and justly appreciated. The correspondence to the various societies would make a grand page every month, could we obtain it. Once in a great while we get an anonymous scrap from some theological critic, etc., that is not so agreeable, but we get hundreds of the appreciative, where we get one of this kind.

ANGEL OF DEATH.

—o—

ANGEL OF DEATH.—Spiritualists can smile at the approach of the angel of death, for it is to them a birth into joys everlasting, and they know that loved ones linger near to assist the weary spirit to pass from the old house to the new; they can meet the change with rejoicing, knowing that just before them lies a field of usefulness, that will yield pleasures to the faithful soul.—*John Murray, in the Olive Branch.*

That depends altogether on circumstances whether Spiritualists can smile at the approach of death. Some whom we know, we think would feel very badly, if death were staring them in the face; knowing that their life has been of that character fitting them only for the dark regions of the spirit world; they don't care to pass from this sphere of existence. Indeed, it is much easier to purify the spirit here, by seeking

the forgiveness of those you have injured, and forgiving those who have wronged you in turn, than to pass to spirit life without accomplishing that object. Spiritualists should learn that it is a calamity to the spirit, to die without being prepared for the change, or failing to accomplish its mission.—*R. P. Journal.*

This criticism of the *R. P. J.* is very tardy in coming, but it is a worthy and needed rebuke to many thousands of Spiritualists, who think the spirit world an unalloyed elysium, for even the worst of characters. Not so; but there are hells—"dark regions" as well as heavens there, and every one will go "to his or her own place." "Like will gather to like" there. God is no respecter of persons, but he is a regarader of characters; and in the economy of the spirit world, even more than in this, God has drawn lines of demarcation impassable by the evil, to the disturbance of the good. We thank the *Journal*, and ask Spiritualists to TAKE NOTICE. ☆

PRAYER.

—o—

PROF. TYNDALL does not believe in the power of prayer to alter the material laws of the universe, and very probably he is right. We do not indorse him, for the reason that our knowledge of the universe is limited. But when ROMEO prayed that the sun might not rise and separate him from his beloved JULIET, the sun rose all the same and divided the lovers forever. What a million of men pray for another million of men pray against. One man wants rain, but another wants sunshine. How can local interests affect the wisdom of Heaven? Is it possible that Providence hesitates between its clients, and says to JAMES, whose arid potato field is withering for want of water, "Dear JAMES, it will rain to-night," and to SMITH, whose hay is not yet stacked, "Dear SMITH, your hay will all be soaked." No; these are the effects of prayer which are not logical in the mind, and so far the challenge of Prof. TYNDALL, to have one hospital prayed for and the other prescribed for, must be held to be likely to result to the advantage of his theory. Prayer, however, while it cannot influence material laws, may affect those unknown spiritual laws which have so much to do with our mysterious nature. Who has not prayed for some desired end? A dying child, a dying wife, relief, perhaps, from some trouble. There is a story of a poor woman who prayed for a loaf of bread, and her prayer was indirectly answered by a drunken party of men, who, in sport, threw a loaf down her chimney. No one can solve these mysteries, for there are men of this world and men of the next world. When the entire Christendom of humanity kneels every Sunday in church and implores Heaven for especial blessings, is that ceremony a farce? If it is a useless supplication then one-half of our religion is a mockery. People say that every wish is a prayer, but that statement is a mistake. A wish is only the desire for a result; a prayer is a request for a reply. We want rain badly now. The earth is dead with drought, and the crops will suffer from the lack of water. Shall we pray that the heavens may be opened and the mechanical laws of the universe be suspended for our particular benefit? Certainly we have the right to demand, but it is doubtful if we possess the reason to expect compliance. In our churches on Sunday prayers for rain will be probably offered, and if the rain comes the eloquence of the clergyman will be held in high estimation by his congregation, and if it fails then Providence must take the responsibility. Our own humble opinion is, that if we look for rain in this unhappy drought we had better study the weather reports, which at least indicate probabilities. When we kneel in reverence to that inscrutable Power, which is above us all, let our supplications be for spiritual blessings more than for earthly gains.

—N. Y. Herald.

THE Mt. Lebanon and Watervliet Ministry leave Pleasant Hill, Ky., Sept. 19, for South Union, Ky. Leave South Union for Philadelphia, Oct. 3. Leave Philadelphia for Watervliet (Shakers, P. O.), N. Y., Oct. 9, and if we will spare them so soon, will go to Mt. Lebanon, sometime afterward.

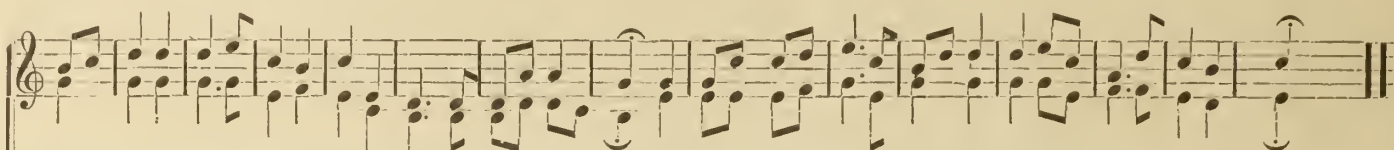
JAMES G. RUSSELL.

THE WAY OF LIFE.

ENFIELD, N. H.



1st. The way of life is free for all, 'Tis o - pen, plain and clear, And lov - ing - ly a voice doth call For souls to en - ter here.
 2d. The power that sets the spirit free, From slavery's chains of woe, Is found, in Zion still to be, Where souls, its worth may know
 3d. Then come ye heavy-laden souls, The way of life pursue, Eternal bliss, the way unfolds, And gifts divine and true.



1st. To take the sin-destroying cross, That Je-sus meek - ly bore, And rise tri - umphant from their loss, Through blest redemption's door.
 2d. The means, whereby this power becomes A saving grace to man, Is wrought through full obedience To God's perfected plan.
 3d. A recompense, excelling far, The trials of the way, Will meet the Zion traveler, In realms of endless day.



"I thank you heartily for saying you hope I shall get well. I mean to get well, and shall do all in my power to accomplish it. But I don't pray for it any more than you, in the sense you write the words. To me prayer is a natural and most delightful exercise. It is thus: I feel conscious of the presence of the Infinite power, mind, and love, which makes and governs the universe; I feel that it is close to me; then, conscious of that dear Presence, I think over the blessings I have and the use I make of them, I remember the many things I have done, and I think of the right things I ought to do, I recollect my joys and my sorrows, my hopes and my fears.

"So my prayer is an act of gratitude, of penitence (if I have done wrong), of aspiration and of joy. But it is not an act of petition. I don't ask God to do my work; to saw my wood; to write my books, or to make me a good man. Now, with this notion of prayer, I should no more ask God to restore my health, than I should to buy me a cargo of tea. I am amazed that men should think their feeble words can alter the mind of the Almighty God, and, still more, that they should dare to do it if they could. If I thought it was God's desire that I should die, to-day, but that my asking for life would lead him to let me live thirty years more, I should not dare to put my little mind against his infinite wisdom, and ask for life."

THEO. PARKER.

"THE WORLD'S SAGES, INFIDELS AND THINKERS."

THE Book reviewer of THE SHAKER says of this extraordinary work: "We congratulate the publisher, and the public generally, on account of the good judgment displayed in supplying so copious and compact a compilation (1000 pages) in one volume. It is a biography of the greatest minds that ever lived; and is intended as an improver of minds of this and every country. We trust that the publisher will be well repaid for the arduous labors he has made for the moral and mental development of all classes. It is a valuable treasure. We with pleasure invite the attention of the public, to a book that must be found in every well-selected library. D. M. BENNETT, New York, Pub.

"BURDETT HANKS,
 "Reviewer."

MT. LEBANON, N. Y.—Elder Evans and a dozen others of similar behavior, visited Salt Point, N. Y., Peace Convention. The Elder, as usual, "took the kingdom of heaven by force," while the singing band of brethren and sisters "soothed the savage breasts" of any warriors that may have been present.

SOCIETY RECORD.

—O—

PLEASANT HILL: A beautifully written letter from Elder B. B. Dunlavy, of this place, informs us of a dreadful fire—the large barn with all its contents—probably the work of incendiaries! From twelve to fifteen thousands of dollars' worth of property gone, doing none any good! While many more thousands of dollars' worth must be used in replacing buildings for the care of their stock. When we think that God is just, we tremble for the incendiary, more, much more, than for the murderer. With all the mental sufferings brought on by this calamity, a prayerful spirit for the guilty party or parties is manifested; and a gratefulness that it is no worse. Says Elder Benjamin:

"But, beloved friends, we have a fine growing season. Corn looks well, potatoes greatly abound, grass is luxuriant, and our apple orchards are bending and breaking under their enormous load of fruit while our broom corn harvest has commenced—a heavy crop. So that we have much left to be thankful for—thankful that our chastisement was not heavier—thankful that the earth abounds in plenty—thankful that general health and buoyant spirits prevail; and thankful that we have the gospel of Christ, which is better than all, because it secures to the honest soul the durable riches which the fires of earth cannot consume, and no power can take from us, if we will make it our own, which we have the power to do, and will do. While earthly riches make to themselves wings, and fly away, the treasures of heaven abide in the soul forever! As our dear friends have been well tried in the school of adversity by passing through the fiery ordeal, we do not need to speak of our spiritual status, as they are fully able to comprehend the situation, under the influence of such a revulsion. We could take in scores of the floating population, but they generally prove to be bad fish; good ones are remarkably scarce. No moving of the outside waters in this region, to cause the lepers to step in to be healed."

MT. LEBANON, N. Y.: The annual "Social Gathering" of the Novitiate Orders lately took place, as usual—resulting with an increase of blessings over any former meetings! Dr. J. V. Mansfield was an invited guest, and gave many wonderful tests of answering sealed letters. Elder F. W. Evans thinks there can be no doubt, that the doctor is a genuine, truthful spiritualist, and most worthy man.

THOMAS BEAL, of Shakers, N. Y., sends his compliments and thanks to Larz Erickson, for his excellent article in September number of SHAKER, and proposes to have the last half of said article painted in large letters, and placed over the door of his shop. We know of a good many who might be drawn nearer the kingdom of heaven by having the closing sentiments of "THE DISCIPLINE OF GOODNESS" placed where they could read them when they run.

THE desire for women modifies the Darwinian law of brute force in man; otherwise, under that force, man would kill all women. Her lord and master's passions balance each other * * * *
 Usury eats, as does a canker, into the vitals of the producing classes. "Thou shalt not kill; thou shalt not take usury of any," was Jewish law.—Elder F. W. Evans.

FOWLS with yellow legs are very liable to be troubled with parasites, which secrete themselves under the scales of the legs, producing warts and other scorbatic disorders. Wash well with strong soap-suds, then apply kerosene freely for several days in succession.

WOULD say to "Friends of Truth," and any other apparent counterfeits of Livingston Co., N. Y., that we ought not to take even this much notice of anonymous correspondents. You must come recommended.

R. M. WAGAN has on exhibition at Centennial, his green corn-cutting machine. His CHAIR display is attracting extraordinary attention. See adv.

TO EVERGREEN SHORES.

—O—

At Shaker Station, Conn., CELINDA WARDWELD, aged 77 years.

Finished thy work, now take thy harp,
 Give praise to God above,
 Sing a new song of endless joy
 And heavenly love.

Give thanks to him who held thee up,
 In all thy path below,
 Who made thee faithful unto death,
 And crowns thee now.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, } SHAKERS, N. Y., NOVEMBER, 1876. SHAKER VILLAGE, N. H. } N. A. BRIGGS, } No. 11.
EDITOR. PUBLISHER.

LIGHT ENOUGH.

E. T. LEGGETT.

What thousands, blinking like the birds of night,
Dazed by the brilliance of o'erpowering light,
With slumbering eyelids, grope the green earth o'er,
And in full floods of light still sigh for more:
Not light they need; could all the suns that glow,
In one concentered, brighten all below,
They'd still complain; for all is dark within;
No ray illumines their citadel of sin.

Not light is wanting; light is everywhere;
Each tree 's a sermon and each flower a prayer:
Earth, seas, and skies, the seasons as they roll,
Teach man's whole duty to each reasoning soul.
The light, that at its dawn, ere man was free,
Led saints of old from death to victory.
From heaven to earth, from God to man to-day,
Still dazzling shines upon the better way.

No light has dimmed, no fountain ceased to flow;
No truth 's involved that man has need to know;
No law has changed, rewarding good or ill;
All ill is Hell,—all good is Heaven still:
No chord is missing from earth's glad refrain;
No link is broken in earth's golden chain;
Still, as the sunbeams, angels come and go,
With smiles to cheer and balm for every woe.

That soul, of all is happiest and best,
Who, blessing others, is in others blest:
In every sphere where men or angels are,
True happiness is true religion there:
He who conforms in body, mind and soul
To all God's laws imposed for his control,
Or prince, or peasant, be his station given,
Wherever he may be, to him is heaven.

'Tis folly to resist, where man is wrong;
Man is too weak for treason—God too strong;
Omnipotence is His with all the spheres;
To Him eternity's unending years;
Let's then be wise before it's all too late,
Acknowledge God and keep the laws of Fate;
With heart and hand join with the hosts above,
Who less know God is great, than God is love.

Union Village, Ohio.

MAKE ROOM FOR TRUTH.

GILES B. AVERY.

[The following excerpts are from a private letter, made without permission of the writer. But they contain so much truth, and the evidences of the "passing away of old heavens," together with the needed rebuke to stereotyped religionists, that we make bold to use them, as the property of God and his people everywhere.—Ed.]

* * * WHY, we know of many people who believe enough gospel truth to save them from sin, and in their obedience are saved from sin, who nevertheless are *very limited* in their knowledge of *fundamental principles of truth*, which *other* souls would have to be convinced of before they could take one step in the way of God. And these fundamentals are of such vast importance, that a want of their recognition has riveted the handcuffs, whet the guillotines and spiked the torture casks of nations of inquisitors, who, for what they call heresy, have tortured until death, millions of human beings, and retarded the

advent of *Christ's second appearing* for hundreds of years!

The probability is, that nine-tenths of those who have enough truth to save *them* from sin do not see the least impropriety of having *as a requisite* for eligibility to office in the United States' government that a man should believe in God—no matter if it was the God of the Presbyterians or Trinitarians, claiming that some are elected to heaven from all eternity, let them sin as much as they choose, while others, never so righteous, would be damned, by the decrees of God, to all eternity! They cannot see the point that this *requisite of eligibility* to civil office would create a State standard of religious belief, and terminate in the adoption of capital punishment or the inquisition for what said officials might denominate *heresy*. They cannot see that such *requisite* would fix upon a specific *God-idea* or *God-character* as the God to be believed, to the exclusion of every other, and that thus liberty of conscience would be at once abridged, aye, annihilated! * * *

Now, if we should be so conservative as to render nothing which this class of minds would object to, what possible avenue would be open for the *continuous revelation* of truth, which is what our *Shaker gospel* claims as a foundation principle of Shaker faith? We confess we cannot see said avenue.

Many cannot see why the least objection should be raised to the authority exercised in closing the world's exhibition on some particular denomination's Sabbath, while to carry out in justice such a system of freedom of conscience as Shaker religion claims as Christianity, the exhibition at Philadelphia *should either be opened every day of the week, or closed every day!*

But some ask: "What has Shakerism to do with it?" Why, the domain of Shaker testimony and duty covers every moral and religious phase of human error—sin, and it cannot do less than this, to be a gospel of *full salvation* from all sin.

It has been said: "He cannot live rightly, whose faith is wrong." Abstractly considered, this is true, yet *relatively* it is erroneous. A good degree of righteousness may be attained unto by a living obedience to principles, which originates a faith which those so living do not sufficiently understand either to believe or disbelieve. Hence we have, relatively speaking, *righteous life* without faith; however paradoxical, it is true. * * * Jesus was a heretic, judged by the religious law of the Jews. Ann Lee was a heretic, according to the theology of the Church of England. Father James Whittaker was a heretic by the standard that justified Abijah Wooster and others in their *old heavens religion* when Father said: "*Abijah, go and bury your Christ,*

for he stinks!" This was the Christ of a religion which justified any in living only a Pauline quality of Christianity. Jesus anticipated the proclivity in human nature to create gods, and the tendency to worship him as God, hence called himself the "Son of Man." Ann Lee did the same, and often rebuked the tendency to worship her by saying: "Don't kneel to me, but kneel to God; I am but your fellow-servant." * * *

Shakerism is a recognition—

1. Of one God, dual in principle, spirit *in esse*.

2. Revelation of God through human and angelic media.

3. This revelation has been in progress from time unknown.

4. It is manifested to our age through Jesus Christ's example and teachings.

5. Additionally manifested through Mother Ann Lee.

6. Continued in manifestation through their faithful followers.

7. The evidences of these manifestations being of God, and Christian, will be in harmony with, and in support of, principles of truth revealed by preceding media, which have been tested as savory by life experiences.

8. Shakerism is a theology which conserves all preceding revelations of truth, while it continues to reveal truth as fast as humanity (individually or collectively) can be developed to comprehend the wisdom of God. * * *

NOTES BY THE WAY — NO. 4.

TRIFLES.

—O—

H. C. BLINN.

ON my desk, by the hand of some kind friend,
I find "Trifles," and the last verse says:

"It is the little sins
Lead to great wickedness;
In little deeds that bless
The highest good begins."

Trifles! Well, in the common acceptance of the term it may be perfectly correct, but they ultimate in a magnitude as extended as the whole world. From these *trifles* spring all the thorus that so seriously afflict poor fallen man on his journey through life. No better sermon could be preached for the redemption of the world than is contained in these four simple lines.

Avoid the *little* sins, the *lovely* sins, the *darling* sins—those nearest to our own hearts, and so near that we almost fail to recognize but that they are a part of our being, and we shall never have cause to mourn over those of "great wickedness."

Sin, like every thing else, grows by cultivation. It may be petted and flattered in the days of infancy, but as it develops on the right hand and on the left, it often frightens

us long before the age of maturity; and unless it can be arrested, it becomes in advanced years a frightful monster, and, "to be hated, needs only to be seen" in that state.

He who wrote in the good book that "man is born unto trouble, as the sparks fly upward," illustrates with much accuracy our present condition in life. In this *latter day* it seems to be inherent in the very germ of our being. If, however, it could be arrested in infancy, there might be more of an encouraging hope of the promised millennium. But while there is so much to encourage not only "little sins," but sins of magnitude, it needs an army of peace-makers to speak peace and to proclaim the gospel of "good news."

The crude and even vulgar manner in which many of the revolting crimes are heralded through the land is no doubt often the active stimulus of other deeds of darkness. Shaker villages are by no means so far removed from these messengers of wrong living and wrong-doing but that they are obliged to share, to some extent, in the malaria.

Editors and others may perhaps be warranted in saying that they publish what the people wish to read; but it must be a sad and morbid state of the mind that can dwell with satisfaction over the rehearsal of crime. The warning voice of the testimony of our gospel work is in its every breath against it, as well as against the fascinating sensational literature that is sweeping like a deluge over the land.

There may be those who, for the "little" or the large sins that they may meet in this line, would feel no condemnation for either the writing or reading—indeed, no more than they would for bearing false witness, or for coveting their neighbor's goods; but as we would not wish to be judged by this standard of mind, we peril our souls and the prosperity of our Christian cause in proportion as we cherish the sins of the world.

The relief, yea, the sunshine to this unpleasant picture, comes from the "little deeds that bless." In this the peace-maker finds all that his willing heart is able to do, sowing seeds of kindness—deeds of love. It is a development of the spirit of Christ in the soul which reads: Do unto others as ye would that others should do unto you.

While there is such an extended field of usefulness spread out before us, it would seem unfortunate that he who has the least light from God should either hide or squander it through the influence of a less worthy cause. Better would it be in the consecration of our lives to the spirit of good, that whatever we do, it may be as a protest against the little as well as large sins of the world, and ever for the exaltation of our high calling.

CHANGE THE SABBATH DAY.

—O—
F. W. EVANS.

I PROPOSE that the American government change the Sabbath to any day of the week, except the Jewish or the Mahometan Sabbath day. The pagan Sun-day is of all others the most improper.

As Shakers, I and my people observe it as a *day of rest* with as much fidelity as any people. As an American citizen, proclaiming liberty of conscience to all mankind, I protest against the sectarian, superstitious closing of the world's exhibition on Sun-day. It is not the true scriptural Sabbath.

The government did right in blowing up Hell Gate on the Sabbath. Let the Christian clergy blow up the gates of hell—religious controversy; let the world's exposition be open, free of expense, to the world's poor on the remaining Sabbath days, and henceforth keep hands off the only government constitutionally free from sectarian theology. Then they may keep any day, and as many Sabbath days as they please, unmolested.

And we—Jews, Quakers, Catholics, materialists, atheists, Protestants—will all unite and keep any day the American government may appoint as a day of rest to man, beast and cook.

CHOICE OF TREASURES.

—O—

"Lay not up for yourselves treasures of earth."

EMMA J. NEAL.

That heart which builds for self alone,
The miser's portion gains;
But when its wealth is needed most,
There's nought of worth remains.

When death shall still the throbbing pulse,
And silence action here,
The clink of gold will not appear
In the immortal sphere.

The boatman, from that sylvan shore,
May hear the miser's call,
But cannot bear his pauper heart
Where love o'ershadows all.

No counterfeit wears virtue's mien,
When heartfelt joys unfold;
Eternal gains, with bogus coin,
Cannot be bought nor sold.

Where bloom the fruits of paradise,
True worth e'er gains its prize;
While worldly titles, fame—all lies—
Thrive only in disguise.

Those who so fully are absorbed
Amassing earthly ore,
Of well-filled vaults, they here may boast,
But none of heavenly store.

By giving much the soul grows rich,
Where'er its hands may toil
To build for others homes of health,
Or cultivate their soil.

The philanthropic soul ne'er wants
The miser's golden store;
'Tis blest by blessing others here,
And on the eternal shore.

Then let me choose the "better part,"
The riches God has given—
For Jesus taught, the pure in heart
Should find their wealth in heaven.

Mt. Lebanon, N. Y.

JOHN RUSKIN.

—O—

DANIEL FRASER.

OF the many distinguished living Englishmen, there are few who equal John Ruskin as an artist, in literature, as a hater of shams, in honesty of thought and purpose, and in a true appreciation of a want of righteousness in modern civilization.

In his sixty-seventh letter (July, 1876), to the people of England, he dashes off the following outlines: "A civilized nation consists, in broad terms, first, of a mass of half-taught, discontented, and mostly penniless populace, calling itself the people. Second, of a thing it calls a government, an apparatus for collecting and spending money. Third, of capitalists, many of them rogues, and stupid persons. Fourth, of a certain quantity of literary men, saying any thing they can be paid to say—of clergymen, saying any thing they have been taught to say—of philosophers, saying any thing that comes in their

heads. Broadly, the civilized nation consists of mobs, money-collecting machines, and capitalists. The capitalist lends the civilized mob money, to buy gunpowder, infernal machines, or any thing else it has set its idiotic mind on, and appoints its money-collecting machines to collect a daily tax thenceforward forever—A National debt."

John Ruskin and his "Companions" have, instead of a debt, begun to collect a National Store. They hold, "That a heap of cannon balls, or a cellar full of gunpowder is not a store, though a heap of potatoes and a cellar full of coals is." Again, "Now, the men who have the teaching of the people in their hands at present tell them that it is not practicable for the government, or money-collecting machine, to buy potatoes, etc., but must buy iron plates two feet thick, gunpowder, and red tape."

"The first condition of companionship is Honesty. The second, to earn our own living, and not allow other people to work for us. First, as necessary to our health and honor; but much more, as striking home at the universal crime of modern society—stealing the laborer's bread, and teaching him pious catechisms, that we may keep him our quiet slave."

"In carrying out the designs of the Society, the person charged with it should be implicitly trusted, and accurately obeyed by the companions. He cannot lose his time in persuasion or contention; he must act undisturbedly, or his mind will not suffice for its toil. Hesitation and opposition might waste and pervert the power of the Society. His authority over them must correspond precisely to that of a Roman Dictator in a war against external enemies. It is not the command of private will, but the dictation of necessary law, which the companion obeys—only, the obedience must be absolute, and without question; faithful to the uttermost."

"The practice of faith and obedience to some of our fellow-creatures is the alphabet by which we learn the higher obedience of heaven; and it is not only needful to the prosperity of all noble, united action, but essential to the happiness of all noble, living spirits. The moral scale is raised according to the degree and motive of obedience. To be disobedient through temptation, is human sin. To be disobedient for the sake of disobedience, is fiendish sin. To be obedient for the sake of obedience, is angelic virtue. Enforcement (of this) must be in the very teeth of the mad-dog's creed of modernism: 'I will not be dictated to,' which contains the essence of all diabolical error."

He suggests, "That the mercenary professions—preaching, law-giving and fighting, be entirely abolished."

We, as a people, cannot but bless every good effort. When the designs of these "companions" are realized, they will but approximate to the work we are in. We have no cannon balls, but heaps of good things; and paid preachers, etc., with us, are as scarce as cannon balls.

The time seems to be drawing near when such men as Friend Ruskin may seek to know the secret of our lives; and we may have to tell them. First, ignoring the action of our sensual—lower self. Second, manifesting to all the higher attributes of our being. Third, loving and blessing those having the charge of affairs, who yield their services without

money and without price. To such, we can afford to yield child-like, implicit, angelic obedience.

Allow me to congratulate you, my gospel relations, one and all, that with us is the *Order of Heaven*; and that we see before us, the fulfillment of prophecy; that Saviours have come up upon Mount Zion, and do judge the Mount of Esau. And while we bless the Saviours of today, by strengthening their hands and hearts, may those of the past be remembered in love and reverence; and emphatically He, who opened the way—"trode the wine-press alone, while of the people, there were none to help." And whose sweet word was, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The human spirit who stands in the rectitude and purity of the work we are in, is a "covert from the storm, and as the shadow of a great rock in a weary land" of wrong and pollution.

Shirley, Mass.

MATERIALISM—SPIRITUALISM. NO. 1.

—O—

W. H. RUSSELL.

THESE terms, as commonly understood, are used to express ideas the direct opposites of each other. Yet, taking them in their original signification, there is no sufficient reason why they should be made to represent ideas so different.

The materialist is one who asserts that there are certain elements in nature, possessing in themselves, separately, neither intellect, will, affection nor passion; yet when, by some mysterious or fortuitous occurrence, they combine to form the human organization, they produce all the phenomena exhibited by the human soul, but disunited, these phenomena, in each individual case, cease forever. This, of course, is mere assumption on his part. The elements of nature, by combination, produce numerous forms—the stately oak and elm, the graceful palm, the slender reed, the plant with its vast variety of flowers, charming by reason of their beauty and splendor of color and delightful fragrance, and the numerous forms of beauty in the mineral and animal kingdoms. The intelligent materialist does not maintain that these formations possess any elements or forces which were not in existence before they assumed their several forms; nor, when dissolved that their elements cease to exist. They may go on combining and shaping themselves into forms of beauty forever.

The chemist combines various elements in nature, and produces results which are not effected by them separately. But behind these are the purpose, judgment and skill of the chemist; and these compounds, in many instances, continue in combination until the same skill is employed to separate them. But when separated, they each retain their natural force. That is never lost, neither in the combination of the elements, nor when they resume their original status. It is just as true that the forces of reason, will, memory, love and affection, and the like, are never lost. The contrary of this the materialist has no means of proving, though his theory requires him to assert that there cannot be thought as we see it displayed in man, unless certain elements which he calls *material* are combined.

The human organization contains certain substances which all agree to call material because they are perceived to be identical with similar ones existing elsewhere. But the materialist is unable to prove that there do not exist in the human organization, elements, or primary substances, which have, as yet, escaped the scrutiny of the keenest-eyed chemist. What does he mean by the *forces* of the elements? For aught he knows, may they not be distinct substances combined with what he is pleased to call material elements? When combined, do they add any thing which they did not possess separately? If so, then something is produced where nothing was. So with the forces of the human soul, intellectual, affectional or passion. It cannot be shown that they are not eternal substances, very refined, no doubt, in their nature, which combine with other elements, forming, ultimately, the intelligent, rational, active being that we call man. Nor can it be shown that these forces once combined will not always continue thus, though they may be separated from what are called the material portions.

Just here the materialist and spiritualist diverge. The materialist makes assertions, and it is evident enough that he can do nothing more; for, if there is no existence of the human being when the earthly form is dissolved, it is impossible to know it; but if there is such, then there is a possibility of knowing it; and this knowledge some claim to possess and undertake to make it clear to others. Like all attempts at demonstration, however, this is not equally satisfactory to all persons. What is absolute proof to one is not so to another. The demonstrations of science are such only to those who investigate the facts for themselves; and even to some who attempt to investigate, they furnish no satisfactory proof, because there is not intellectual development sufficient to comprehend them. Many rely upon the statements of those who have proved the truth for themselves; nevertheless, the most satisfactory proof of science, whether physical, intellectual or moral, is that which one acquires for himself and possesses within himself. "Add to your faith *knowledge*," is advice applicable to every human being. For this the virtues of candor, patience and steady perseverance are necessary. Possessing these, whatever may be his present lack, one may constantly "grow in grace," and in all those things which lead to the knowledge of immortality.

FRUITFULNESS IN THE DIVINE LIFE.

—O—

ELIZABETH H. WEBSTER.

"I will that ye bear much fruit."

To the citizen of the world nothing is more cheering than to witness the evidence of growth around him; if in the city, the improvement and stability of building; the good order, industry and intelligence of community. If a dweller in the open land, his interest is different, but none the less hearty, in the improvement of his surroundings. The oak tree, which his own hands planted in boyhood, has grown to be a shade and a solace from the mid-day heat, and the vine which, long years after, he guarded and trained, rewards him yearly with its ripened treasures of fruit.

Nature has few inactive seasons; but one winter for a whole series of blossoming, fruitage and harvest. What then of that most

wonderful of all the creations of God? Are his periods of growth from infancy and on through adolescence to old age the ultimatum? or do they comprehend the whole glory and majesty of humanity? Verily we believe not.

There is a germ of infinite possibilities in each mortal tenement, which may grow and develop into an angel, or dwarf and become debased into the opposite; a germ which may grow into a creation of beauty and healing, or sink into a dependency and a curse.

As that soul-germ is tended, protected and nurtured, so will be its growth; till, taking on the conditions of maturity, these words of Jesus speak with power to its consciousness—"I will that ye bear much fruit."

But what is the fruit that such as are called of God can bear? The same as the natural man, whose enjoyments and pursuits are all "of the earth, earthly?" The same as the natural instincts of man, unilluminated by the self-denying gospel of Christ bring forth, in those who live in the element of worldliness? Most truly we believe not.

A wiser than the generality of mankind has said that the offspring of the spiritually called, are the holy and elevated thoughts, words and deeds which they produce, transmit, and which bless the world with their elevating tendencies.

Jesus said, "those who are accounted worthy to attain the spiritual condition live as the angels" (here on earth). How, then, do the angels live? He has told us how they do not live, when he said: "They neither marry nor are given in marriage." Is it mine and thine with them? or have they gained that blissful height for which Jesus and his disciples toiled when on earth? the oneness in love, which came from each loving his neighbor as himself and providing and caring for no selfish love nor interest?

Curb the tide of natural impulse and desires, and the current, instead of producing natural fruit or limitless waste, will in time yield the peaceable fruits of righteousness. This is the fruit that will yield, instead of uncertainty, blight and mildew, positive results of goodness, and all the Christian graces. The fruit may be slower in developing than that of any natural crop; but, Oh! so sure; for is it not said "The sower to the flesh shall of that reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting?" The results will be a progressive elevation into every thing that is just and pure and lovely in the one case, while the slave of his passions will be sinking lower and lower in subjection to them, until "the evil days will come when he will have no pleasure," and no earthly offspring, or riches, or honor, will be able to cheer the soul entering on the untried spirit condition, for which the other has become so well fitted.

The fruits of the Spirit are love, joy, peace, etc., and though the cross which Jesus bore, arouses in us conditions opposed to those graces, and feels at times heavy, and the yoke burdensome, still will come the time, when the blest fruition will be obtained and the victory complete.

The battle must be fought by each one for him or herself; in one sense single-banded and alone, each soul to its maker; and in another, as in the company of the just and redeemed of all ages; an innumerable company

of the just made perfect. A sympathy which is not of God only weakens and enervates the struggling soul which needs the tonic, bracing air of truth and honest dealing.

Watered by the prayers and tears of the faithful and the spirit of contrition and godly sorrow; strengthened by the rays of truth and love from the Sun of righteousness; dug about and enriched by the faithful labors of the many consecrated; toughened by the biting winds of adversity and kindly criticism, how sweetly comes echoing down the many years from the great Husbandman: "Trees of my own planting I will that ye bear much fruit." Fruits of love and consecration; the lovely fruits of peace and meekness, which will make you beautiful in the eyes of angels and the good; and which will enable you to become trees of healing and life for the sin-sick souls of earth—"Life-giving nourishment for souls an-hungered."

Those who are on the plane of the natural and earthly may perpetuate the earthly image, according to nature's laws, but who are called to a spiritual resurrection, to newness of life and obedience, die to the earthly that the spiritual may live, even as the grain is ground and its vitality destroyed, ere it becomes life-giving bread to the hungry.

"I will that ye bear much fruit;"

For the barren and leafless, we know
Give grief to the husbandman's heart.

Then hasten, in spirit to grow.
The dew and the sunlight receive,
The false and the hollow shake off;
And true to thy uses perceive—
Christ's kingdom is not afar off.

If we would grow, we must be faithful in obeying our convictions; faithful in our temporal avocations and in all the duties of life; consecrated in all our faculties to the good of the body of Christ, in all its uses and adornings; withholding no gift which has been intrusted to our care, to be used as by faithful stewards for the interest, enjoyment and edification of the church.

Forgetfulness of self, animated with pure benevolence, will make us willing servants of the spheres, in all that is elevating and refining; will make us more like him who knew no will but the will of the Infinite, and who went about doing good.

We shall learn to pass and repass each other as the angels, and would as soon harm ourselves as injure, by thought, word or deed, the feelings of another. Knowing that love and union and joy and peace are heaven, we shall not thoughtlessly mar that heaven by anything unfeeling or unkind, but shall speak and act so kindly and lovingly, that never a saddened heart or tear-filled eye shall witness against us.

In this condition of harmony and love, the angels who are sent to minister to the heirs of salvation could reach us, and by their help and influence we can be so swallowed up in heavenly joy and illumination, that the sorrows and trials of life would disappear, and fancied joys be no temptation. The sphere of love, blessing and peace would be so strong and sustaining, that "great would become the peace of Jerusalem," and lookers on would be constrained to exclaim: "Behold how these brethren do love one another!" and thus would be spread our Zion's fair fame.

The Prophet said that Saviours should appear on Mt. Zion, and to fulfill the type will there not be those who have walked humbly

in the footsteps of Him who was pre-eminently a Saviour from sin? With the authority of the leader and Elder Brother in our redemption, his voice kindly yet earnestly speaks to each of us, his professed followers: "*I will that ye bear much fruit.*"

"The true heirs of heaven are all interwoven
Like fruit bearing vines in the vineyard of God,
Their spirits are living, with beauty they're blooming,
While watered and fed by the hand of the Lord.
They love one another as sister and brother—
Uniting with angels in heavenly birth,
They are the redeemed—
The servants who're sealed—
The glory of heaven, the light of the earth."
Harvard, Mass.

HEAVENLY ASPIRATIONS.

—O—

HENRY MANTLE.

Heavenly treasures we are seeking,
For this earth is not our home;
From its shades we are retreating,
Hoping for the good to come.
Praised be our God in heaven,
Praised be His saints below,
With the saints above we leaven,
And their sympathy we know.

Oft our trials seem oppressive—
Hard and harsh the storms we bear—
Mercy then makes more impressive,
That of heaven we may share.
Whether high or low our station,
Let us labor to fulfill
Every righteous obligation—
Bowling to God's righteous will.

Life, we seek, life everlasting—
May our souls immortal live;
And of heavenly fruits be tasting,
Such as gold nor earth can give.
Pass away ye fading treasures—
Pass, ye vanities of time—
Let us have immortal pleasures—
Pure, substantial, and divine.

Mt. Lebanon, N. Y.

MUSIC—NO. 41.

—O—

JAS. G. RUSSELL.

Musical instruments.—A two-fold meaning is often applied to this familiar term, one of which has reference to the human voice, while the other has reference to mechanical structure, the latter of which is to become the topic for this article. Musical instruments, as mechanical means for disclosing musical tones, have been brought to almost inestimable perfection, yet nevertheless are quite foreign from the cherished claims of *some*, whose limited knowledge of their superior worth stands yet at very low ebb. Realizing the prominent reasons for such a woeful disdain of musical instruments, the arguments in their favor could not be otherwise than considerate and candid. To elicit points more clearly, the subject of musical instruments will be considered under four heads, to be treated upon respectively in their proper time and place.

First, *their use in schools.*—Every singing-teacher doubtless finds, from personal experience, various degrees of talent displayed in his pupils. Some are capable of accomplishing quite readily almost any and every point presented for their attainment, while others are much more deficient, scarcely able to discern even the ordinary intonations of the gamut, much less to perform them, without a long and tedious taxation upon the teacher, especially if there is not a ready instrument to lighten the weary work, and determine the falling away, if there is any, from the pitch

or key—a fault remarkably prevalent where no instrument is used, and equally ruinous to musical effect. Even *one* faulty singer upon this point is liable to draw a whole choir from the key.

Second, *their abuse in schools.*—Instruments, as a general rule, should never become the *moving power* in school, but only a "*backer*"—an aid to the singers, enabling them to sustain the key. When singers collapse into an indifferent condition, leaving instruments to perform *their* share of the work for them, they cease to be the mere aids for which they were intended; hence their *use* becomes *abuse*.

Third, *their use in church.*—As preliminary to this point, it may be asserted that, were the mere harmony and beauty of music the only point for consideration, it might with propriety be claimed that *congregational singing* should be wholly excluded from church. But the writer, with no disrespect to the God-given laws of harmony, takes the position that in the worship of God the *greatest good to souls* should be paramount to all other considerations; hence, to restrain or debar from musical praises, because talents are not *par excellence*, any who should feel moved to join in the song, would be an encroachment upon the devotional feelings of the worshipper that no systematized course of music culture should ever be allowed to justify. (But more of this in our next number.) Musical instruments, wherever used in church, should subserve the two-fold purpose of *aids* to the singers in sustaining the key, and *helps*, to swell the strains of music to far greater power and perfection than voices alone would be capable of doing.

Fourth, *their abuse in church.*—Similar, and quite equal to faults shown up in school abuses, may be discernable by those in church, and quite as difficult to remove, attributable not altogether to the use of instruments, but in some measure, at least, to a lack of true devotional feelings, as the writer fails to recognize a single instance of a singer's exhibiting a marked degree of apathy when singing *with* instruments, that showed less sign of the same malady when singing *without* them. If the use, then, of instruments serves to warrant such lamentable departure from religious devotion, the fault should be attributed to right causes, that instruments which in themselves are designed to be not only harmless, but of great worth to devoted singers, be not made the objects of bitter, condemnatory imprecations, when the real fault is with the singers, some of whom, through their passive, disinterested and irreligious condition of mind, would render the use of instruments a *positive abuse*.

INTERESTING CALCULATION.

—O—

The following from the Christian Observer is commended to the reader who chews tobacco:

Allow that a young man, who is a confirmed tobacco chewer, may live twenty-five years. In each day there will issue from his mouth half a pint of fluid too nauseously disgusting to describe. In twenty-five years this will amount to five hundred and fifty gallons or more than four hogsheds of this detestable mess. In the same time, allowing him only two ounces a day, he will roll, as a sweet morsel under his tongue, half a ton of the hateful weed, which will sicken a dog or kill a horse, forming a heap the size of a haystack. Then his rejected quids would form a still larger pile. Now if such a young man could see ten half hogsheds full of abominable filth, destined to pass through his mouth, a wagon load of tobacco and ten wheelbarrows heaped up with quids, designed for an equally intimate association with his lips, how would the prospect affect him?

CORRESPONDENCE.

—o—
HYDE PARK, MASS., Sept. 19, 1876.

MR. F. W. EVANS—Dear sir: Two years ago, while in the cars, travelling in New Hampshire, I bought several small books of a Shakeress. They were explanatory of certain things, but I did not get the particular information I was seeking.

When entirely convenient for you, I would be pleased to receive answer to the following questions:

1st. Did Ann Lee profess to be inspired by the Spirit of the Living God like the Prophets, whose writings are received in the bible? 2d. Did she profess to be the woman foretold in the twelfth chapter of Revelations? 3d. Did she ever say she was authorized, or permitted, by the Lord, to claim the promise made in the beginning—that her seed should bruise the serpent's head? 4th. Do the writings of Ann Lee, or any other Shaker or Shakeress, resemble, in any respect, those of Joanna Southcott, of England? As you may be aware, Mrs. Southcott published many books, claiming the above.

Yours truly,

GEO. L. RICHARDSON.

MOUNT LEBANON, Oct. 10, 1876.

GEO. L. RICHARDSON—Respected friend: In answer to the questions in your letter, I inclose a little tract that will help you about Prophets.

A Prophet is a Man, or Woman, inspired by the Christ Spirit—not Jesus—from the Christ sphere.

Ann Lee was a Prophetess, and more than a Prophetess. She was the *Character* of whom the Prophets wrote in the forty-fifth Psalm and other portions of sacred writ.

She was not the Woman named in the twelfth chapter of Revelations. That was the Holy Mother Spirit in Deity.

In the twelfth verse we have the Church, after being in the wilderness 42 months—1,260 days—when Ann Lee becomes the Church symbolized, or personified. Her history exactly corresponds with the Revelations. The Church and State Governments persecuted her. She fled, on Eagle's Wings—the American Ensign—to the wilderness of America. The “flood” of lies and slanders came. The Earth—Infernal Government of America—helped Ann Lee by swallowing the flood—separating Church and State. Her seed bruised *Lust*—the Head sin of man's sensual nature.

Joanna Southcott I know all about—have her books. She came up under the same elements that Ann Lee did.

When Jesus came up, some thirty Jesuses came up too.

The elements that produced Napoleon or Washington would have produced thirty, if one after another had failed.

The wellbeing of the race does not depend upon One person. Had Ann Lee failed, another would have been raised up in her place.

Christ is distinct from any human being. It is the baptizing spirit of the New Creation.

Shakerism is pure, primitive Christianity. It is like a “city set upon a hill that cannot be hid.”

Community of Goods, Celibacy, Peace, Plainness in dress and speech, Yea and Nay, are distinguishing marks, not easily mistaken or counterfeited.

Respectfully

F. W. EVANS.

A GREAT TRUTH.

—o—

J. HACKER.

MAN is of the earth, earthly. All things earthly are subject to corrosion and rust. Weeping, like acid poured into a rusty machine, softens and loosens the rust, and laughing, like pure water, washes out the rust. Hence, the wise man said there is a time to weep and a time to laugh. Hence, weeping and laughing should be indulged in, in the proper times.

Berlin, N. Y., September 4, 1876.

An extensive fruit grower of South America has discovered that the vines of the Tomato, put beneath plum and peach trees, as a mulch, is death to the curculio and borer.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

DECLINE OF SPIRITUALISM.

—o—

THERE is nothing strange, to us, in the fact admitted by leading Spiritualists, “that a partial eclipse has gradually crept over the heaven illumined face of Spiritualism.” Having been led out from worse than Egyptian bondage—theological enthrallment—to the banks of a New Jerusalem, where progress might be eternal without impediment, they have chosen to “tarry by the shore,” and ply thus long with the waves and instruments of their liberation, taking no other advantages of their liberation from the house of captivity.

The very simple illustration of the return of “one from the dead” has been, and is verily sufficient to make Babylon of all the pet schemes and man-made creeds of the ages. Though seventy-five *per cent* of the manifestations claiming to be spiritual phenomena were only frauds, what of it? If twenty-five in one hundred are true, and even much less than these, what will become of the theological pets, *physical resurrection, vicarious atonement, election and reprobation, heaven, hell and the devil*? The emancipation from these errors has been experienced, more or less, by spiritualists for twenty-five years; and millions are the converts from such bondage. The Shaker Church was thus enlightened one hundred years ago; and a continued, unbroken manifestation of communication between the two worlds has ever since been its boast. Had it remained stationary, dallying with the manifold physical phenomena common to it, and which have become so positively disgusting in modern spiritualism, where, spiritually speaking, would said Church long since have been? Eclipsed; blotted out; forgotten. And whatever of eclipse the Shaker Church has experienced, we frankly confess, it has been caused by our failure to progress; by our “tarrying by the way”—striving to be satisfied with past phenomena, moonshine—reflected light—rather than pressing forward to the vivifying brilliance and warmth of the sunlit revelations of to-day.

Inasmuch as we have progressed from the merely phenomenal to progressive spiritual duty, spiritualism has not only relieved us of dead and deadening theologies, but it has given us *new and living* convictions. These convictions have led us away from our old lives, even as far as they have removed us from old theologies. They have taught us that the generative, reproductive, earthly principle is *not spiritual*, however righteous as an earthly elementary, and we have left it for something more progressive. What have Spiritualists done? Spiritualism has instructed us that *Communism* is more, very much more, *spiritual* than the narrow circle of the conjugal relation; hence, to be *much more spiritual* we have embraced COMMUNISM. Spiritualists, do you see that we move? “In heaven above, where all is love,” there is no such narrowness as is exhibited in private families; why should there be in our *heaven below*? Spiritualism has taken, or is taking away the elements that would make us quar-

rel and fight for the constituents of the old life; does it work so with you, eclipsed brethren and sisters? God grant that it may! Spiritualism teaches us that progress means, “*from the world, from the flesh, far away*”; have Spiritualists arrived there yet? And so we might continue. We would lash, with whips of large-corded criticism, the converts to Spiritualism for their luxury in accepting the terms of spiritual progress, and accept their lashing criticism, inasmuch as they have transcended us. We hope, and believe a little, in the efficiency of the “New Movement.” But unless it shall cause their “righteousness to exceed the righteousness” of their surroundings, and their former, fleshly lives, we will continue in the opinion that they not only accept the eclipse, but desire the old flesh-pots of Egypt, rather than any advance that costs so much self-denial to be genuine Spiritualists. We had greater hopes of “Spiritualists” than we have realized. Why? ☆

BROTHERHOOD.

—o—

ONE of the transcendent qualities, and best evidences of Christianity, is the manifestation of brotherly love, like unto Jesus' and apostolic times. Perhaps there is no quality more wanting among *professed* christians, to make them *genuine* holders of the title, than an equitable distribution of all their wealth, possessions, time, talents, accumulations. It is apparent to every one that such a distribution is simply an impossibility outside of *radical* Christianity, and other christianity is very weak salvation. The natural, unchristian practitioner must have wife or husband; consequently, children should be born; shelter, food, education, etc., are the necessities following. It is not in human nature, unbaptized by the Christ, to care as well for a neighbor's as for its own. The laws of the Jews recognized and condemned this very selfish principle; hence, set apart Sabbaths, whereon equal distribution of accumulations and power was again and again enforced—even the land, the foundation of all earthly wealth, was returned to its original owners at intervals of at least half a life time.

But the giving-up-all principle, either for God or humanity, is more foreign to the myriads of professional Christians than to any persuasion which they dub heathen. If a man gives up his wife to the Lord, or a woman does the same with her husband, it is with especial understanding that the Lord will permit the continuance of all the selfish, unchristlike behavior of the past. The same of their children, houses, lands, and all personal possessions. Are these not facts?

When Jesus gave up his wife, or her who would have been such to him, he renounced even the further intention of engaging in marital relationship. With its renunciation his life was cut off from the earthly; and “who shall declare his generations?” Where are his descendants? All men and women became his brethren, who, after his pattern, did the examples he set them. All of his wealth was theirs; all the children conceived and born prior to the Christian conversion of their parents were equally his. The apostles “left their nets and followed” his examples; and thus a little community was inaugurated where “none possessed ought that he called his own.” Thus, Christian purity was not

merely construed to be virginity of life, but was such in very deed — is as really such to-day. The practice of virginity opened the way for the equally necessary, if not superior distinction of life, COMMON PROPERTY. Professedly Christian friends, "let us reason together," realize the impropriety of bearing a title so commonly misrepresented in our lives. Let us renounce the title, or accustom ourselves to what it was in Jesus and disciples. The renunciation of the name Christian is not nearly as terrible as is the shame of wearing a title that is disgraced by unchristian lives. Let us accept the criticism, that only as our lives comport with Jesus' principles of life, are we his disciples, or worthy to bear the Christian title. Then will shame rest on nearly every church in our world, professing Christ; aye, every church will want to hide its head with more or less shame. Selfishness predominates almost universally, while the wealthy in power, in talents, in money, secretly, if not openly, oppress and defraud their neighbors! Why are there *rich* and *poor* in any church calling itself Christian? Inasmuch as there exists inequalities there is no Christ; no matter where the profession is made, nor who makes it. The voice of THE CHRIST sounds as full of rebuke against selfishness, and in favor of "brotherly love, to-day as ever, and do we *will* to hear it? And the voice sounds significantly distinct to those making the greater boasts of their profession. Let us all awake to greater righteousness in Christian equality; until before God in our secret lives, and before men in our open professions, the *name* and the *life* are synonyms of Christianity. And let the churches shame themselves for their lack, and do better. And let the "peculiar people," who, having taken the initiative step in Christ-life—a thoroughly virgin practice—"deal justly, walk humbly," in the most unselfish and equal manner; being "zealous in the good works" comprehended by and defining BROTHERHOOD. ☆

ANY IDOLS FOR SALE?

THE *Christian Register* says:

The *Christian Recorder* (Philadelphia), organ of the African Methodists, advises the pastors of poor churches, pressed by debt, not to go out begging. "The better plan by far would be to rally your own people, and get them to give to God the money they spend for naught, in the shape of tobacco, etc." Most of the "white folksey" will be quite prompt to applaud this advice; but will it occur to them that the same principle applies all round? When the Unitarians, for instance, shall care enough for their own religious privileges and principles to practice some self-denial, and retrench some useless expenses for the sake of getting and doing higher good, there will be a great deal less begging by the weak churches, and a good deal more given by the strong ones.

So say we of New Churchmen, or of any kind of churchmen. We should like to take the contract of running the church, Holy Catholic and otherwise, of all the names and kinds, for the sum which it costs our nation for tobacco. We would agree to build all the churches, pay all the ministers, defray all the incidental expenses, double the amount of contributions to all missions and benevolent objects, and support all the theological seminaries. If we could get such a contract for ten years we should be the richest men in America, if not in world. If men, good men, Christian men, would make as large sacrifices to the Lord as they do for satan, there would be no lack of means to do any work which is given to the Church to do.

New Jerusalem Messenger.

Come now, good, strong Shakers, let us all join in and say and act "Amen!" to such ac-

tive, judicious, and Godly conversion of means. When the period comes that we cannot, then we will wish we had done just so; now that we can, let it not be said that we love any habit better than we do the Lord, or those to whom we ought to be the means of conversion unto all Godliness. How much true gospel would our useless, unchristian habits spread if these should be sold? See if the grumblers of THE SHAKER'S tax, or the same for any evangelical work, are not those who are deeply interested in some selfish, worldly habit. "Sell all" (useless, ungodly habits), "and buy" for ourselves and others true gospel principles and the power of salvation. ☆

BEST USES OF MONEY.

—o—
This greed for riches sets every man in business against his fellow. It piles up riches with the few at the expense of the many. It assumes a thousand forms of benevolence. It assures much upon the receipt of little, beginning in deceit, and generally ending in fraud and disappointment. * * *

Men, for popularity's sake, give their money to old church institutions that have no need of it, and receive curses instead of blessings as a reward. Men are asked to aid the Church, or to increase their annual pittance, and plead poverty, and hard times, and dull business, but enter into some wild scheme to add to their already large accumulations, and within a week, or a month, or a year, the fire, or the thief, or fraud, or business reverses takes away ten times the amount they were asked to contribute to the Church.

There is a large truth in the above sentence of the *N. J. Messenger*, and worthy of heed by many readers of THE SHAKER. A few years hence and time and money will be among the things of the past. The highest and best uses of money and talents will then appear the very reverse of what we fear, even some of the most economical trustees hold them to be now. The main body and heart of the people, called Shakers, are liberal, patriotic, anxious, and confident that truth will prevail. And the heart of the people beats in unison with God. May there be no selfish impediments in the way of spreading true Shaker principles, for they are "the salt of the earth." ☆

EDITORIAL NOTES.

—o—
"THE New Movement," by Spiritualists, is gaining approbation where it has heretofore been ridiculed. We hailed the same as desirable; yet wherein does a spiritualist differ from the multitudes, excepting theologically? And where is the theology, which, of itself, would keep a church mouse from starving? Spiritual (?) friends, "except your righteousness of life exceed" the lives of your brethren, orthodox, (?) your secession and "new movements" are useless addenda. *Nū nisi cruce*, will meet your real needs.

CAN we not raise sufficient enthusiasm for the CAUSE OF THE SHAKER, to double our DECEMBER issue? Five cents each, from our thousands of readers, would treble, and circulate the usual edition! How many are anxious, and willing to preach the gospel in this way—silently, saliently and successfully? The missionary box is now open. Who bids most?

BELIEVING in our principles—living under their excellent conditions—enjoying the good fruits of the gospel very measurably, we are anxious everybody should know of them, and, according as they can afford, test them. We

believe the true spirit of inquiry is on its travels; and where sufficient zeal is aroused anywhere, to demand an oral exposition of Shaker principles, such inquirers may unhesitatingly address our valued "CORRESPONDING AGENTS," or this office, for the desired assistance. "A half a loaf is better than no bread;" and some self-denial is far better salt—salvation—than despairing, unlimited indulgences.

A GOOD Shaker in every household would be a living, active reminder to the people of how Jesus lived when on earth. If this cannot be, the next best movement is to place a copy of THE SHAKER there. "LET EVERY ONE PREACH"—and they *can* in this way. If we were a millionaire, two millions of households should harbor a copy of THE SHAKER during 1877; and we promise to send a copy somewhere, whenever its cost is received by us. "Millions for tribute!" Who will interest themselves?

THE Christ life is the true Resurrection. Who would be "Children of the Resurrection?"—"I am the Resurrection," said Christ—may and can begin that resurrection *in this life*, with a great deal of spiritual advancement and future gain. The fact that "the children of the resurrection neither marry," etc., is not an argument against marriage, so much as it is an invitation to be something higher, better, purer, more spiritual and resurrected than "the children of the world."

THOSE who are "miserable sinners" have no right to the title of *Christians*, be they who they may. Christians are those who, naming themselves after Christ, have departed from all iniquity. If Christ associated with publicans and sinners, it was to reform them so they could justly wear his title; and when they would not part from their sins, he tarried with them no longer.

FROM the many exceptions which the clergy of this country take to Prof. Huxley's theories, we presume there must be much true theology in his ideas of science. We have learned that Doctors of Divinity, (?) Theological Students, and Theological Seminaries dislike nothing more than scientific truth, as illustrated in the life of Jesus, the Christ, or the same, revealed to those who are infidels to the means used, to the end that men may interpret what scripture does not mean. And thus millions of dollars are worse than wasted on such institutions and men.

BOOK TABLE.

—o—
If any one doubts Canadian enterprise, let him secure a copy of *The Family Herald and Weekly Star*, Montreal, Canada, the subscription of which is only \$1.25, post-paid. We used to think the *Weekly Tribune* New York, enterprising, but it is not equal for "common humanity's" use to the *Weekly Star*. Send for a copy.

The Country Gentleman, Albany, N. Y., keeps ahead of any Agricultural, Horticultural or Stock publication in the world. All the premiums which others offer, it uses in improving its usefulness; and this is premium enough. It is a most valuable paper for farmers, gardeners, etc.

DR. E. M. WADE, of Watervliet Centre, N. Y., recommends, rather than deprecates, the extensive adulteration of coffee with chicory (*cichorium intybus*). Those who have been conscience stricken by the fraud, may be relieved, and realize that the root is more valuable to the human family than the berry which they have attempted to counterfeit.

SOCIETY RECORD.

NORTH UNION, OHIO. Anticipated development of stone quarry at this place looks like a steady source of income to Society.

Grist mill, built in 1844, has failed for years to be more than a convenience, and sometimes only an expense, is now running by steam, and likely to be appreciated as one of the best in the country.

Nearly 1,000 bushels of oats threshed. Early potatoes were a good crop; late ones not so good—bugs, etc.

Roots and garden products coming in well. This Society has 1,350 acres of land. A dairy herd at the centre family—forty cows—are unequalled in the State. For reasons, see cover, of what *Ohio Farmer* says.

WATERVLIET, N. Y. This Society closed its public services on October 1. On Sunday, September 24, Geo. B. Amery, of WHITE WATER VILLAGE, Ohio, delivered, by invitation, a stirring address to the people. We were sorry that the usual thousand of auditors was not there.

MT. LEBANON, N. Y. Much has been said of Shaker speaking and singing at the Salt Point, N. Y., Peace meeting, and there is no doubt much good was done by the attendance and efforts of Ehler F. W. Evans & Co. The music, "Pray, open the gates," being a New Hampshire production, and highly complimented, we may as well consider that ENFIELD had a representative spirit there. While Philadelphia was a failure, Salt Point was a grand success! Why? Worldly ambition was entirely obliterated in one of these places!

Any Societies, dedicated to human improvement, will do well to urge Mt. Lebanon to participate.

ENFIELD, CONN. sent a company of relations to Mt. Lebanon and Watervliet, during September, on a visit. This is the only company of our visitors that has met with us during the year, and it numbered some very beautiful souls. One of these loved THE SHAKER so well that she invariably "reads every word in it, advertisements on cover and all!" Some of THE SHAKER'S best friends are at Enfield, Conn.

WHITE WATER VILLAGE, OHIO This Society is making a determined push to introduce their seeds and other products into eastern markets, and to keep as shy of middle men as possible—as grangers! Who can blame them?

CANTERBURY, N. H. (Shaker Village P. O.), beats the entire world in WASHING MACHINES. While we knew they were very good, we are joyful that they are *ne plus ultra* in their line. We will welcome better, but advise all in need of laundry apparatus to address N. A. Briggs, as above.

GROVELAND, N. Y. (Sonyea, P. O.), has been blest in basket and in store, and we hope they will have storage room to pack their crops, and health and help to secure all. The people are worthy, and needy of much kindly sympathy in lifting a heavy load, unearned by present residents. God helps them. Let the opulent imitate God.

PHILADELPHIA, PENN. This Society has been the recipient of very numerous visits from many other Societies—Maine, New Hampshire, New York, Ohio, and yet continues to live.

SPIRIT OF THE FARM.

THE FARM IMPLEMENTS.—Now that the crops are laid by, what about the farm implements? We are not going to worry over them—why should we? The editor of this paper has plenty of friends who make or sell agricultural implements, and why should he continue to run against their interests, as he has long been doing, by urging the farmers to take care of their tools? These people must all live, that is if they are not "middlemen," you know; and if a neighboring religious editor tells the truth the signs of the times now promise very well for their getting along—the implement makers and dealers, you understand. That editor says he saw in a ride of ninety miles which he took through an average agricultural district the following unhoused implements, namely: Forty-four ploughs, twenty-three harrows, seven mowers, one reaper with beater and platforms as last used, wagons too numerous to count, and in one instance a set of harness hanging on a fence. The ploughs were mostly standing in the furrow where they had been last used. Such a sight as that glad-

dening the heart of the itinerant manufacturer, and is an example which ought to be followed by every tiller of the soil who wants a new set of implements.

And now, dear farmers, such of you as are tired of the old tools, let us give you a bit of advice. If you don't take it any better than advice we have given you on former occasions, all right. It will be no great loss to us; so here it is: Do not rub linseed oil on your fork and shovel and rake handles; do not paint your ploughs and mowers; do not use any rust preventive on the iron and steel parts, and above all, leave every thing out of doors. You really have no idea how quickly you will possess a new set of tools, provided you have a balance at the bank. Only seven mowers and one reaper out in the air in a stretch of ninety miles! And only one set of harness! Well, we will hope for a better report from that section the next time our contemporary goes that way.

Jour. of Progress.

TREATMENT OF AN UNMANAGEABLE HORSE.

A beautiful and high-spirited horse would never allow a shoe to be put on his feet, or any person to handle his feet. In an attempt to shoe such a horse recently, he resisted all efforts, kicked aside everything but an anvil, and came nearly killing himself against that, and finally was brought back to the stable unshod. This defect was just on the eve of consigning him to the plough, where he might work barefoot, when an officer in our service, lately returned from Mexico, took a cord, about the size of a common bed-cord, put it in the mouth of the horse like a bit, and tied it tightly on the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in its place. This done, he patted the horse gently on the side of the head and commanded him to follow; and instantly the horse obeyed, perfectly subdued and as gentle and obedient as a well-trained dog, suffering his feet to be lifted with impunity, acting in all respects like an old stager. The gentleman who thus furnished this exceedingly simple means of subduing a very dangerous propensity, intimated that it is practiced in Mexico and South America in the management of wild horses.—*N. Y. Commercial Advertiser.*

LAND MEASURE.—We give the following table, under the impression that some of our friends on the farm may find it useful, should they desire a simple method of arriving at the exact size of fields or patches under cultivation.

5 yards wide by 968 long, contain 1 acre.				
10	"	"	484	"
20	"	"	242	"
40	"	"	121	"
80	"	"	60½	"
70	"	"	69½	"
60	feet	"	726	"
110	"	"	369	"
120	"	"	363	"
220	"	"	198	"
240	"	"	181½	"
440	"	"	99	"

Ibid.

"LATIN and Greek are all right," said a Delaware farmer, but give me a man who can plow round an apple tree without touching the roots."

THE following, from *The Prairie Farmer*, is worthy of a place among the writings of Franklin. The sayings of "Poor Richard," who "paid too much for his whistle," are equaled by the writer of—

THE BOY WHO HAD A PATCH ON BOTH KNEES, AND GLOVES ON.

WHEN I was a boy it was my fortune to breathe, for a long time, what some writers call the "bracing air of poverty." My mother—light lie the turf upon the gentle form which once enclosed her strong and gentle spirit—was what is commonly called an ambitious woman; for that quality which overturns thrones and supplants dynasties, finds a legitimate sphere in the humblest abode that the shadow of poverty ever darkened. The struggle between the

wish to keep up appearances, and the plucking gudge of necessity, produced endless shifts and contrivances at which, were they told, some would smile, and some to whom they would recall their own experiences, would sigh. But let me not disturb that veil of oblivion which shrouds from profane eyes the hallowed mysteries of poverty.

On one occasion it was necessary to send me upon an errand to a neighbor in better circumstances than ourselves, and to whom it was necessary that I should be presented in the best possible aspect. Great pains were accordingly taken to give a smart appearance to my patched and dilapidated wardrobe, and to conceal the rents and chasms which the envious tooth of time had made in them, and by way of throwing over my equipment a certain savor and sprinkling of gentility, my red and toil-hardened hands were inclosed in the unfamiliar casing of a pair of gloves, which had belonged to my mother in days when her years were fewer and her heart lighter.

I sallied forth on my errand, and on my way encountered a much older and bigger boy, who evidently belonged to a family which had all their own dragging poverty, and none of our uprising wealth of spirit. His rags fairly fluttered in the breeze; his hat was constructed on the most approved principle of ventilation, and his shoes, from their venerable antiquity, might have been deemed a pair of fossil shoes—the very ones in which Shem shuffled into the ark. He was an impudent varlet, with a dare-devil swagger in his gait, an "I'm as good as you" leer in his eye—the very whelp to throw a stone at a well-dressed horseman because he was well-dressed; to tear a boy's ruffles because he was clean. As soon as he saw me, his eyes detected the practical inconsistencies which characterized my costume, and taking me by the shoulders, turning me round with no gentle hand and surveying me from head to foot, he exclaimed, with a scornful laugh of derision, "A patch on both knees, and gloves on!"

I still recall the sting of wounded feeling which shot through me at these words. To parody a celebrated line of the immortal Tuscan—

"That day I wore my gloves no more."

But the lesson thus rudely enforced, sank deep into my mind, and, in after life, I have had frequent occasion to make a practical application of the words of my ragged friend, when I have observed the practical inconsistencies which so often mark the conduct of mankind.

When, for instance, I see parents carefully providing for the ornamental education of their children, furnishing them with teachers in music, dancing and drawing, but giving no thought to that moral and religious training from which the true dignity and permanent happiness of life alone can come; never teaching them habits of self-sacrifice, and self-discipline, and control, but rather by example instructing them in evil speaking; in uncharitableness; in envy, and in falsehood, I think with a sigh of the patch on both knees, and gloves on.

When I see a family in a cold, selfish solitude, not habitually warming their house with the glow of happy faces, but lavishing that which should furnish the hospitality of a whole year upon the profusion of a single night, I think of the patch on both knees, and gloves on.

When I see a house profusely furnished with sumptuous furniture, rich curtains, and luxurious carpets, but with no books, or none but a few tawdry annuals, I am reminded of the patch on both knees, and gloves on.

When I see the public men cultivating exclusively those qualities which win a way to office, and neglecting those which qualify them to fill honorably the posts to which they aspire, I recall the patch on both knees and gloves on.

When I see men sacrificing peace of mind and health of body to the insane pursuit of wealth, living in ignorance of the character of their children who are growing up around them, cutting themselves off from the highest and purest pleasures of their natures, and so preventing their humanity that that which was sought as a means insensibly comes to be followed as an end, I say to myself, a patch on both knees, and gloves on.

When I see thousands squandered for selfishness and ostentation, and nothing bestowed for charity; when I see fine ladies bestained and bejeweled, cheapening the toils of dressmakers, and with harsh words embittering the bitter bread of dependence; when I see the poor turned away from proud houses, where the crumbs of tables would be to them a feast, I think of the patch on both knees, with gloves on.

ELDER TIMOTHY RANDLETT.

GLORY BE TO GOD.

ENFIELD, N. H.

Oh Glo - ry be to God Most High, For in Thy ma - jes - ty Thou dost reign tri - umph -

ant in heaven, and o'er the earth. Glo - ry be to Thy name ev - er - more, Thou hast

caused Thy light, in splendor bright, to shine on earth, - as in heaven, so on earth, so on earth.

BEAUTIFUL THINGS.

—o—
Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep,
Over worn out hands — Oh, beautiful sleep!

ELLEN P. ALLERTON.

THE superstitious see horrid spectres and hideous phantoms in their sleep; their bewildered imagination creates tortures by which they are crushed and torn; they fancy they hear commands as dreadful as they are whimsical, and which they are constrained to obey. A superstitious person dreads his fancied God, and yet fancies that he finds refuge in his bosom. The fears derived from superstition are more causeless and stupid than those derived from any other source.

Plutarch.

A SENSIBLE NOTICE.

—o—
LE DERBY, a French Journal, gives the following as a printed notice which the Minister of Agriculture has caused to be posted in all the crossways of the forestal domains:

MINISTRY OF AGRICULTURE.

This placard is placed under the protection of good sense and public decency.

HEDGEHOG.

Lives on mice, small rodents, slugs and grubs (*vers blancs*), animals hurtful to agriculture.

Don't kill the hedgehog.

TOAD.

Farm assistant: destroys from twenty to thirty insects an hour.

Don't kill the toad.

MOLE.

Is continually destroying grubs (*vers blancs*), larvæ, palmer worms, and insects injurious to agriculture. No trace of vegetation is ever found in its stomach. Does more good than harm.

Don't kill the mole.

MAY BUG AND ITS LARVA OR GRUB.

Mortal enemy of agriculture; lays from seventy to eighty eggs.

Kill the May bug.

BIRDS.

Each department loses several millions annually through insects. Birds are the only enemies able to contend against them victoriously. They are great caterpillar killers and agricultural assistants.

Children, don't disturb their nests.

NORTH UNION, O. High credit is given of Elder G. B. Avery's public address at this place on Aug. 13. The assemblies on Sunday have very materially increased numerically since.

The Shakers met with the "Men of the Forests," on 30th August, in Burgess Grove; did several handsome sentiments and sung some delightful songs among others "Glorious Day."

MUTUAL CRITICISM: We incline to a dread of criticism upon our conduct, either from a knowledge of our defects or from a suspicion of others' injustice. That the inclination is, to say the least, an ignoble one, no noble-minded person will dispute. Wherever there is the power of persons or organizations to bear *mutual criticism*, holding strictly to the rule of "neither giving nor taking offense," an exceeding greatness of blessing must derive. Let organizations try it on such principle. Let families try it. Whoever keeps in good temper most strictly is the better Christian; and who does not "will learn something to his advantage." The above is a work of interest, published by *American Socialist*, Wallingford, Conn. Price 25 cents.

EVERGREEN SHORES.

—o—
NOTICE is given, with some very affectionate comments indeed, of some of the dear, departed aged. Among the very bright stars that have set in this world, to rise on the "evergreen shores" of "the better land," few have surpassed in virtue and value, some we mention in this issue. To say that we love them—their life and Christ-like demeanor—but faintly impresses the general reader. Did we not, as gospel relation—having no blood-ties to speak of—have such immovable faith in fact of their removal to brighter, happier spheres, we should very much mourn their departure. Our farewells are kind, yet they are realized by the pure in heart beyond our expression.

At White Water Village, O., GEORGE RUBUSH. June 9, 1876, aged 76 years. [Should have been reported earlier.]

At Mount Lebanon, N. Y., ANNA WILLIAMS, September 7, 1876, aged 93 years.

At Hancock, Mass., September 23, 1876, LUCENIA COLLINS, aged 82 years.

At North Union, O., September 16, 1876, MAX SMITH, aged 48 years.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., DECEMBER, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 12.
PUBLISHER.

SELF-RULE.

JULIA O'CONNELL.

"He that hath no rule over his own spirit, is like a city that is broken down, and without walls."

THIS sentence is presented as an inward monitor and an external mirror. Often has its truth flashed before me in private thoughts. If we will suppose every thought of our lives planted and grown to fruitage, how many of us would be willing to gather such a harvest, or even be willing to stand afar off and gaze on the distortion? Yet, when we distrust the peace of others by giving rein to an envious, jealous or fault-finding spirit, how surely are we growing unto a harvest, what we even refuse to look at as a reward! "The walls of the city broken," our self-respect wanting; the love that is of God dying within our souls, having measured unto us in return, what we have meted out to others. But there are other means of failing to "rule our spirits" than by the planting of briars and thistles in the hearts of others. May we not indulge in melancholy and moroseness until our spiritual sun is darkened? Our friends turn foes and our whole lives revolve in gloom. Is there not a possibility of losing control of our own spirits, by such an over-anxiety for others, that, in imagination their existence and presence seems to be the axis of our own lives? Being willing even to dwell in the shade, rather than hide the sun unto them? Sacrificing, beneath this very partial influence, not only deserved pleasures, intellectual rights, but dwarfing besides, the growth of the spirit and preventing its approach unto God? Aggression from unholy impulses; consecration to a narrow, unchristian partiality; these break the walls of our city. Who said that having rule over the spirit was greater than taking a city, had a correct understanding of human nature and its inclinations—knew so well the seductions of perversion; how willing the flesh and weak the spirit; how little by little the walls of the city may be broken, until the valley of desolation is wofully reached.

Union Village, O.

DOES GOD WANT HIS NAME IN THE CONSTITUTION?

CECELIA DEVYR.

WHILE a clergyman, or even a Christian has a quid of tobacco in his mouth? Does He want His name put into the Constitution, while the government receives a large revenue from the traffic of the lower regions—the liquor trade? Does He want His name voted into the Constitution by hands that could neither cast the first nor the last stone at that gigan-

tic, black sin which is mildly called the "social evil"? Does He want His name put into the Constitution by any who go through the miserable sham of sanctifying a system of marriage, whose soul-grinding and body-destroying slavery, the broken constitutions and early graves of American women so directly testify against? Does He want doctors, who poison constitutions with drugs, to put His name into a paper document? Does He want lawyers, who "devour widows' substance," who only administer *full* justice to their own pockets, and for a pretense, make profession of Him, to negotiate His name into the Constitution? Does He want any Judas Iscariot, of high or low degree, who sells republicanism here, and the hope of the down-trodden abroad, for pieces of precious metal, or for United States' bonds, to put His name into the Constitution? A society that, through monopoly, crushes some of His weak children down to wretchedness, and drives the rest along the road of crime, where the jail and the hangman's rope are liberally provided; that takes the sword and forgets to love mercy, and remembers not the injunction to depart from iniquity upon naming the Holy Name—a society that practically denies the power of God and the principles of Christ, need not blaspheme these names by putting them into the Constitution.

We sometimes read of confidence men; but the most astounding and unblushing confidence men, are those engaged in this present Church and State scheme. It is melancholy to contemplate at this time, when there is *work* to be done, that faithful, earnest laborers are being called away to help these designers to overthrow the good which has been effected during the century—that priestcraft is once more coiling itself around the life of a nation, and if it is not shaken off, history will repeat itself. There is but one way in which the name of God can be safely put into the Constitution: Let there be an amendment that in GOD'S NAME, the name of God and Christ will be forever kept out of that INSTRUMENT.

Let those who would *honor* God, be peace-makers; and they shall be called the children of God; and if they would be disciples of Christ, by this will all men know them; if they have love one for another; and if they would be high priests unto God and humanity, let them not only preach the gospel to the poor, but *so preach* the gospel that there shall be no poor; "for the earth is the Lord's and the fullness thereof;" and all who dwell thereon are "Heirs at Law to their Father's Estate." "For all ye are brethren." It is mockery to put God's name into the Constitution while His children are thus robbed.

Mt. Lebanon, N. Y.

VISIONARY DREAM

OR INTERVIEW WITH THE SPIRIT OF BROTHER DANIEL MOSELEY, ON THE NIGHT OF AUG. 12, 1876.

He seemed to have a chart of his whole earth-life, each point of particular significance was marked. He said, "when I came into conscious being in the rudimental sphere of existence, unlike the majority of youth and children of the present age, I was shielded from many temptations to which they are exposed, and was at times much exercised in mind in regard to religion, and I entered the gospel crucible, before being caught in the meshes of the grosser sins of the world; but the world proper was in me, and my deep, soul struggles were many.

When I had contested the enemies' claims and gained some point, I thought to rest a while on laurels won; but there was always a spirit near to urge me forward to engage in other battles, and win still greater victories. Thus I went from point to point in my work and travel, and after passing through many life and death struggles, and many seasons of judgment, there came to me, one great day of judgment—one general review of all the transgressions of my life, of which there had been a record kept in form of a chart. There I saw all the good and evil, the just and unjust thoughts and doings toward myself and others, a sight of which caused me both joy and sorrow." At this point, Elder Daniel Boler stepped in; "ah," said brother Daniel Moseley, "there is a man who greatly resembles his elder brother Daniel, in the work assigned him to do in the field of gospel labor, in so far as courage and unflinching determination to do, and to suffer are requisite in performance of duty, leaving fears and doubts in the wake, behind the great ship." Elder Daniel Boler smiled and said, "where are all our worthy veterans—the old sajuts who served in the army of the Lord? Whither have they gone or hid themselves? Of late I have been searching to find them?" "Well," said Brother Daniel Moseley, "for this very reason it is a wise arrangement that we pass within the vale, out of sight of mortals, that they may not stay their minds too much upon past events, nor upon their predecessors in the gospel work; but fix their minds and give their energies to present duties, and to perform the work of their own day and time."

ANTOINETTE DOOLITTLE.

THE first thing a truly religious man should seek to be is a perfect animal. Holiness, wholeness of body and perfection in bodily structure are the first triumphs a religious man can win. To be strong with all possible strength; to be beautiful with all possible beauty; to be perfect in that which is least, as a stepping-stone to perfection of that which is greater, is the first ambition of intelligent piety.—W. H. H. Murray.

MATERIALISM—SPIRITUALISM. NO. 2.

WM. H. RUSSELL.

THAT there is so great obscurity respecting the continued existence of man after his physical disorganization, is to many a sufficient reason for rejecting the idea altogether. Why, they ask, should a matter of so great importance to man be involved in so much darkness as to leave him in doubt? The answer, oft repeated, that there is no more obscurity respecting this matter than almost every thing else in the world, and that truth, though not coy, yet loves to be sought after, and oftentimes, earnestly, is not satisfactory to certain minds. The indolent mind will still ask, why the necessity of this incessant work? It is true, the materialists are not all idlers, mentally. Some are distinguished for their profound investigations in the arcana of nature; and to many of those who trust to others to do their own thinking, it is a sufficient reason why they should call themselves materialists, because these philosophers, these scientists, are such. These have searched nature through, and nowhere have discovered the fountain whose waters give immortal youth. With their hammers they have broken the primitive rock; they have searched through the secondary and tertiary formations, and lo, it is all material! They have put it into their crucibles and reduced it to its original elements, and still there is nothing but matter.

Besides, the definitions that have been given to spirit by those claiming to be teachers in all spiritual things have not tended to enlighten these matter-of-fact minds. The Infinite Being himself has been *metaphysicised* into something impalpable, intangible; so that the question might very properly be asked: "Canst thou, by searching, find out God?" It is not unreasonable that the scientist, if he cannot "find out the Almighty to perfection," yet should be able to lay hold of something substantial, something that shall satisfy his investigating, reasoning mind that there is a "Potency in nature," a Reality capable not only of forming the unnumbered worlds in the universe, but also of sustaining in existence forever each intelligent being found in them. Those who regard themselves as set for the defense of spiritual truth do not help such by getting angry and calling hard names. Denunciation never converted an ignorant errorist; certainly it never can convert thinking, investigating minds.

Religion, so called, has many sins to acknowledge at the confessional of truth—the greatest absurdities in doctrine, as well as the profoundest mistakes in the attempt to convert man to what is deemed the truth of God. Spiritualism, to show herself heaven-descended, must be clothed in garments of light; must be able to convince the judgment of candid, thoughtful minds, and confound the errors of unreasoning ones. She must be able to prove herself something more substantial than the gods which the old poets have invoked, or the shades which they have evoked. If not clothed with the materiality of flesh and bones, to be seen and heard, felt and handled by the corporeal senses, yet to be made manifest unmistakably to the inward consciousness as though she possessed these external attributes.

There are thousands calling themselves spiritualists who claim to have as clear and

definite knowledge of certain things pertaining to another state of existence as they do of those pertaining to the earth. But there are thousands of others, of thinking, cultivated minds, who have not this knowledge, and who deny that there can be such. This being the case, it does no possible good for the former class to berate the latter as ignorant or self-conceited; nor for the latter to upbraid the former as superstitious, easily imposed upon, and willing to be duped. Candor is becoming to both sides, which both have lacked too long. The earnest spiritualist desires to impart the knowledge which seems to him of so much importance to those who have it not, and it seems to him that it should produce as powerful an effect in other minds as in his own. But the facts do not accord with the seeming. There is nothing, then, for him to do but to wait with patience for the day of triumph; to seek for new displays of truth, as well as new methods of imparting what is demonstrated truth to his own mind. Patience will work for herself a perfect work, even among the ignorant, the indifferent, the indolent, the scientist, the philosopher, as well as the fearful and despairing.

"Hope, the charmer, lingers still behind," to encourage all, and point all to the opening portal of endless life.

USES AND ABUSES OF ADVERSITY.

OLIVER PRENTISS.

To make MAN—both moieties—the first grand essential is a mother—a mother who knows her rights and maintains them.

The next essential is a father, as law-abiding, in sexual intercourse, as animals in general.

Prosperity is good—we like it. But luxury and idleness never made a man.

Adversity is just the thing we do not want—but what could we be without it? Its uses are to make us strong in self-reliance, to sanctify our powers and consecrate them to the common good.

ADVERSITY'S ABUSES.

STRONG cider, tobacco and other things to stultify—stupify the sensibilities.

Other undignified acts might be named—but we will let somebody else do that.

To presume that our audience can never know any thing only just what *we* tell them, is rather presuming.

Long sermons, like long newspaper articles, are behind the age.

MUSIC—NO. 12.

JAS. G. RUSSELL.

CONCLUDING REMARKS.—To clear up the subject of congregational singing, which was touched upon in the preceding number, it is here asserted that all persons, old and young, with much or little talent for singing, who expect to take part in church, should be constant attendants at singing schools and other gatherings for musical rehearsals; and furthermore, they should not only take part upon all pieces designed to be used in church, but should lay aside their own personal judgments and notions of singing, and conform strictly to the directions of a leader. This being the case, other things being equal, there is much to warrant reasonable success

in congregational effect. Not that perfect development of harmony would become apparent, for this would be utterly impossible, but that sufficient results might be reached to insure safety to the true choir, and reflect no material dishonor upon music as an art. Although the objection is often raised that God requires the best at our hands and hearts, it should not be inferred that those particularly favored with the greatest music talents are the only ones to address the great and good Creator through the medium of song. Indeed, were this the case, it would be strikingly characteristic of the Calvinistic principle of election engrafted into the beautiful and divine art of music—that some were elected to sing, while others were doomed to perpetual exclusion, however desirous they might be to possess the talent. From a phrenological stand-point the writer views the illustrations of the various faculties of our mental organization, but fails to find in a single instance a neglect, on the part of the divine Architect, to insert the faculty of music. Still, the observation is made that, in certain mental organisms, such and such faculties are *small*, but not entirely wanting; hence there arises a chance for more or less culture and development of each and every faculty of our mental being, music not excepted. Under these considerations the writer fosters the belief that in any congregation, in almost any parish or church, there may be found, out of every twenty individuals, nineteen that are sufficiently talented to become, by close application to music culture, good and reliable singers, capable of forming a choir that, as a whole, though termed congregational, would better by far redound to the beauty and glory of church worship than would a *select choir*, set apart exclusively for singing, while a majority are sitting by with closed mouths, accrediting great honor to the talented few, and seemingly unmindful of the Divine Presence they had assembled to worship. From these remarks I would not be understood to infer that no *select choir* should ever be heard or known to exist in a church, as evidently there are some church pieces, or portions thereof, so characterized as to be rendered far more impressive when performed by a few voices only, than they otherwise could be; but such renderings should be considered mere exceptions to the general rule. The fact should ever be apparent that church worship should be conducted on a principle, the basis of which should be sufficiently extensive to meet the demands of a religious community as a whole.

By way of appendage to this series of articles I would add that the various points taken up, as bearing upon the subject of music, are drawn mostly from scientific facts. Portions drawn from the stand-point of personal experience only may not all bear the test of superior reasoning; hence such parts are only fit to be left in the dark abyss of forgetfulness, while the author professes progress, ever onward and upward, grasping the true, and leaving the false, actuated and inspired by the beautiful motto, "EVER PURSUING, EVER STRIVING TO BECOME." Thus animated with the love for higher development in the lovely art of music, the explorations in this great field will become deeper and broader as the mind continues its re-

searches after truths which, though now seen lost in hidden mystery, will yet be revealed in as perfect light as those numbered in the revelations of the past. Trusting and sincerely believing the "wheels of progress" will be ever kept in motion, bringing new and increasing light into every department of useful knowledge, I close, for a season, my essays upon music, and bid my readers an affectionate farewell.

PRAYER FOR ZION.

—O—
OTIS SAWYER.

Pour out thy spirit upon needy Zion,
Sustain all thy children while humbly they plead—
Help, Lord, O help them, and send faithful laborers
To work in thy vineyard, for great is the need!
O, God of the harvest, replenish thy garners
With choicest of fruit from the mountain and plain—
And fill every court in thy holy dominion,
Like rich golden fruit on a well-clustered vine.

Hear, we beseech Thee, Oh heavenly Father,
The remnant who've passed through the flood and the fire!

O God, Thee they serve, and they bow to no other,
Thy word and Thy will is their whole soul's desire.
Protect and preserve Thou, the holiest treasures
With which in Thy temple Thy wisdom appears—
The Ark and Shekina, that royal insignia—
A witness perpetual, JEHOVAH IS HERE!

God of the widow and fatherless orphan,
Whose vigilant eye views each sparrow that falls,
Thy mercy and favor to Zion now lengthen;
Thou art her deliverer and her *all in all*!
Yea, here for salvation Thy name Thou hast raised,
For kingdoms and people, afar off and near,
The Laws of Mount Zion on tablets engraved,
To which every nation on earth must give ear.

Now, even now, Lord, diffuse without measure,
The power of salvation and eternal life!
Renew the baptism of spirit and fire,
That Zion may win in this terrible strife?
O send forth Thy heralds to every nation,
And call, that the slumbering to judgment appear—
To enter through Jordan's rich stream for salvation,
O God, unto Zion, in strength do draw near!
Alfred, Mc.

CLOUDS.

—O—
MARTHA J. ANDERSON.

The sun in its splendor rose early at dawn,
Revealing the beauties of meadow and lawn;
For every green spear with a crystal drop gleamed,
As on them the golden shafts silently heamed;
Yet, if as by magic, in earliest day,
The glisten of diamonds had vanished away.
The brooklet came laughing from out of the wood,
As if 'twere intent on a mission of good;
So full were its waves as it dashed on its way,
It sent up, like incense, a beautiful spray,
But ere the sun reached its meridian course,
Its volume and motion had lost half their force.
The lake in its beauty (so placid and still)
Lay down at the foot of a steep, wooded hill,
Yet sunbeams were glancing just over the crest,
And lighting the ripples that danced on its breast,
Exerting the while a mysterious sway,
Which seemed to be drawing its moisture away.
The river rolled on 'neath the sun's vivid rays,
Reflecting a glory too bright for the gaze;
But soon was seen rising a mist, light as air,
And where was it going? O! who shall tell where?
Up, up it went floating, and sped o'er the hill,
An omen in future of good, or of ill.
The ocean swelled grandly, its billows rose high,
As if *any* power its strength could defy;
Yet subtle the force, and electric the glow,
That meets in its majesty wide ocean's flow.
The air is just tensioned with heat, to draw up
And take a good drink from old Neptune's great cup;

Away goes the nectar ambrosial and free,
Alike from the fountain, the ocean and sea.
The atmosphere gathered, but could not retain
The volatile vapors it held for its gain;
So upward they rose in ethereal space,
Where cloudland so changeful in fancy we trace,

The sprights of the wind, bound for mischief the word,

The gathering mists in confusion dispersed.
Soon the face of the sky from the east to the west,
Was covered with waves like a white foaming crest,

But, fitful as fancy, and fleet as a thought,
Behold, what a change in the aspect is wrought!
Like a fleece of white wool, just clipped from the ewe,

The clouds are spread over the deep vault of blue;
Now gathering closer, they tower on high,
And rest in their grandeur against the clear sky.
There's reared in the distance a castle so bright,
It gleams as if raised by the spirits of light;
Too soon it has vanished, and mountains of snow
Are rising, then melting beneath the sun's glow.
There are charlots of fire, and steeds of the wind,
Which leave in a moment no traces behind;
Then argosies, freighted for some distant shore,
Fold up their white sails and are heard of no more.
There the Elephant's seen, and the White Polar Bear,

The Seal and the Walrus float out on the air;
And thousands of wonders which meet the trained eye,

No conjuror casts in his magical die.
With signs of the weather this realm is replete—
They are heard from the lips of each friend that you meet;

"There are bars in the South," or "the morning sky's red,
Which will surely bring rain on the traveler's head."

Well founded this maxim, "If rain goes up hopping,

Then rain will assuredly come down a dropping."

The farmer will tell you when cloudless the sky
It often betokens a storm brooding nigh;
With keen observation to science allied,
The action of winds and of clouds are described.
Savans have explored this most wonderful field,
And facts that are noteworthy carefully yield;
Seven species of clouds are described with their names,

The result of the knowledge one scientist claims.
First *Cirrus*, the cloud formed the highest in air,
Resembles the tresses of light waving hair,
A change of the weather it seems to imply,
Rain, if it increases; wind, if it keeps high;
Fine weather if fringes descend from below,
And melt away quickly beneath the sun's glow.
Next, *Cumulus* forms in a low atmosphere,
In dense, convex masses 'twill often appear;
By the wise it is called the fair cloud of the day,
Beginning when morning shines over our way.
Its maximum reaches when Sol's at its height,
Then melts when approached by the shadows of night.

Now *Stratus* will nearest earth's surface be found,
In flat sheets extended above and around,
It forms when the sun has just passed from the sight,
And is termed, by its coming, the cloud of the night.

Its mists may be seen o'er the river and plain,
But does not betoken the coming of rain.
The days that oft follow this cloud of the night,
Are always remarkably tranquil and bright.
Cirro Cumulus forms in the atmosphere high,
Consisting of groups of small cumuli;
At different heights in flat strata 'tis seen
Reflecting the brightness of days sunny sheen.
In some latitudes, in the winter 'tis rare,
But in summer betokens the days that are fair.
'Tis the haughty cloud, some call "mackerel sky,"

With its tints at the sunset no painter can vie.
Cirro Stratus spreads out like a layer of sheets,
Which is apt to descend if disturbance it meets;
When high o'er the zenith, a light, gauzy shroud,
But near the horizon it forms a dense cloud;
'Tis changeable ever, though calm seems the air,
And indicates rain, though the weather be fair.
When low in the sky, it is seen to descend,
The rain will soon follow its course to attend.
If the weather is cold a "Scotch mist" it will form,

A "hat" on the mountain peaks if it is warm:
At first it appears like a mere hazy light,
Which envelops the moon in a circle at night.
Atmospheric disturbance it seems to foretell,
Yet on all its changes we'll no longer dwell.
Cumulo Stratus is small cumuli,
United by *stratus* like clouds, dense and high,

Called indefinite clouds, when to earth ne'er descend,

Unless in their changing with others they blend.
If they rise in huge masses of singular form,
Precursors they prove of a dark thunder storm.
If *Cirrus* appears at the time, high in air,
The weather which follows will not then be fair;
But if *Cumulus* *Cirrus* above shall appear,
The rain will soon pass, and the weather be clear.
The cloud we call *Nimbus*, prepared as it lowers,
Descends to the earth, with its copious showers.

O cloudland! so varied, so old, yet so new!
Through fancy and science thy glories we view;
And while we're discerning the signs of thy face,
The skill of an infinite artist we trace.
Ever learning sweet lessons of wisdom and love,
From scenes all around us, below and above.
Mt. Lebanon, N. Y.

COMMUNITY PRINCIPLES AS A PART OF CHRISTIANITY.

—O—
NELSON CHASE.

"Then Peter began to say unto him, Lo, we have left all and have followed thee."

"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,"

"But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Mark 10: 28, 29, 30.

FROM these sayings of Jesus, we begin to date a foundation for community life in the church of Christ. The principle was carried out in the life and character of the little band of twelve who followed Jesus when upon earth, and the principle was confirmed and established by the church at Jerusalem, at the day of Pentecost, when "they were *all* filled with the Holy Ghost," and "were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." Acts 4: 31, 32.

Hence we are to understand, a religious community is a community of interests, embracing a people whose possessions are the property of all; all having a voice in its management, subordinate to a head.

A man owning a farm has the right of its direction. It is under the control of his family, subject to the head of said family. It is under his control to stock and improve it; otherwise, it is an object neither of attraction nor interest. In communistic societies the spirit is not changed, the principle undergoes no revolution, the effect is consequently the same.

If community means simply a people drawn together as a convenience for economy in the business acts of life, having no religious principle interwoven, the interests of the body being held by a privileged class, whose duties required their talents and labors for the support and protection of the body which had no voice in the institution, no right to ask, why do ye so, it is no other than master and slave, bond and free, producing caste, high and low, rich and poor. The government differs widely from a theocracy, remote from Christian authority. It is oligarchy.

Community, as a part of Christianity, is designed to take hold of the selfishness of man; otherwise, self remains un subdued. Individuals personally assuming independent control of community interest cannot be in the work of governing or destroying in themselves a selfish animal nature; on the contrary, they foster and nourish it, causing

greater development and growth, thus choking and destroying even the Christian virtues; not only preventing themselves, but other pure-minded souls who would not be selfish, from the enjoyment of that to which they are justly entitled.

As one interested in the unfoldment of greater truths, in an open door for the increase of righteousness, I ask for myself, for my brethren, yea, for all men, that we cultivate without reserve and with greater zeal, more love, more union, the basis of all that is great and good. Let us combine with the principle of community of interest, that of the true virgin character, each one working unselfishly for the encouragement, the strength, the comfort and good of every other one, laboring in our souls to become purified in spirit; first, condemning wrong in ourselves, ignoring slander and backbiting, laying aside every weight and the sin that doth so easily beset us, and putting away from our hearts all that tends to produce hard feelings. Here is our protection, our justification. Here we find peace flowing like a river, bringing to our souls life and joy eternal.

Enfield, N. H.

AWAKENING.

JANE A. CORNELL.

See o'er the hill-tops the sunlight is breaking;
Adown in the valley its golden beams fall;
Souls from the darkness of sin are awakening,
Answering the voice of the Christ-Spirit's call.
All through the night, with most gentle entreating,
He hath called unto sinners, in mercy and love;
And the promises sure, of the Father repeating,
Hath pointed to mansions, preparing above.
Awake now O Zion! and shake off thy slumber!
For lo! there is wafting from every shore,
The great witness-clouds, which no man can number;
And soon drooping low, it shall rest at thy door.
Arouse, then, O Zion! fling open thy portal!
And put on thy garments of beauty and might,
For see now approaching are spirits immortal,
Who humbly are seeking for guidance and light.
They are weary and famished, for long have they wandered
In paths of transgressions and highways of sin;
In riotous living their substance have squandered;
O stretch forth thy hand now and gather them in.
For Oh! they are coming, repentant and chastened,
A sense of their loss doth each bosom oppress;
And to thee, as unto a mother, they've hastened,
To pour out their sorrows—their sins to confess.
Prepare them a greeting, receive them with gladness,
O spread them a banquet, kind welcome accord;
Speak comforting words, consoling their sadness;
They come not unbidden, they are guests of thy Lord.
Shakers, N. Y.

A CHARACTERISTIC PRAYER.

O, Divine presence, Thou whom we call God—
Oh, angels and ministering spirits! Oh, common
instincts of a divine humanity, grant to regenerate
badly generated Spiritualists; grant to revivify
and quicken their religious faculties; to expand
their selfish natures, and warm their cold stolid
hearts with heavenly love, and especially grant,
Oh, immortalized Intelligences, to so touch and
inspire the souls of all the stingy, niggardly, penny-
pinching Spiritualists of the land, that they shall
cheerfully open their pocket-books and liberally
support such genuine mediums, such trance and
inspirational speakers as the heavenly hosts have
raised up to demonstrate future existence, to heal
the sick, comfort the afflicted, and wipe away the
tears from the mourners' eyes. Amen.

Thus, our dear, noble, self-sacrificing and
ever benevolent Brother, J. M. Peebles, prays
for Spiritualists. Are there not some other
persuasions that would be benefited by em-
ploying his generous spirit to pray for them?
Let us reflect.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

WOULD YOU

BECOME a Shaker? Yield not to the impulse without fully considering the demands of Shakerism upon you, and its immediate and ultimate consequences.

1. Settle all just debts; reconcile by compromise, or to the utmost, creditors who have trusted you.

2. Are you sin-sick? Not only desirous of no more sinful indulgences, but so heartily disgusted with sins of the past, that a clean, clear confession of the same would be of all things most desirable, and which would prompt a repentance, that means no more returning to the sins confessed? then come and be a Shaker.

3. Are you able to be "like unto a little child," subject and willing to be taught; interposing nothing that would prompt egotism or personal superiority, nor aggrandizement? You are ripe for the harvest interpreted by Shakerism; "Ask and ye shall receive."

4. Are you ready to become a brother or sister the rest of life, as a Christian substitute for husband and wife? Does the celibate condition of those anointed as Christ strike you as superior to the best, even perfected, system of the earthly, sexual relation?

5. Are you willing, anxious, to enter with your wealth and poverty; your physical strength and weakness; your talents and your deficiencies; with your worldly ambitions and spiritual aspirations and convictions, into the furnace of trial, probation, approval and unreserved consecration? The "Door" is opened to your knock.

6. Do you love peace better than unholy strife? Would you give kind words for harsh ones? Could you resist the temptations to resentment? Would you willingly part with unphysiological conditions and unspiritual desires, the relinquishment of which would cause you to shun the policy of the hypocrite and accept the principles of the peacemaker? Do you look for conditions not to be found in a worldly life, even in its best estate? "Seek, and you will find" these where true Shakerism is illustrated.

7. Count the cost: No more of the worldly, fleshly, "old creation." A new life is expected; but so clean, clear, simple and without ostentation, that a child can comprehend and accept it. To leave the elements of the world, however good; and to accept the "living-sacrifice" practices in life that will prove a baptism of the new man and woman—Christ! Would you be a Christian? Compare the Christianity of Jesus with the above presentation of Shakerism, and then, WOULD YOU?

DISTINCTION OF SHAKER COMMUNISM.

Our communism with certain classes of people unjustly bears the reputation of being bigoted, narrow, and too recluso. From these we are receiving constant invitations to enter into deeper sympathies with other organizations, multiplying so rapidly in this age of the world.

Our communism means more than an earthly competence and home. It attaches itself with grave importance to those superior elements which determine that we are ultra religionists. There is a salvation derived from temporal co-operation; but this is only a minor salvation, compared with the grand feature of salvation from the great paucity and bondage of our sins. Distinction from organizations which live on the animal plane of life is a positive necessity of our existence as such religious people. We cannot in conscience, having the perpetuity of our celibate principle in mind, join hands with those who are seeking sensual delights by an opposing conduct. With us, the struggle to maintain for the spirit the mastery over the flesh, is an all important one. For this have we separated ourselves physically from worldly associations and policies; for this, only, have we entered into compacts with each other in our various gospel homes—the better to triumph over the "lusts of the flesh, of the eye and the pride of life." Active sympathy, even to a limited extent, with communists engaged in the continuance and exercise of unchristian practices, however good such practices may be, judged from a worldly standard, would be to us a return to what we have vomited—the dabbling again with uncleanness from which we have been washed and resurrected. Said our great leader in substance: "I am not of the world, so be ye not so conformed." To us, that great light is a directing testimony in present and future life, and unmistakably says: Be virgins; love one another, with that superior love which seeks the maintenance of virginity in all unselfishness. Be peaceable—an outgrowing condition from genuine virginity. Keep unspotted from all worldliness.

Occupying, as probationers, a middle ground between the heavens and the earth—attempting with some success, a heaven on earth—we are casting from us as fast as possible, the barnacles that prevent a living progress toward the community spirit of advanced conditions. We look hence to the spirit land: large homes for kindred spirits—made so by similarity of life hereafter. Experiencing the larger spirituality from an entire absence of the practice or passions of the reproductive elements; from whatever engenders worldly strive; from selfish relations of single or marital promotion, and from the hampering influences of political combinations and worldly co-partnerships, we find it an utmost necessity that we maintain a peculiar, superior and unflinching distinction from those whose theology teaches, and whose sense of religion permits, indulgences not born of the spirit of Christ. The testimony of Christ is not aggressive, *per se*. As an illustration: *Jesus lived as a Christian should; in all purity; in communism; in peace; in distinction from the world.* His injunction was, "Go into all the world and preach these," with the ever winsome, inviting spirit of the Christ: "Let whosoever will, let them come." No compulsion; no prevention. "Herein is the Christian's comfort; if you desire its fruits, sow no more to the flesh, but to the Spirit." We rejoice at every effort communism makes for the alleviation of humanity, and it has made many already; but we, seeking the communism of the heavens, cannot commingle with the merely earthly, communistic elements, now becoming so popular. Our com-

manism admits of but one class. Our bishops, our elders, trustees, deacons, rank and file, are required by our community contract to live similarly and after the purity and unselfishness of the heavenly church. As oil and water will not of themselves blend; as flesh and spirit will not thus agree; so we, determined to maintain our distinction for the sake of superior spirituality, give no consent, nor will admit of any element that would inaugurate a harmony, that will cause our clean garments to trail at all in worldly lusts. ☆

THE SHAKER AND ITS MISSION.

WE are in receipt of frequent evidences that THE SHAKER, true to the purposes for which it originated, is an educator in the societies of believers, and particularly a comforter to those sin-sick souls "not of our fold as yet." From brethren and sisters throughout our Zion home consoling evidences of appreciation greet our ears and encourage our souls. But unmistakable proofs come out occasionally that THE SHAKER, true to its mission, is being found by "the lost sheep" of spiritual Israel, and by such is hallowed as the *morning star*, at least, of a new, spiritual day. One lady in New York accidentally (apparently) was handed a copy. Becoming more and more interested, she determined to present a copy of volume VI to each of her near relatives (quite a number), because "I know of nothing better that I can offer them as reading," etc., and adding a few of the kindest words of appreciation to the publisher, determined to be a life subscriber. Another lady in Cambridgeport, Mass., perchance found a copy of the OCTOBER NUMBER. In a letter to the editor she says:

"It is only a year since I first knew of the existence of such societies as the SHAKERS. I tried to obtain more information of them, but failed, until last week I obtained the OCTOBER NUMBER of your paper. After carefully perusing its pages, I feel strongly impressed to become one of your number, for I now am assured I am directed by God to do so. I find, from the reading of your paper, what the principles of Shakerism are, and that I have been led to adopt these in my past experience, and am striving to live them entire. True, these views have so separated me from the world and from my own family, that I stand alone; but I am determined to live this life, that to me is right. I am twenty-six years old, unmarried," etc.

And there are many such, only needing the animating torch of THE SHAKER to lighten and quicken their perceptions, conceptions and convictions, thus making them workers for the cause, and living testimonies of an exceedingly righteous life in the midst of their fellows. God has not forsaken the world. Go, little SHAKER! "In the morning sow thy seed, and at evening withhold not thy hand." The heartfelt necessity of such a medium as THE SHAKER for a missionary, and the constantly recurring evidences that it is dutifully at work, are alone sufficient inducements to "toil on, struggle on," with none other 'recompense of reward.' If this world is ever ransomed and regenerated by the resurrection of individuals to Christ's life, it must be "bought with a price," and those *having the gospel must pay it, and work for it.* We personally care exceedingly what course others may take, and that those who would be good men and women everywhere might lend us their active sympathies, and share with us the burdens of missionary gospel

duty, which, however unremunerative financially, are rich with satisfaction and justification. Go and come, little SHAKER, and God speed thy efforts! ☆

OUR PROSPECTUS.

WITH this issue, Vol. 6 of THE SHAKER closes. Vol. 7 will begin with an enlarged form, and with a purpose of increased interest and usefulness. Its patrons have decided that it must not rest on laurels won,—that the present is not the time to discontinue efforts put forth for the regeneration of the race. There are multitudes who would seriously miss THE SHAKER, should it "rest from its labors;" while with not a few, such discontinuance would prove an unequalled catastrophe. We have large reason to be very grateful to its many friends, for their disinterested efforts in its behalf; and for their words and deeds of cheer to both editor and publisher. We are confident that we will make Vol. 7 even more acceptable than its predecessor. New themes of exceeding interests will be introduced. A department of "SOCIAL LIFE SKETCHES" of the Shakers will be added. The department of MUSIC will be continued with much improvement. A continued notice will appear in every number answering the question: "WHAT SHALL I DO TO BECOME A SHAKER?" We ask for the continued company of our present subscribers; earnestly hoping they will aid us in circulating truth, by assisting in the enlargement of our subscription lists. All may rest assured that no pains will be spared to have every department of THE SHAKER an advance upon the same of 1876, and that no departure from its main purpose — the illustration of radical, christian truths — will for a moment be considered. ☆

EDITORIAL NOTES.

UNLESS individuals are more than casual observers, the subject of *Communism* will appear *in statu quo*, or on the wane. But we have assurances—moral, social, political and, more than all, spiritual—evidences of our senses—that *Communism* never ranked so highly, nor was ever more ardently desired, numerically speaking, than to-day. The majority, however, embody in their desired resolutions of organization, so many elements of human, perverted selfishness, that if organizations are born, it is too frequently to die after an ephemeral existence. Nevertheless, good will come of all these.

Those who would be Shakers—members of a "new creation"—"children resurrected" above the "world," are invited to read "WOULD YOU?" in another column. Therein is embraced, in epitome, the whole cross of Christ, according to our understanding of the gospel introduced by Jesus, the Anointed. To bread and butter thieves—those whose lives embrace but the seven constituents—five loaves and two fishes—such paragraphs will prove a bitter pill and be refused. But to the sincere seeker after the Christ life—to the weary and heavily laden with sin, "WOULD YOU" will prove the "pearl of great price," and be accepted as a rest, worth more than worlds without it.

The grandest phase of human development presented to our humanity is the evolution

from the sensual to the spiritual; from selfish to unselfish benevolence; from Adamite followers to Christ disciples; from men and women, subject to anti-christian impulses that make and people the earth, to the conditions of resurrection, representing *the Christ* in Jesus, and by the possession of which, "heaven on earth," is already begun. To be a Christian means more than mere profession. It means a "new creature" with whom "old things are done away," and the evolution into practices not sustained by fleshly indulgences. Who are Christians in deed?

Not until mankind love their neighbors better than themselves, will the pendulum of progress impress the mind with true Christian demands. While "doing unto others as we would they should do unto us" is very golden, the entire crucifixion of selfishness in behalf of the brotherhood can set no bounds; and this can alone rouse the soul from the mere letter of the rule to the most wholesome, heavenly consecration. Before the crooked stick of perverted humanity can be made as straight as the golden rule, it must be bent and retained in excess of what that rule demands. ☆

A FLYING VISIT.

SHAKERS, N. Y., November 12, 1876.

MY DEAR W.—You are aware that important business of THE SHAKER called me to the city of Concord, N. H.; and being only twelve miles from the beautiful Shaker Village at *Canterbury*, I made this my home for a couple of days. I am very happy to state to you that an almost perfect system of finances and spirituality makes this Society a model of neatness, comfort and heaven on earth. Here lives the *living* publisher of THE SHAKER. Everywhere improvement was visible. Paint has been spread by unsparing hands. Repairs had made things appear as good as new. New buildings for threshing and the storage of ice were in progress of erection. The people here are a noble colony. Nearly one hundred persons in the Center Family, and the majority between sixteen and forty years of age! It would be difficult to imagine a scene, where loving kindness, living industry and devotion to good works were more prominent than here. Order reigns supremely. I attended public meeting on Sunday, and addressed the assemblage in my unqualified manner. The accompanying testimonies delivered by word and song were many, and spiritually effective in the extreme. I learned of an interesting feature at this place. Every "turn" of the sisterhood in the kitchen department, began and completed a literary periodical for the month they were so engaged. Casually looking over the "*Cook's Manual*," I found it contained some very good recipes, excellent articles on a variety of subjects applicable to the department in which the editor and contributors were engaged, such as "Cleanliness, Economy, Patience," etc. I found under the head of "*Accidents*," the number of dishes that had been broken, etc. In its numerical department I found the number of loaves of bread, pies, cakes and biscuits that had been made during the month, and a funny paragraph under "*Obituary*," informed all that an unusually "*large rat had departed*!" This periodical is read to the family every month. I thought it an excellent feature of the kitchen.

The singing of this Society is, perhaps, unequalled; and the greatest pains are being taken to give thoroughness in musical education, both vocally and instrumentally. Some have thought, my dear W., that Shaker Societies must rely on adult converts from the outer world for their maintenance, and have carelessly referred to the uncertainty of youth among us. But while all youth must be tried and proved, and thus, many have chosen the inferior life of the flesh, rejecting the superior spirituality of a Shaker life, it must be remembered, how very large the majority is among us, of those whose lives have never been stained by worldly grossness! You and I, and many scores we know full well, are among this number. I have not only no objections to the con-

version of adult converts to our faith, but ardently desire the large accomplishment thereof; yet the youth of our Zion vie with such "equal to the best steel."

I dropped in on *Shirley Village*, and was surprised at the vivacity and youthfulness of its many, beautiful Believers. The large number to whom good Eldress Sophronia presented me, encouraged me to make you happier by the narration; and the earnest of love manifested for these dear young people by their seniors, seemed to say: "Shirley depends on the faithfulness and dutifulness of her *young people*!" How pretty the village! How exceedingly kind her people! "I was a stranger, and they took me in," almost "killing one with kindness!" Howells might well have said, after all, "The half of Shirley's virtues cannot be told." I stopped at *Harvard*; and before I could beg their hospitality, I was assured the whole village was mine while I remained! I was hungry, tired, homesick; I was fed, rested and made most happily at home by these God-fearing, soul-loving Christians. My joy, in sweet repose, at *Harvard's* expense, was sufficient to induce the belief, that the clean, Shaker bed, is a missionary element too frequently unrecognized. *Harvard*, perhaps, is unsurpassed in the neatness of its appearance. Passing along the avenue that separates its dooryard, all the buildings appear to be in the most perfect condition, and each seemed to waft a most loving invitation to the sin-sick soul, to accept of it as a haven. The unbounded kindness of this people bespoke that God was here; and I believe with Titcomb, that "God loves these Shakers;" and "adores" them and their surroundings, regardless of Titcomb.

Having to wait several hours at Springfield, Mass., I learned I could reach *Enfield, Conn.*, spend two or three hours, and return before my train left for the west. Twenty-eight minutes from Springfield, through a beautiful country, convey you to the na-tiest depot of this country, upon which "SHAKER STATION" is most prettily lettered. This depot is a Shaker production, and is most complete in all its parts. At this depot, was Elder George Wilcox, holding the reins, that guided the horse, so beautifully chestnut, and so brilliant of movement, that we confessed our envy, while we moved at the rate of twelve miles the hour! Truly, we were puzzled to know, whether the horse made the happiness of his driver, or the benevolence of the driver made this horse invaluable. *Enfield* is building the house or dwelling of Greek-cross figure, and of mammoth proportions! The people need it. In the center family, nearly ninety souls reside; and most of these are under forty years! Count again, on the side of Shaker youth! While every thing else wears the happy look of home, a large, convenient dwelling at the *Center*, is a most welcome and needed structure. Some thirty men were adding to completion, a building that will contain above its foundation stones, nearly three quarters of a million bricks! And passing, with that discreet, almost angelic Shaker—Elder Thomas Damon—over its capacious apartments, I was led to congratulate the young and old of this branch of our Zion on their soon to be enjoyed mansion; and would give notice to "the weary and heavy laden" that "there is rest for you" at *Enfield, Conn.*, if you will pay the Christian price.

Excuse my length of letter, dear W., but I have flown almost home; I alighted at *Hancock*, and a fine young man, driving a fine old horse, invited me to ride "as far as he went." In his endeavor to find me out, and my sudden appreciation of taciturnity in preventing the disclosure, we had ascended the mountain, through the beautiful Shaker village of Hancock, when my host then thought of those who awaited his return. I descended the hill to Mt. Lebanon! And now, dear W., let your heart beat in unison with mine at the approach! Beautiful scene! First I meet the *South*, then the *Second*, then the *Second Order* of the Church, then the Church Family itself! All seems complete. The ruins are gone. A mansion replaces the good, old house of yore. The "MINISTRY'S HOME" is well named, even if I give it. The people here are in happy mood, ascending scale, and in harmony. I hear sweet songs—I stop for a moment at the door of "*Lycium Hall*," and fifty voices are being trained by a Boston "COLISEUM" director. We said "lucky, happy youth"—count three times for youth—and passed on to the stately North. Here, hospitality multiplied by many numbers, was showered upon your unworthy brother. Here, you will find the presentation of between eighty and a hundred souls, bound heavenward, and but few wanting the necessary "wedding dress."

Here preside Elder F. W. Evans and Eldress Antoinette Deolittle; and here, songs and happiness flowed to my soul unnumbered and unmeasured. January number will contain a beautiful hymn, "Over the River," from this place. Oh this grand, novitate order. Of these things I could write *ad infinitum*, but visit these and you will find a noble people, followers of the noblest of leaders.

GEO. ALBERT.

A Boston minister who makes much of the higher Christian life, boasts that he has not voted for ten years. Useful man!—*Investigator*.

This slur is from the *Investigator*, which is continually illustrating the unchristian worldliness of the clergy! We say "useful man," and mean it—useful, so far, in repeating the example of unworldliness in the Master, Christ, which the clergy are scarcely anywhere noted for. We only wish that the clergy would progress in such "usefulness," until they would be to their flocks what Jesus was to his—an unworldly communist; a virgin peacemaker! Wherein is the *Christian* reason why Christians should not "FOLLOW" the Lord? and the especial reason, why Boston ministers, and all others, should not be bright, *living examples* for the people, in all that pertained to Jesus, the Christ? Ministers, herein is the correct atonement—herein the true resurrection—herein the works, combined with faith, that demonstrate genuine Christianity. ☆

CORRESPONDENCE.

MT. LEBANON, October 30, 1876.

E. W. LAWS, *Esteemed Friend*:

Your letter of 21st inst., at hand. We begin to see eye to eye. Why not? To my perception, your heart is more elevated than your understanding. It should be so. *Feeling* has no fellow—not even reason.

Your inquiry, "What would become of the world, if all were Shakers," is as pertinent as it is common.

"The oranges upon an orange tree do not all ripen together. The natural man and woman are as green fruit on humanity's tree. The first Adam and Eve—father and mother of the generative order—*sow*. The second Adam and Eve—father and mother of the resurrection order—*reap*. Jesus was cut off from the earth, by the Christ-spirit, so that none could declare his generation, nor exclaim behold thy son, or daughter.

Does it seem incredible that God should raise the dead—resurrect natural man and woman, before they leave the body—a kind of *first fruits* of the resurrection, as the apostles and early Christians were wont to call themselves?

Shakers are first fruits. The *great command* was not to *man only*, but to all the *animal kingdom*. Goats obey it.

The *multiply and replenish law* is inherent in natural man and woman, as in other animals. It is obeyed with as much fidelity by such as never heard tell of the statute, as by pious bible readers.

We, upon whom the end of the generative earth has come, obey the *new commandment*—"love one another,"—not as husband and wife, but as brethren and sisters.

When *wars* shall cease to the ends of the generative earth, by want of food and room to be, it will be manifest that such types of humanity as are able to receive the higher law, should live the virgin life. And thus

genuine Christianity will redeem the earth from depopulating crimes, and furnish checks to *excessive* population.

Two orders of people are coming up. To which will you belong?

Of the new *earth*, generation will be the corner-stone, but a man will not touch a woman save for *offspring*.

In the new *heavens*, man does not touch women, generatively, at all.

It is as natural for a highly developed intellectual man, like Swedenborg, to live a celibate, as for a highly developed spiritual man, like Jesus, to forsake father, mother, brothers, sisters, houses and lands, for Christ's sake.

Then his father, mother, brothers, sisters and children are they, who through the Christ-spirit, have the word of God and obey it. They are a community, like the Angels in Heaven, for they are in Heaven. In love,

F. W. EVANS.

MEMPHIS, TENN., October 20, 1876.

DEAR EDITOR ALBERT—Moved by the spirit this calm, quiet autumn morning, I feel inclined to have a little pen-and-ink talk with you. Have you tried to listen?

Before me lies the October number of THE SHAKER. It is a gem—clean, tidy, terse, and spiritually speaking, well put together. One is half inclined to say, that such a sheet might be transplanted to paradise, to be there read by the saints that dally gather in and around the golden gardens of God. Not that it is perfect, for perfection does not pertain to earthly productions—"first the blade, then the ear, and then the full corn in the ear." It may be all summed up in the word, cycles!

Surely, THE SHAKER is a missionary going "into all the world" (or ought to), preaching the gospel of purity, of peace, and a pentecostal community of interests. Those in the "outer court," reading its pages, often speak in its praise. No truth perishes, no good word is lost out of the universe. The missionary, therefore, is a moral necessity. Jesus recognized this fact. The apostles were missionaries. The martyrs and the saints of by-gone ages were missionaries. God's angels to-day are missionaries, ministering to mortals under the influence and inspiration of the Christ-spirit. As yet, there are spiritualists, and possibly Shakers, who are opposed to missionary work. Their actions, if not their words, prove this to be the case. "We have good friends, a good home, a good gospel, let us sit down and enjoy it." Exactly, and so the commonest dog, acting quite as rationally says, "I've got a good thing, a good nice bone, and I propose to sit down and gnaw it!" Such selfishness is to be expected of the dog, but not of man made in the image of God. True greatness is based upon moral goodness. And all great, noble full-orbed souls, having found the "pearl of great price,"—pure and undefiled religion—necessarily desire to aid others in finding it. And here comes in the desired principle of self-sacrifice.

The Philadelphia conference of spiritualists, denominated the "new departure," has created a tremendous stir in the ranks of spiritualism. Stagnant pools need stirring. And thunder storms purify the air. It is questionable whether the stiff conservative quietness, characterizing headstones in grave-yards, is desirable. The "new movement" meant organization, order, and religious culture, *nothing more*, but that was too much for most spiritualists. It is quite impossible for them to see the difference between religion and theology, a creed and declaration of principles, the spirit-world and the Christ-heavens of purity and holiness. In brief, multitudes of spiritualists, like some Shakers, stand upon the material and phenomenal plans of life. Delighting to indulge the passion for curiosity, and to witness the prodigies attendant upon physical manifestations, they forget the apostolic injunction, "leave the first principles and go on into perfection." Admitting the truth of the cradle-bed tale, that "a cat jumped over the moon," did that phenomenon squelch the slyness and thieving tendency of the cat? did it remove any treachery from the great cat-klug-

dom of America, or did it enlighten, morally benefit and spiritually save those who witnessed the wonderful phenomenon? Jesus spoke in parables, may I not write in them?

It is my sorrowful privilege to meet spiritualists of twenty-five years standing, and some Shakers too, who are half-a-dying to see a spiritual phenomenon—a wonder, a marvel, a sign! We want "to know," for "knowledge," say they "is the world's saviour." "There was never a more villainously untrue sentence spoken than this. Why, the most known, are often the most wicked men. Forgers are the penmen. Ruloff, the Hugulist and mathematician, of Ithaca, N. Y., killed his wife and child. Dr. Webster, the scholar and chemist, of Boston, murdered Parkman. To-day there are over forty graduates of colleges in the Penitentiary located at Auburn, N. Y. And yet "knowledge is the world's saviour!" Did a knowledge of the world, a knowledge of the arts and sciences, save these criminals? To announce, is to refute such a position. I would not be understood as being an advocate of ignorance, far from it; but Christ, that is, the Christ principle of love and truth, purity and holiness, leading to a well-ordered life, that is the world's saviour. To this end the apostle taught that in Christ "were hid all the treasures of wisdom and knowledge." The masses are too material. They dwell more upon the shell than the soul of things. Selfishness is the world's curse. Unselfish love, and a willing sacrifice, these lead to the golden gates of the city immortal.

Human life is a journey. Jesus baptized his pathway with tears. Our travel may be a cross, our limbs may grow weary, our hearts may become faint, and our souls cry out for angel-helpers, as we near the hill-top—where there are awaiting the faithful, crowns of glory. I mean to close the door tightly against temptation, and run with patience the race set before me. My love to all.

Most truly thine,

J. M. PEEBLES.

AGRICULTURAL.

THE Austrian system of making sour hay is very simple. It consists in digging long graves or trenches, four feet in depth by six or eight in breadth. The newly cut clover and grass is crammed into the trench and tramped tightly down. When the trench is quite full, so that the contents are a little above the surface, the whole is then covered up with a foot or fifteen inches of earth, just as a heap of potatoes is covered. Prof. Wrightson states that the preservation is complete, and the wetter the fodder when it goes together the better. No salt is mixed with the grass. He further states that this "sour hay" affords a capital winter fodder, and when cut out with hay spades it is found to be rich brown in color and very much liked by stock. Pulp left in the manufacture of sugar from beet is also preserved in the same way, and, it is stated, will keep fresh for five or six years. Although Prof. Wrightson does not say so, still we imagine that green vetches may also be stored by the same method. When we formerly referred to this matter, we expressed a wish that some of our readers would make a careful trial of the Austrian mode of preserving green fodder.—*London Times*.

GREASING WAGONS: A good wagon costs a considerable sum, and it should be taken proper care of, and made to last as long as possible. Few persons understand the importance of thoroughly oiling the axles, etc., of wagons and carriages, and still fewer know which are the most suitable lubricators to use, and the proper way of applying them. A well-made wheel will endure ordinary wear from ten to twenty-five years, if care is taken to use the right amount of the proper lubricator; but if this matter is not attended to, a wheel will be used up in five or six years. Lard should never be used on a wagon, for it will penetrate the hub and work itself out around the tenons of the spokes and spoil the wheel. Tallow is the best lubricator for wooden axletrees, and castor oil for iron. When oiling an axletree the spindle should be wiped clean with a cloth wet with spirits of turpentine, and then apply a few drops of castor oil near the shoulder and end. When greasing an axletree, just enough grease should be applied to give a light coating; more does more harm than good, by working out and damaging the hub.

COAL ashes have a wonderful effect upon pear trees, especially those growing in light soil. The ashes of last winter were used around the trees in liberal quantities, and those so treated have outgrown any thing in the orchard. Some that were even sickly, and apparently ready to give up their hold on life, have been restored to perfect health by these remedies.

A WESTERN farmer says he has cured and preserved his broom-corn crop in a superior condition, by cutting, and, in six hours afterward, piling it between layers of hay. Stacking in the western country is the rule, and he claims that the hay was both roof and ventilator.

COLORING BUTTER: We use butter with its natural color only. All coloring is a useless fraud, unless selling color is useful, and we are sorry to know that some otherwise reputable Farm Papers give the fraud a countenance and recommendation.

A HORSE-SPARER.

THE German War Minister has lately caused experiments to be made with an apparatus devised by M. Fehrmann, and called a *Pferdeschoner* (literally, horse-sparer). "It is meant to diminish the fatigue of horses in drawing vehicles, as also the chances of rupture of the shaft or traces. It consists of a number of India-rubber plugs separated from each other by iron rundles; the whole is contained in a cylindrical metallic case, and a metallic rod, fixed to the last rundle and traversing the case, is a means of compressing the caoutchouc rings. The length of the system is 0.30 m. (about a foot). Two are required for each horse. They are interposed between the traces and the trace-hooks, thus forming an elastic pad between the horse and the weight to be drawn. In beginning to pull, horses do not make a gradually increasing effort, but generally precipitate themselves on their traces with a sudden shock, wasting their strength and probably doing injury. Fehrmann's apparatus remedies this, by the gradual compression of the caoutchouc rings. The initial effort required of the horse is less, and then it progressively increases." According to the report of the experiments, the effort required under various circumstances is diminished from 18 to 40 per cent by the use of this contrivance, which is certainly a sensible one, and ought to come into general use throughout the world. It is simple and inexpensive withal.

COMMUNITY IDEAS.

"THE family should be a community. To make it truly so, there must be common interest. Alas, for that household where the father's business, the mother's social cares, and the children's sports and pleasures, are not shared by each other! Then it will not be strange if the expenditure is out of proportion to the income, and if the companions and resorts of the children are evil. Happy that home, where the cares and joys are so divided that the former are not oppressive and the latter are multiplied—where the hearts grow closer as the years roll by, so that the separations which must come to every family are only bodily, and therefore temporary!"—*Arthur's Mag.*

A little common sense, digesting the above paragraph, teaches a lesson which individuals, if dullards or determined self-seekers, would not learn until, so far as their lives are concerned, Communities, Shaker Organizations, etc., came to an end.

The one-man or one-woman power is a disorganizer, either in families or societies—a combination of families. Whoever has attempted it, has either experienced a success in inevitable disruption of the unselfish determinations of societies, or in his or her own personal degradation. If there exists a curse for any, there remains a very unpleasant reward for one who uses the consecrated labors of others for sinister, selfish—and when it arrives so far—devilish ends! ☆

BOOK NOTICES.

PROF. HUXLEY IN AMERICA: This is one of *The Tribune's* extras, and is sold in sheet for 10 cts., or in pamphlet 25, etc. It is made up of verbatim reports of that great philosopher's lectures in this country. His three lectures on *Evolution* are embraced in this *Extra*. The issuing of these cheap pamphlets may be a money-making operation; but it is one of the best means of spreading knowledge, and the knowledge much needed by the people that has yet been discovered. We call especial attention to what Huxley calls the "Milton hypothesis." Address, *The Tribune*, N. Y.

S. R. Wells & Co. have just issued a very unique little volume upon "HOW TO SING," and by some it will be considered an indispensable companion. It purports to be a dialogue between Preceptor and Pupil, and treats upon a great variety of musical subjects, pertaining particularly to the voice. As our readers are very interested in this subject, they will address the publishers, at 737 Broadway, N. Y., inclosing 50 cents.

THE CONFLICT BETWEEN DARWINISM AND SPIRITUALISM is a pamphlet written by our friend and brother, J. M. Peebles, and published by Colby & Rich, 9 Montgomery place, Boston, Mass. The telling blows which this brightest light of Spiritualism gives in favor of his favorite theme, is an assurance that if any one can settle this conflict, it is J. M. Peebles. See Adv.

P. Garrett & Co., publishers, Philadelphia, are issuing a series of volumes, each of which contains one hundred selections from the choicest literature of our times. A copy, No. 4, we have been favored with. Among the 100 pieces we find the almost inimitable poems, "*Daisy and I are Out*," and Phebe Cary's "*Nearer Home*," either of which is worth the price of the book. 75 cents, cloth; 30 cents, paper.

Bound volumes of THE SHAKER, for 1876, can be procured at this office; sent post-paid, to any address, for \$1.10. First come, first served. Order before January, 1877.

SCIENTIFIC AND USEFUL.

REPEATED experiments have proved that, in school-rooms lighted by windows on both sides, the children suffer more or less from injured vision, and so important has the subject been considered in Germany, that a law has lately been passed forbidding such windows in schools.

TESTING THE PURITY OF WATER.

Some experiments have been recently made with a very simple process, to test organic impurities in water, that are worthy of further trial. The process consists in filling half-pint bottles with the water to be tested, and then adding one gramme (about 15 grains) of powdered sugar. In one experiment, boiled distilled water and no air remained unchanged for fifty days. In another, impure water assumed a milky hue in two days, and in three days had a froth on top. These experiments are easily repeated, and they may prove valuable in pointing readily to wholesome and unwholesome water. The milky appearance is the result of the development of certain fungoid growths.

ORGANIZATION OF SPIRITUALISTS.

The Spirit world, through their medium, Jesus, has spoken plainly and concisely of the principle that shall govern in the "New Order," and spiritual era or dispensation which we find recorded in the 20th chapter, 25th, 26th and 27th verses of *Matthew*, and culminated in practical operation with his followers at the Pentecostal period, recorded in the 2d chapter of *Acts*.

To give up all for each others' sakes, as the primitive Christians did, is what is meant "For Christ's sake;" for Christ labored for others' sakes, or for equality for all, which is natural and just, or spiritual. Hence in the "New Dispensation," God, a principle of love and justice will be the only organizer; for we shall have a church without a creed; a kingdom without a king; a state without a governor or a government, and dwell on the earth as the angels or spirits do in heaven, or as the birds in the groves.

Thos. Cook in R. P. Journal.

JAMES G. RUSSELL.

FAITH IN GOD.

ENFIELD, N. H.



1st. Why thus fainting, why thus doubting? Let thy faith be firm in God, Though the earth is in commotion, Smitten by affliction's rod.
 2nd. Let the favored ones of Israel, Zion's inmates one and all, Stand through every threatening peril, Faithful to their holy call.
 3d. Lo, the harvest season neareth, And the laborers — though few, — Shall be clothed with strength and power, God's great work to carry through.



1st. Many souls, in darkness groping, Soon shall hear the blessed sound Of salvation, sweetly rolling Through the heavens all around.
 2d. For as saviours on Mount Zion, With their banners wide unfurled Ye must waft the glorious ensign To a sorrow-stricken world.
 3d. Therefore, let thy faith be steadfast, Let thy light so shine abroad, That its rays may guide the erring To the City of our God.



THIS IS NOT ALL.

—o—

E. T. LEGGETT.

If for this only man were born—
 To eat, to sleep, to dream and die;
 With smiles to greet each radiant morn,
 And frowns to face a lowering sky;
 To win more store of glittering gold
 Than he can use, or others spare,
 Or fame to grace, when life is told,
 The triumph of some thankless heir;

To build, for pleasures by and by,
 A palace, in dreamland afar,
 Where clouds ne'er dim the azure sky,
 Nor darken hope's bright-beaming star;
 Where dreams ecstatic charm the night,
 And glowing schemes inspire the day,
 And darkness only pales to light,
 To show both dreams and life betray;

To love where love makes no return;
 To hope and no fruition there;
 All life's rewards at death to spurn;
 This all, and who'd life's trials dare?
 This is not all; beyond the spheres
 Where darkness circumscribes the view,
 And smiles are only bright with tears,
 Far brighter worlds life's dreams renew:

Beyond earth's bleak, storm-battered shore,
 Where wrecks of life and hope decay,
 Suns rise that set not evermore,
 And stars whose beams fade not away;
 There is the saint's immortal home,
 Where more than faith dare hope is given;
 There earth's tired sons and daughters come,
 For peace and rest, and find it Heaven.

THOUSANDS have admired the sheep-skin mats, so common among The Shakers. They are easily made, none who can purchase a sheep-skin needs be without one of the mats. Wash the entire skin in soap suds until thoroughly clean and white. Dry the same slowly. Pulverize equal parts of alum and salt, and dissolve in warm water. Next saturate fine sawdust with the liquid, spreading the same on the flesh side, to remain there until dry. Remove the sawdust, and as the flesh side dries rub it until soft.

THE Shakers have proved that the "bobs" or fruit of the common sumach compose the best dye for black, elegant and durable. The "bobs" are brought to a shimmering heat for a day or two, in an iron kettle, when the dye is fit for use; the iron of the kettle being sufficient to set the color—a rich black.

JOY OF INCOMPLETENESS.

—o—

If all our life was one broad glare
 Of sunlight, clear, unclouded;
 If all our path was smooth and fair,
 By no soft gloom enshrouded;
 If all life's flowers were fully blown
 Without the sweet unfolding,
 And happiness were rudely thrown
 On hands too weak for holding—
 Should we not miss the twilight hours,
 The gentle haze and sadness?
 Should we not long for storms and showers
 To break the constant sadness?

If none were sick and none were sad,
 What service could we render?
 I think if we were always glad
 We scarcely could be tender;
 Did our beloved never need
 Our patient ministrations,
 Earth would grow cold, and miss, indeed,
 Its sweetest consolation.
 If sorrow never claimed our heart,
 And every wish was granted,
 Patience would die and hope depart—
 Life would be disenchanted.

And yet in heaven there is no night,
 In heaven is no more sorrow!
 Such unimagined new delight
 Fresh grace from pain will borrow—
 As the poor seed that underground
 Seeks its true light above it;
 Not knowing what will there be found
 When sunbeams kiss and love it.
 So we in darkness upward grow,
 And look and long for heaven,
 But cannot picture it below
 Till more of life be given.

Waverly.

Editor of the SHAKER: Please accept our thanks for the publication of article on "Social Impurity," in the September number; also for editorials, "By Whose Authority," "Tenor of the Churches, etc." Such radical truths are doing good, and are exerting a powerful influence in the world. Go on, my brother.

J. S. Prescott.

A LATE writer in the *Country Gentleman* is enthusiastic over beets for milch cows. Having beets and carrots to feed, his experience caused him to abandon the carrots, they tending to fatten, while the beets produced a most satisfactory lactical flux.

VEGETABLES should never be cooked in iron pots unless the latter are enameled or otherwise coated internally.

WE should be exceedingly slow to conceive of God as having a body; we should beware of any imagination that anchors Him down to a spot, or that makes Him a kind of colossal man. In the earlier stages of our Christian experience it may help us to conceive of God as on a throne, like a king, and having a human figure; but the prayer and wish of a Christian, and the tendency of Christian growth, should be toward deliverance from such childish conceptions of Deity, and to have an idea like to Stephen's, that God is not body but Spirit, that heaven is not a big house or palace with a monstrous throne and an outlying city of splendor round about it, but that God is the universal and all-pervading fashion, and habit, and energy of it.
 —W. H. H. Murray.

To Bible readers, the following items may possess some interest: A day's journey was 33 and 1-5 miles. A Sabbath day's journey was about an English mile. A cubit is 22 inches, nearly. A hand's-breadth is equal to 3 1/4 inches. A finger's-breadth is equal to 1 inch. A shekel of silver was about 50 cents. A shekel of gold was \$8.09. A talent of silver was \$538.32. A talent of gold was \$13,800. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A mite was less than a quarter of a cent. A gera was 1 cent. An epha, or path, contains 7 gallons and 5 pints. A bin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A bath was 3 pints.

A GOOD and simple furniture polish consists of a little Castile soap scraped into a pint of warm water. Add three tablespoonsful of sweet oil, heat, and apply while hot.

EVERGREEN SHORES.

—o—

At White Water Village, O., GEO. H. KING, September 27, 1876, aged 81 years.

At Harvard, Conn., FLORENCE LOCKE, October 16, 1876, aged 21 years.

At Enfield, N. H., JANE PERKINS, October 8, 1876, aged 31 years. Consumption.

At West Pittsfield, Mass., NANCY RILEY, October 28, 1876, aged 77 years.

We copy from the *Albany Express* of Oct. 18, 1876: CHARLOTTE THOMAS died at Shaker Village, West Gloucester, Me., October 11, 1876, aged 80 years and 4 months. She was the daughter of Luther Sampson, one of the founders of the Wesleyan Seminary at Bent's Hill, Redfield, Me. She, with her family, joined the Shaker Church in 1813.

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., MARCH, 1872.

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Universal Church.

PROPHETIC ORDER *versus* ORGANIZATION.

Progress implies imperfection, or unattained perfection, in an individual, or in a body. Prophecy is based upon the idea of progress. Now, as the last and greatest of Jewish Prophets was Jesus; and even his "testimony" is affirmed to be "the spirit of prophecy" itself; the conclusion is logical, that the organizations resulting from his teachings and precepts, were not a finality, but that prophecy and progress were still the law, not less than the hope of humanity; consequently the disintegration of Christian organizations has been as uniform as their formation down through the ages, and is still more potent and actively operative to-day, than at any previous period of mundane history.

The first spiritual conference organized in New York, by Partridge, Brittan, Benning, Gray, Halleck, and others, was itself a protest against all organizations, not even a chairman being in order. Babel buildings are falling before the angel of Spiritualism; the Prophet—SHAKER CHURCH—alone remains in the land, to witness the dissolution of all things—the overthrow of kingdoms, nations, peoples, tongues, and Churches—upheaval, "turning things upside down."

THE PROPHET.

Who is the Prophet? and whence does he derive his almighty power and authority, that he alone remains, amid "the wreck of matter and the crush of worlds?" The Prophet, before whom kings tremble, and become as suppliants. "Pray for me, that the things which thou hast spoken come not upon me," is the voice of the despotic tyrant no less than of the necromancer. Samuel the Prophet made and unmade kings in Israel.

When Benhadad, king of Syria, was sick, "he sent Hazael to Elijah, a Prophet in Israel, to inquire of the Lord, taking with him forty camels' burthen of every good thing in Damascus," as a present, and received for answer, "Thou mayest certainly recover, but the Lord hath shewed me, that thou shalt surely die." He then informed Hazael that he would become king of Syria, and what he would do in Israel. To Saul, Samuel said, "The Lord sent me to anoint thee king over Israel." Again: "Anoint Hazael to be king over Syria, Jehu king over Israel, and Elisha to be Prophet in thy room."

David also was thus anointed king. The Prophet Moses "poured oil on Aaron's head, and anointed him high priest." The higher law in Israel was, that no king, or high priest, was equal in power to, or safe from being

supplanted in office through, the order of Prophets. Could anything be more pertinent than the inquiry, Who is the Prophet, and from what fountain does the spirit flow that the anointing oil typified? This is the more interesting from the fact, that the gift of prophecy was common to the race, and was thus unlike other powers peculiar to the Jewish organization, all of which were exclusive, and made the Jews themselves the most separated and isolated of all people, "dwelling alone, not even being numbered with the nations."

PROPHETIC GIFT UNIVERSAL.

So that a Prophet, when once his character as such was established, was no longer held as belonging to any particular people; but, as we have seen, was sought unto as a representative man, ranking above the officers of all human organizations, however divinely appointed by tutelary deities. It was this conflict of authority between the Prophets and the organizations, that caused the former to be so often stoned and killed. "Which of the Prophets have not your fathers killed, and stoned them who were sent unto them?" "It cannot be," said the iconoclastic Jesus, "that a Prophet perish out of Jerusalem:" and himself did not elsewhere die.

The high priest, king, and priesthood, were "the powers that be," who had been appointed of their God. From that standpoint, what was a Prophet, but a rebel against the existing organization, or a martyr under it? By the law of self-preservation—the first law of nature—did he not deserve to be persecuted and killed?

There were some thirty men, immediately preceding Jesus, each of whom claimed to be "some great one"—the Messiah of the Jews. These had worn out the patience of the Romans, so that Jesus was summarily dealt with. Gamaliel refers to this class as those who had made much trouble, coming to "nothing" but their own dispersion or destruction.

As the mushroom grows out of the dunghill which has hitherto produced only toadstools, so does the true Reformer and Prophet grow out of those elements which had previously produced a crop of spurious or imperfect Prophets and Reformers, for all of whose idiosyncrasies, short-comings, and crudities, he is held responsible. "Save me from my friends," is the fervent prayer of every genuine Reformer or Prophet. The half-way Christian, who cries "Lord, Lord," worshiping Jesus as one of the Three Gods who died to let him live in lust uncondemned, of all others,

is the greatest sinner, and the least known of the Christ Spirit

Abraham, the father of the Jewish nation, who, by common consent, is held as the type of Jesus the Messiah, was himself a Prophet and friend of the Hebrew God. He met Melchizedek, who (under the popular ruling) was a heathen; but he was "king of righteousness," a "king of peace," a celibate; being "without father and mother, and without descent, beginning of days, or end of life, made like unto the Son of God (whoever that may be), and abideth a priest continually." In plain English, Melchizedek was a Christian, who had not only been ministered to by the Christ Spirit, from the seventh or resurrection heavens; but he had incarnated that Spirit in his character, and was a "high priest of the Most High God." Unto him, poor heathen Abraham very properly *confessed his sins*, which thenceforth became an established Jewish ordinance. He also paid the sacrificial tithes to Melchizedek, not only for himself, but for all the Levitical priesthood (yet in his own loins) down to Jesus, his descendant and antetype, who confessed *his sins*, if at all guilty, to John the Baptist, the Christ Prophet, as did Abraham to Melchizedek; for John was the antetype of Melchizedek, as was Jesus of Abraham.

PHYSICAL WAR CONDEMNED.

Abraham had just returned from the "slaughter of the kings," when Melchizedek, "the king of peace," taught him that physical war was animal—brutal; and wrong for him, and all that should proceed from him.

It took two thousand years for Abraham to reach that gift of *peace* in the person of his descendant, *Jesus*, who, under the law of Prophecy and Progress, became the "Prince of Peace," and was anointed king of righteousness; for "he loved righteousness, and hated iniquity;" and the Christ Spirit also "anointed him with the oil of gladness above his fellows."

CELIBACY.

It is said of Jesus (prophetically), "His life was cut off from the earth, and who shall declare his generation?" he having no physical (or natural) posterity, like Abraham; but, like Melchizedek, he too became a celibate, forsaking his earthly generative relation of father and mother, of brother and sister, for those who knew and *did* the will of God, this being eternal life, and not confined to earth, made him without descent, beginning of days, or end of life; thus receiving the kingdom of heaven as a little child, precisely as the Shakers of our day commence *their* spiritual travel.

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